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Mr EDWp HARE,

Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR

THE YEAR 1819:

BEING A

Continuation of the Arminian Magazine;

FIRST PUBLISHED BY THE

REV. JOHN WESLEY, A. M.

VOLUME XLII.

OR,

THE SIXTEENTH VOLUME OF THE NEW SERIES.

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THE

METHODIST MAGAZINE,

FOR JANUARY, 1819.

BIOGRAPHY.

TO THE EDITOR OF THE METHODIST MAGAZINE.

Dear Sir,

If you can find a place in your valuable Repository, for the following Memoir of one who deserves to be had in affectionate remembrance, its early insertion will oblige, your's respectfully,

EDMUND GRINDROD.

Newcastle-upon-Tyne, Oct. 16th, 1818.

MR. JOHN CROSBY was born at Whitby, in the year 1755. In childhood, and early youth, he was entirely dependant on his mother for his support; she was an industrious woman, but had not pecuniary means to furnish her son even with a common education. He soon, however, evinced an eager desire after learning; and before he was eight years of age, he could, almost self-taught, read the New Testament. His natural disposition was grave, and, whilst very young, he began to entertain solemn thoughts of the eternal state. So strong was his fear of future misery, that, when he was not more than five years old, he was one day in danger of doing himself a serious injury, by a childish experiment, by which he intended to impress himself with such an idea of the torments of the damned, as might cause him ever to dread, and shun the paths of sin.

In his ninth and tenth years he frequently heard the Methodists, at Whitby, and at Robinhood's Bay. At that time, various silly and wicked reports against them were extensively circulated, and generally credited. There, as in many other parts of the kingdom, they were branded as the false prophets, whom our Lord had foretold should come in his name, and deceive many; and it became almost proverbial amongst their ignorant persecutors at Robinhood's Bay, that "there never had been any good doings since Christmas was changed, and the Methodists came up." Mr. Crosby's untutored mind believed these idle tales, and thus prejudices were induced, which, he used to say, were the causes of delaying his conversion for several years.

In 1768 he became, in an unusual degree, the subject of gracious impressions and awakenings; in reference to which he observes, "Had I then been properly instructed I should have been brought to an experimental knowledge of the goodness of the Lord." But his lot was amongst the sons of night, and his preconceived dislike to the Methodists prevented him from attending on their ministry; in consequence of which this promising work of grace proved as the morning cloud and early dew; his good resolutions were broken; he connected himself with wicked companions, and was, by their evil example and counsel, betrayed into many fashionable follies, and into some dangerous vices. He now felt himself so abandoned of all that was good, that if he had taken up a book in which he saw the name of God, he would instantly cast it down, and say, "that is not fit for me." Still the Spirit of God continued to strive with him, and he often found it a difficult matter to resist. Once a very ungodly man reproved him for singing a profane song, whilst he was covering the backs of a prayer-book; the words of this inconsistent reprover took deep effect; and from what he said Mr. C. had a clearer discovery of the plan of salvation than he had previously conceived. He afterwards learned that this man was a fallen Methodist, from the neighbourhood of Leeds.

In the year 1774, he removed to Wilton, near Pickering. The person with whom he lived feared God, and was a hearer of the Methodists. His seriousness operated on Mr. Crosby's mind, as a restraint, and he was preserved from falling into many great temptations, to which he was much exposed. In the spring of the following year he began, occasionally, to hear Mr. King, then the Rector of Middleton, and Mr. Robinson, the afternoon lecturer at Pickering. These Clergymen were reputed enlightened and evangelical, and their preaching caused much talk in the country. In the month of July or August, that year, the Lord effectually alarmed his conscience, under a sermon preached by Mr. Robinson, to young people, from those words of Solomon, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee unto judgment." Of this sermon, and his feeling whilst hearing it, Mr. C. has left the following short account:—In the former part of his discourse the minister spoke in pointed irony, and so grossly ignorant was I, as to think he really meant what he said. I began to take encouragement whilst he mentioned many vices, and ironically bade us walk in them; in proceeding he got hold of my favourite amusement, and besetting sin, which was dancing; and mightily pleased I was to hear him, as I thought, give us licence from the pulpit to go on, without restraint, in that fashionable folly of the age.

I now thought, when I get home I will tell my master what Mr. Robinson has said. This clergyman was greatly in favour with my master, who had often found fault with me for being so eager of dancing. By this time my attention was fixed, and I was all ear to what was to follow; and how was my expectation disappointed, when he came to enforce those solemn words, "But know thou, that for all these things God will bring thee into judgment." Such an awful sense of that impartial and eternal Judge fastened on my mind as I have not yet shook off, and, I trust, never shall."

He now broke off all his besetments at once, and began, in earnest, to seek the salvation of his soul. Having no acquaintance with experienced Christians, of any denomination, he was left in a great measure to himself; and, for eighteen months after he was awakened, he had none to act to him as a spiritual adviser. The Lord alone was his teacher, and by singular manifestations of the Spirit, he was soon more perfectly instructed in the way of salvation. One day, when at his usual employment in the field, a flood of heavenly light descended into his soul. "It was shewn me in a moment," says he, "that I was to believe in order to be saved, and not to be saved and then believe." Immediately he improved this display of grace, lifted up his heart to God in fervent prayer, and was enabled, with his whole soul, to believe on the Lord Jesus Christ, as his present and all-sufficient Saviour. God set his seal to the faith of his pardoned child, by giving him the knowledge of salvation through the remission of sins. The spirit of adoption, by which he could cry, Abba, Father, was now graciously communicated, and he never, from that time, forfeited this glorious privilege of believing; but continued his close and undeviating walk with God, to the end of his earthly pilgrimage.

Six months after his conversion he became acquainted with some members of the Methodist Society, and gladly availed himself of the opportunity of joining them, which he did, from a conviction that they were eminently the people of God. When he was about 24 years of age, he began to preach the everlasting gospel to his neighbours, who, he saw, were perishing for lack of knowledge. The way in which a gracious Providence led him into this great work was somewhat remarkable: He had removed from Wilton to the vicinity of Easingwould, and lived as manservant with a Mrs. Stillingfleet. One Sabbath evening, after returning from the church, Mrs. S. said to him, "John, you must explain the Lord's Prayer in the family to-night." This surprised him, and he began to remonstrate; but finding that was of no use, she continuing to insist upon it, he retired to his room, got his Bible, meditated on the selected portion, and earnestly implored Divine assistance. When the time came, he, in much

fear, made the attempt, and God followed it with extraordinary marks of his approbation. Mrs. Stillingfleet found peace with God whilst he was speaking, a son and daughter, and the servant maid, were convinced of sin. After prayer he withdrew to his room, not aware of the success which had attended his trembling effort. Mrs. S. and her son followed him; the son being in great distress, they engaged in prayer on his behalf, and in a short time God spoke peace to his soul. When they rose from their knees rejoicing, the little daughter, who had followed them unperceived, remained pleading with God for herself; they again engaged in prayer, and she obtained a sense of pardon. They then went down stairs, and found the servant maid in distress; again they pleaded with God till she received the same blessedness by believing. Several days after this interesting evening, the little girl, who had experienced the pardon of her sins, was found burning her play things; her mother told her not to burn them, for though she would use them no more, yet they might be sold, and so be the means of doing some good, to which the child made this striking answer, "So Saul thought, when he spared the best of the sheep and oxen, to sacrifice to God; but you know, mother, that Samuel condemned him for not having destroyed them all."

From this time Mr. Crosby's mind began to be exercised with thoughts of preaching; and one day, when he was at his ordinary occupation, and, as his manner was, praying with his heart whilst his hands were doing his work, those words of the apostle forcibly struck his mind, "A dispensation of the gospel is committed unto me." The impressive manner in which this portion of Divine truth was applied, caused him to retire, and to seek in prayer direction from above. He prayed, that, if it were the will of God he should engage in a work to which a consciousness of his own inability made him reluctant, he would condescend to direct him to some passage of Scripture which might satisfy him of his call; he then took out his pocket-bible, which was his constant companion, and opened on the very text which had, just before, been so powerfully applied to his mind. Providential circumstances concurring with these gracious intimations, he became a local preacher; and having acted in that capacity four years, Mr. Wesley appointed him to a circuit, at the Conference in the year 1783.

He laboured in the Lord's vineyard as an itinerant preacher 28 years, and maintained an unblemished and pious character, through the whole of his ministerial course. He travelled in the Epworth, Inverness, York, Sunderland, Thirsk, Whitehaven, Northampton, Stockton, Barnard-Castle, Rotherham, Dewsbury, Blackburn, Barnsley, Halifax, Keighley, Stockport, Colne, and Bradford circuits, and was generally acceptable and useful; particularly to serious minds, for to them his preaching

was more peculiarly adapted; but in several instances, and one especially, he was eminently owned of God to the awakening of sinners.

I pass hastily over the years of his public life, he having left behind him no journal; two incidents, however, deserve to be recorded.

At the Conference in the year 1790, he was appointed to the Whitehaven circuit, where he remained three years. During his first year a good work was begun, and many souls were brought to God. In the early part of the year 1791, a remarkable event occurred. On account of a new drift in the coal-mines, the water, which had a long time lodged in the old works, was drawn off, and the earth fell in; this occasioned a sinking of the ground, at the surface, to a considerable extent. It was calculated that about a hundred houses felt the consequent shock, and the families were frightened out of their habitations on a dark night. The preachers' house, in which Mr. Crosby and his family dwelt, and the chapel adjoining, were greatly damaged by the sinking, and rendered uninhabitable for many months. This was a very trying event; by it the preachers were deprived of a home, and the society and congregation of the place in which they worshipped God. But the Lord, whose ways are inscrutable, raised them up a kind and efficient friend, in a quarter from which they had not the least expectation. James Hogarth, Esq. hearing that the preachers' house, and the chapel, were amongst the almost ruined dwellings, sent for Mr. Crosby, and generously offered him a commodious house, rent free; which he accepted, and occupied the remaining eighteen months of his stay at Whitehaven. This gentleman had built a church in that town, about a year and a half prior to the sinking, which he intended as a free place of worship, chiefly for the accommodation of his tenantry. Through the interference of Lord L——, the Bishop had refused to consecrate the church, and it remained unoccupied at the time of the sinking. In this season of extremity, when the Methodists were as a flock of sheep without a fold, Mr. Hogarth gave them the use of his church, free of any charge; allowed the Stewards to let as many of the pews as they could, and gave them all the proceeds. Nor did his kindness end here: At the next Conference a second married preacher was appointed to Whitehaven; for him also he found a house and furnished it out of his own. Some time after the Methodists had taken possession of this church, the Esquire came to a love-feast, which was held in it; and having heard some of the people speak their experience, though he made no profession of experimental religion himself, yet he stood up, and to the astonishment of the preacher and society, he spoke to the following effect: "I am exceedingly pleased to see this place answering the end for which

I built it. I have lately been invited to dine with Lord L—. In the course of conversation, his lordship said, 'Hogarth, what did it cost you to build that church?' 1600*l.* my lord. 'I will give you that for it, (said his lordship) but I will not promise that the Methodists shall have it.' I replied, My lord, whilst the Methodists conduct themselves as they do, I will not sell the church for twice its value, and none shall dispossess them of it. Lord L— said, 'I have often wondered what could induce me to advise the bishop not to consecrate the place:' I answered, it was not you, my lord, that prevented the bishop, but a higher power, for a better purpose." Having related this conversation, Mr. H. concluded, by saying, "You poor Methodists, that cannot pay your rents, come to me, and I will find shelter for thirty or forty of you."

Thus, providentially, was that which appeared a mysterious disaster, and an almost cureless evil, over-ruled to the great advancement of the cause of God, at a time when it was likely, on human calculations, to sustain a serious injury.

In the years 1805 and 1806, Mr. Crosby was stationed at Keighley. In that circuit he had the happiness to witness such a revival and extension of the work of God, as does but rarely occur. In one year, he and his good colleagues, Messrs. G. Gibbon, and J. Muff, joined 800 members to the society; many of whom, I believe, are still found in the fold of Christ. Of this extraordinary work of God, Mr. C. has left a short account in the copy of a letter which he then wrote to Mr. Walter Griffith. It is as follows:

"My Dear Brother, *Keighley, April* 19, 1806.

"I am greatly obliged to you for your attention to the subject of my last. Though you did not succeed, your kindness was the same. With pleasure I give you some account of the good work, which our common Lord is carrying on in these parts. From our first coming into the circuit, the prospect was such as gave us good reason to hope there would be a revival, especially at Yeadon. Every successive time we went thither, our hope was increased. January 27, that hope was realized: small companies began to meet together for prayer, and several were brought into the liberty of the children of God. But their houses soon became too small to contain the numbers who ran at the sound of singing and prayer. The vestry was now made choice of, as more convenient; but that also being too small, they took possession of the chapel, where from three to four hundred people attended the prayer-meeting: many were in great distress, and I think near forty found peace that week. The work still went on, and increased. Numbers were struck with deep convictions in their own houses, while at their ordi-

nary employments, whose concern for salvation was such, that some persons were sent for to pray with them. Their neighbours hearing the now well-known sound of either joy or sorrow, flocked in, and soon filled the house: there they continued till the close of day, when the intended dinner was found removed into a corner, or still standing before the fire. On those occasions some continued on their knees for five or six hours together, whilst others were employed in pleading with God on their behalf, till he shed his love abroad in their hearts, and turned their mourning into joy. Three, five, or seven frequently found a sense of pardon before they parted. Some fled from these scenes of confusion, as they were pleased to call them, and went to their work at a distance: but, even there, God found them. They were seized with such horror of mind, that they threw down their tools, and returned to their neighbours in distress, requesting the prayers of the godly. The alarm was now more general; and though not all the houses, yet the greatest part became houses of prayer. The day being too short, they "borrowed the night," and continued the prayer-meetings in the chapel until twelve, sometimes two or three o'clock in the morning; and even then, though dismissed from the chapel, they gathered together in small companies, and continued their supplications to a yielding throne of grace.

"It is natural to suppose, that in such a work there would be some irregularities: one instance of which I give you. A number of men who were employed at a mill, would hold a prayer-meeting one day, at the noon-hour; which was easily begun, but not so readily concluded: for they prayed until night, a conduct by no means justifiable. Yet this gave less offence than might have been expected. The proprietor looked in, but soon returned, saying, 'I dare not disturb them, for God is among them.' You have probably heard of their love-feasts being held in a field, where I suppose 5 or 6000 people attended. I was there on the 13th inst. and remained a day or two to admit new members. I have seldom been more fully, or more agreeably employed, than in meeting them in small companies, for several hours in the day; while I received on trial 353: most of whom professed to have obtained pardon. 154 were admitted by my colleagues, 507 in the Yeadon society only. We have joined, and admitted on trial this quarter 656; most of whom there is reason to believe have found peace with God. They are at least fair blossoms; time only can determine who will bear fruit to perfection. I have just room to add, that I have never seen such a work before. 1st, where there appeared so much of God, and so little of man. 2d, where the work was so great in so small a place. 3d, where the work was seemingly so deep, in

so short time: nor, 4th, where the people in general were so overawed by the majesty and goodness of God, as they appear to be at Yeadon. Even the jolly huntsman blew his horn in vain: not a man durst follow the sound, though the chase had been their favourite amusement. Those who were not convinced said, 'How can we go a-hunting, when the people are praying on every hand; their prayers will follow us; we dare not go.'

"I am, my dear brother,

"Your's, affectionately,

"J. CROSBY."

In this great revival, Mr. Crosby was honoured with his share of instrumentality. Soon after its commencement, on a Sunday evening, when he was going to preach at Yeadon, there was a man drinking at a public house, who felt a strong and unaccountable inclination to go to the Methodist chapel; he, however, determined to drink his ale before he went. But when he attempted to do this, his mind was so powerfully impressed with those words of Paul, in his sermon in the Jewish synagogue at Antioch, "Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you;" that he threw down the tankard, and went to the chapel. The moment he entered, he was astonished and confounded to hear Mr. Crosby read for his text the very words, the impression of which on his mind had driven him from the public house. His soul was that night deeply awakened; and under that sermon a great number were constrained to cry to God for mercy, and afterwards joined themselves to the society.

Before I conclude this memoir, a brief sketch of Mr. Crosby's character may not be unacceptable.

He was a man of few words, and of a reserved disposition, and might be thought by strangers to be distant and unsocial: but he was remarkably open and pleasant with his intimate friends. He shone the brightest in retirement and suffering. In the relations of husband, father, and friend, his affection, sympathy, affability, and faithfulness were such, as have associated with his memory recollections the most grateful and pleasing, and will not soon be forgotten in his domestic circle. He particularly excelled in family worship: there was such a copiousness, fervency, aptness and tenderness of feeling in his prayers, as seldom failed to profit and delight every member of his household, as well as those who might occasionally be present. During the latter years of his life, he was a man of various afflictions, and at certain times his sufferings were severe in the extreme. But the slightest murmur never escaped his lips: on the contrary, his soul was often overwhelmed with gratitude and joy, when his body was racked with strong pain. He professed

entire sanctification many years; and he gave indubitable evidence of the justness of this profession, by the placidity and meekness of his temper under provocations and injuries of a very trying and irritating nature; by exemplary patience under peculiarly heavy afflictions; by uniform and habitual devotedness to God; and by a steady and persevering exemplification of all the social and christian graces.

Mr. John Kershaw, who travelled with him two years, and lived in the same house the greatest part of that time, bears the following respectful testimony to the excellency of his character, in a letter which I received from him soon after Mr. C.'s death: —"Your worthy father I always highly esteemed. I knew him well. I have seen him in various situations, some of them of an appalling kind, particularly during the shake which took place at Whitehaven in 1791. But in all he was the same; calm, composed, and full of self-possession. I never saw in him any thing but the Christian and the Pastor. His righteousness will be revealed at a future day, when thousands will wish they had been born of his high pedigree. This must, I hope it does, constitute a part of the consolation of all his friends who are left behind to deplore his loss."

As a preacher he studied not to be great or popular, but to be practical, experimental, sober and useful; and his ministry was generally edifying to thinking and pious minds. To those who over-rate the ornaments of preaching, a defective pronunciation, a provincial dialect, and a method of reasoning sometimes too close and metaphysical, rendered him less acceptable than he otherwise would have been. But thousands will bless God in eternity for the profit they derived from his public and useful labours.

In the year 1809, whilst stationed in the Colne circuit, Mr. C. was visited with a most severe and long affliction: but through the whole of it his soul was exceedingly triumphant. Often, when enduring excruciating pain, he would with ecstacy bless the God of his salvation. That affliction materially impaired his general health; and the year following at Bradford, he reluctantly became a supernumerary.

November, 1814, he had several epileptic fits, and from that time his friends feared he was fast hastening to his eternal home. But he was prepared for the solemn event. His soul had long rested on a firm foundation—Christ the Rock of Ages; and the approach of eternity did not bring with it one gloomy apprehension.

He removed to Bolton, on the 11th of January, 1816. As soon as he arrived at our house, he said to my wife, "I am come to see you, my love, and with you to 'gather up my feet, and die my father's God to meet.'" The first sabbath he spent in

that town was a high day to his soul. Though not able to attend the public means of grace, he joined in spirit with the people of God, and his heart frequently overflowed with joy. The singing of the children of the Sunday School in the old chapel pleased him highly, and affected him even to tears. He was on the mount with Jesus all the day, and in the evening said, "Perhaps I may spend my next sabbath in the presence of my Saviour." But it pleased God to prolong his life a few more weeks. He was very thankful for being so near the house of God, and that he was again privileged to hear a few more edifying sermons; which privilege he eagerly embraced, when his strength would admit. He expressed himself as being greatly comforted under the preaching of the late venerable Mr. Taylor. Some time prior to his death, he went to Mr. Warr's class in the old vestry, and desired to have his name put down as a member, intending to meet there as often as possible. But that proved to be the last time of his joining in fellowship with the militant church: after that he was entirely confined to the house.

At intervals, during his last affliction, he was uncommonly happy; and often repeated with much feeling and energy those words of St. Paul, "I know in whom I have believed." Once, when depressed by sickness, he said, "I have long desired to have a triumphant exit, but if it seem good to my Lord to appoint that it should not be so, I am perfectly satisfied; his will be done."

Several days previous to his death, his strength and his voice so far failed him, that he was not capable of much conversation; and sometimes he was delirious: but he always seemed rational when the state of his soul was the subject of his thoughts.

The day on which he died, he said in reply to a question put to him by Mrs. Crosby, "The prospect is very clear before me. I am very happy: I am only sorry I have not strength to tell you what I feel; but I have now got all I ever wished for,—victory! victory! at the last." After this he could do no more than give short answers to questions that were put to him. He remained perfectly happy to the last: and on Friday evening, March 29th, 1816, he peacefully closed his eyes on all earthly scenes, and went to his great and eternal reward. E. G.

DIVINITY.

A SERMON FOR NEW YEAR'S DAY;

Translated from the French of the Rev. CHARLES BERTHEAU, Pastor of the French Church in London. Published in 1712.

2 Cor. iv. 18. "*While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*"

NOTHING can be more absurd and contradictory to itself, than

man, in his conduct with regard to a future state. At one time he yields to fear, as if he were only mortal; at another, his boundless ambition and aspiring hope, lead him to act as if he were wholly immortal. Is he threatened by temporal calamities? His thoughts are absorbed in the present life; he despairs of futurity: the smallest circumstance which presages the dissolution of his body, disconcerts and alarms him; he has recourse to the meanest expedients to ward off the stroke, and seems as if he considered himself only like the beast, which, when it yields up its breath, is annihilated. But the same person, who under the influence of fear thinks himself only mortal, when actuated by his aspiring hopes and boundless ambition, seems to think himself only immortal. He extends his plans as if they were for eternity; he builds as though he and his houses were to endure from age to age; he makes provision for an illimitable duration, and wishes to establish an unfading name, as if he himself should always taste its pleasures. Behold, my brethren, a mystery in the human heart, which appears incomprehensible, which the ancient philosophers could never explain, and on which they have run into the same contradictions that are found in the heart of man itself. Some have asserted that man is merely like the beast; that he ought to confine his views within the circle of visible creatures; and that to go beyond these is ridiculous presumption. Others have maintained that he ought to trample upon and despise all earthly things, and consider himself as a god eternal and immutable. Whilst others, uniting these two considerations, and unable to conceive the same nature capable of sentiments and feelings so opposite, attributed unto man two souls, the one mortal, the other immortal. This mystery would still be impenetrable, and render us a paradox to ourselves, if this contradiction of our passions and desires, of our fear and ambition, did not lead us into the truth; in shewing us that, as both are founded in our nature, man is both *mortal* and *immortal;* that he is like the beast which perishes, by sin which subjects him to the same passions, and makes him liable to the same end: but like unto God who endures for ever, being created in his image, and designed for the enjoyment of him. Fear proves man's mortality and wretchedness, presumption his immortality; and the fear which teaches him that he himself and every thing around him must perish, warns him not to set his affections on things of earth; whilst the presumption which inspires him with immoderate desires and boundless ambition, places him above this lower world, and teaches him that God alone can satisfy him. Thus I reconcile man with himself, and from hence I take the two heads of my discourse on the words of the Apostle, where, assigning the reason why the good and evil of the present life makes so slight an impression on the Christian, he teaches us

his true character: on the one hand he feels a holy indifference towards that which is mortal and perishing, and on the other is strongly attached to the things which are eternal and unchangeable, and ardently pursues them: "*Looking not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*" This text divides itself into two parts; what we are not to look at, and what we are; we are not to look at the things which are seen, because *they are temporal*; we must look at the the things which are not seen, because *they are eternal.*

Part I. By the things which are seen, the Apostle means those objects of sense or appetite, which give rise to that threefold desire which reigns in the world, *the desire of the flesh, the desire of the eyes,* and *the pride of life:* not merely that which strikes the sight, but whatever pleases the imagination, or appears desirable throughout the vast range of terrestrial creatures. We need not long insist on the proposition which the Apostle lays down: viz. that these things are temporal. It is sufficient to observe, that in every respect they are but of short duration. If we consider them in their own nature, their leading feature is instability. Divine Providence has appointed that they should be perpetuated by a continual revolution of rise and fall, production and decay; so that they are ever varying. If we consider them with regard to the change produced in them by the sin of the first man, we shall see, that in consequence of the rebellion of the head of nature against the Sovereign of the universe, the whole creation is doomed to ruin and destruction. In heinous offences vengeance is sometimes inflicted on the families and possessions of the offender; as in the case of Korah, Dathan, and Abiram, who for their rebellion against Moses were swallowed up, together with their servants and possessions. So the revolt of the first man has not only entailed death on his own posterity, but has also sown the seeds of corruption and death amongst all those inferior creatures which depend on him. Hence originate wars which desolate the earth, the perpetual opposition of elements, and conflict of jarring principles, which tend to dissolve the fabric of nature, and which will finally prove its total overthrow. And hence arise that vanity and changeableness, which the Apostle regards as the natural result of our first parents' sin: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

If you consider the things that are seen with regard to particular sins, which pervert them from their proper use, you find them temporal, rendered so by a peculiar curse which withers them and hastens their end. Fruit, naturally corruptible, is

sometimes prematurely destroyed by a secret worm: the human frame, which, according to the common course of nature, might endure a season longer, is sometimes, by an unexpected malady, cut off at a stroke. Just so with the things which are seen; though perishable in themselves, yet they disappear much more quickly, because the vices of men infect them with a destructive leprosy. Thus worldly splendour vanishes almost as soon as it is seen: "The glory of Ephraim shall fly away like a bird from the birth, and from the womb, and from the conception." Riches corrupt whilst the coveteous man accumulates them: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, your garments are moth-eaten, your gold and silver is cankered." Houses built of the substance of the orphan and widow, shall be overthrown: "And I will smite the winter-house, and the summer-house, and the house of ivory shall perish, and the great houses shall have an end, saith the Lord."

If you consider the things which are seen with regard to man's attachment unto them, were these things even durable in themselves, yet they would be but temporary to us. The human heart cannot long be confined to the same enjoyment, we must have variety; one pleasure no sooner appears than it gives place to another; we weary ourselves in pursuit of vanity, and even when we feel ourselves inclined to rest in any object, a superior power separates us from it; in a little time it dies to us, or we die to it. Therefore the Sacred Writings, in describing the short duration of earthly enjoyments, represent them by objects the most fleeting and momentary. They are, say they, fading flowers, withering grass, ebbing torrents, passing shadows, and dreams that vanish; they tell us they are fleeter than the wind, swifter than a post, and more light and unsubstantial than vanity itself: were they weighed in the balance together they would be lighter than vanity, Psa. 62. But, as I have already said, this instability is felt and seen, mankind acknowledge it in general terms; but here lies the evil, whilst they acknowledge their instability in general terms, they act as if they thought them eternal: this practical illusion we must combat by the conclusion of St. Paul, "Looking not at the things which are seen."

To look at the things which are seen is, 1. To consider them with too much attention and assiduity. 2. To value them more highly than they deserve. 3. To admit them to an improper place in our affections. And, 4. To bound our views and wishes by them, resting in them as our end. And from these four particulars I take four arguments in support of the apostle's proposition.

1. Looking not at the things which are seen so as to consider them with too much attention and assiduity, because they are

temporal, and we want leisure for this purpose. The fugitive and uncertain state of the things which are seen does not admit of that careful and assiduous investigation which is required to understand them thoroughly. Properly to comprehend their nature it would be necessary to contemplate them in a fixed state, and to have leisure and opportunity to examine them on every side; yet, as they are but for a time, they elude our observation, and leave us only their shadow and external image. An ancient philosopher observed, that it is impossible to bring natural science to perfection, because the objects of the sciences should be permanent; but nature is in perpetual fluctuation, like the waters of a flowing stream, which glide away while we gaze upon them. And for this reason he thought it folly to attempt to penetrate the secrets of nature. With a little allowance we may say the same, we cannot contemplate the things of this world in a fixed point of view, because we never find them twice in the same situation, and the perpetual flux which carries them away perplexes and bewilders our ideas. In vain does the curious attempt to find out the secret causes of the different phenomena which the world presents; the labour is long, the task is difficult, the subjects in a state of perpetual mutation, and death takes him off just at the dawn of his discoveries. In vain does the politician wish to form sound maxims from the conduct and opinions of those with whom he converses; what can he learn from man, who by the levity of his humour, the change of his passions, and diversity of his interests, is incessantly changing, and who disappears before he has time to be acquainted with him. In vain does the man of the world labour to acquire a knowledge of mankind; the world is in perpetual motion, the preceding race has succeeded to the former, and we, who occupy their places, must soon give way to those who follow us; "One generation passeth away, and another cometh." Every where we see only visionary phantoms, which glide before us; fleeting and unsubstantial personages, who after having acted their part on the theatre of the world, give place to others as airy and uncertain as themselves. Now I ask, what profit, what solid instruction, can we derive from these things, unless to learn that they are a fading inheritance. And this is what God intends to teach us, by placing us in this unsubstantial world. He designs that we should look at the things which are seen, not so as to penetrate and understand the secrets of their nature, but to feel their nothingness and vanity; he hath shewn us only the surface of his works, that we, seeing their unsubstantial nature, might despise their false splendour, be raised above the power of temptation, and acknowledge that the pleasures which temporal things promise are flattering and delusive.

2. From whence I proceed to the second proof. *Looking not at the things* which are seen, that is, not esteeming them too

highly, because they are temporal, and on this account of little value. The shortness of their duration, without any other argument, is sufficient to convince us that they are unworthy of our esteem; for had they possessed real worth, God, who has made every thing by number, weight, and measure, and who justly appreciates his own works, would have given them a duration equal to their value. It is wisdom which has proportioned the continuance of visible things to their worth; and it would have been goodness to us to have lengthened out their existence, had they been truly great and worthy of esteem. Seeing then, that God assigns them a duration so limited, judge of the worth by the rule which Sovereign Wisdom gives; judge of them, if you please, by your own conduct. Is it not true that we esteem things according to their stability and permanence, and reckon as nothing what is only lent us for a moment? The most elevated situations are not valued unless we consider them permanent; even a crown loses much of its worth when it is soon to be laid aside. Hence in the kingdom of Sparta, where a new king was elected every year, there existed as great an indifferency towards royalty as there does eagerness after it in other States, where the crown is for life. Sensible people hardly considered sovereign power an elevation, where they were so soon to return to the situation of private individuals. Ah! did we use the same good sense in estimating all terrestrial things, instead of saying, "This fortune shall pass away in a year," we should say, All will totally vanish at farthest in thirty or forty years. We should see that, greater or lesser durations, not altering the nature of these things so as to make the one less changeable than the other, they are in their whole amount but as nothing. Were we to carry our thoughts forward into futurity, and represent to ourselves this body devoured by worms, and these titles obliterated for ever, we should feel ashamed at having valued them so much; our pride would be brought low, our lofty imaginations would vanish, and we should see things in their proper colours, viz. as unworthy of consideration or regard. Moses made use of the following scheme to cure the Israelites of idolatry: he ordered the golden calf to be thrown into the fire and reduced to ashes; he then took the ashes and mixed them with water, with a view that the people might reflect, the making of this idol cost us much; our wives brought their jewels, we offered our gold and our silver, but of all the wealth there remains only ashes, it is therefore for a little dust that we have exhausted our treasures. It was by this, says Philo, that he cured their attachment to idols; "What," said they, "three days ago we feasted and sung around the image, rendering it worship and adoration, but all to terminate in dust! and is this the object of our reverence, and the great divinity to

which we consecrated our persons and possessions." This thought, which filled them with shame and confusion, and eradicated their idolatry. Ah! you who feast around that idol, who make it the object of your worship and adoration, were I permitted to open its tomb, what shame and confusion should I not give you. Is this the creature thou madest thy divinity? Is it this which thou thoughtest worthy of so much respect and honour? which made thy bad or good fortune? It cannot save itself either from corruption or worms. To expose it, such as it shall one day be, is sufficient to remove the vail which covers you, dissipate your blindness, and convince you that whatever is fading and perishable is but of little worth, "Looking not at the things which are seen."

3. *Looking not at the things which are seen*, through the medium of our affections, with covetous and eager eyes, *because they are temporal*, and we cannot long either possess or enjoy them. Admitting they were excellent and worthy of esteem, something more would be required to fix our hearts upon them; for whatever excellency any thing may possess, we only value it as related unto us, or connected with us, either by right or actual enjoyment; if it is not our property we cannot turn it to our advantage: and, though considerable in itself, it is nothing with regard to us. Now whatever is but temporal, cannot properly be considered ours, because the enjoyment of it must ever be uncertain, and there is little difference between possessing only for a little space and not possessing at all. What folly must it be to place our affections on that which we can never obtain; or which if obtained, we must soon part with, in deep regret for having loved it too much, and in despair for having lost it for ever? If we love the things which are seen, it ought to be with a love proportioned to their nature; as they are but transitory, so ought our affection for them to be also. In one word, we should look upon them as servants, and use them for our conveniency, and not give them a place in our hearts, or seek our happiness in them. Both the righteous and the wicked are agreed that the things which are seen are temporal; but the conclusion drawn from this principle by the one, is widely different from that which is drawn from it by the other. This is the language of the wicked—Our life is short and insipid, we cannot avoid death, and no one ever returned from the grave; we came into the world by chance, and shortly we shall be as if we had never been; the breath of our nostrils is but smoke, and our spirit is a spark produced by the motion of the heart. Come then, let us rejoice in the present, and hasten to enjoy what we have; let us drink precious wines, anoint ourselves with odoriferous ointments, and suffer not the flowers of the spring to pass away. Let us deck ourselves with garlands of roses before they wither, for this is our portion and

lot.—Since then, say they, our portion in this life is so limited, it behoves us attentively to improve the present moment; seeing our pleasures pass so quickly, we ought to give up ourselves unto them, that we may enjoy all they are capable of yielding, and anticipate whatever can be anticipated. St. Paul reverses the conclusion, as it regards the righteous, "But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and those that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use the world as not abusing it; for the fashion of this world passeth away." This world is an exhibition, a play, representation, or public spectacle. This exhibition or spectacle is passing away, earthly things are leaving us; let us therefore, by a prudent foresight, detach ourselves from them, and close our eyes betimes on those deceitful objects which are about to disappear. "Looking not at the things which are seen."

Finally. We ought not to *look at the things which are seen*, so as to bound our views and wishes by them, and rest in them as the end which terminates our pursuits, because *they are temporal*. Their transitory nature teaches us that we are destined for something higher; and the shorter their duration, the more ought we to be weaned from them. Yes, my brethren, the consideration that these things are temporal, sufficiently convinces me that man is created for nobler enjoyments; for how can we conceive that he who is endowed with powers so capacious, and gifts so eminent, shall in a few days be no more? What, shall man, whose vast mind grasps the whole world, forms immortal projects, runs through the past, the present, and the future, and reaches into eternity? Man, who penetrates and unfolds the mysteries of Providence, the wonders of nature, and the greatness of divinity itself; who, lord of the inferior creation, by his conception penetrates the intellectual world;—Man, who after having passed the weakness of infancy, and with so much labour, at length begun to live like a rational creature, that is, to love God and to adore him.—Shall he view all his vast projects, bounded by the duration of a moment, his illimitable schemes suddenly disappear, his researches and meditations serve only to abridge his days, and all his virtues sink into eternal oblivion? God forbid, my brethren, that we should attribute to the Deity a conduct so unworthy of his wisdom! for on this supposition the beasts would enjoy a greater share of felicity than man. Therefore, from visible and temporal things we ought to raise our thoughts to an end more perfect, a state beyond the bounds of time, where our just projects shall be accomplished, our light be enlightened, and our virtues take a character more noble and sublime. The more the things of earth are transitory, the more

ought we to fix our thoughts on the felicity which shall succeed them, as the shorter our time is, the nearer is eternity. In this state, penetrated by the view of the infinite blessings which we discover before us, we forget the things that are behind; far from considering the present world as our final state, we regard it merely as an inferior and subordinate means to acquire that good which our hopes place before us. What do I say? we look upon it as an obscuring cloud, which darkens and hides from our view our future felicity. We are only strangers here, far from our own country; we have here no continuing city or permanent habitation. The men of the world build; we only have tabernacles: in short, we are men who, losing sight of visible and sensible objects, turn our attention and care solely to the things that are invisible: "Looking not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things which are not seen are eternal."

(To be continued.)

THE TRUTH OF GOD DEFENDED.

REMARKS *on the Rev.* LATHAM WAINEWRIGHT'S "*Observations on the Doctrine, Discipline, and Manners of the Wesleyan Methodists:*" *in Four Letters, addressed to the Rev.* JOSEPH BENSON. *By* JAMES EVERETT.

"I do not know that it is in any degree true, that the influence of religion is the greatest, where there are the fewest Dissenters." PALEY'S EVID. Vol. 2. p. 389.

LETTER I.

REV. SIR,

THE "Observations" of Mr. Wainewright, which you sent me, have been carefully perused; and it appears to me, in unison with yourself, that several particulars stated by that gentleman demand animadversion and refutation, as militating against some of the most important truths of Christianity. The treatment which an author receives from his opponent, depends in some measure upon himself. Ability, learning, and integrity, will ever command respect; vanity provokes all the keenness of satire; ignorance excites compassion; and it is sometimes necessary to laugh folly out of countenance. The latter, however, should be resorted to but sparingly. Were an innocent smile to be occasionally indulged in the present instance, Mr. W. would be one of the last to censure; since he so ably advocates the cause of *laughter*, as one of the distinguishing privileges of man."*

To trace Mr. W. through every track he has taken, is foreign

* Page 157.

to my present purpose; or even to follow him, as you will perceive by the first quotation, exactly in the same order. It may be proper to classify many of his scattered thoughts, and embody them in separate letters. The first will contain various miscellaneous remarks. Though several minor points will purposely remain unnoticed, it is not to be taken for granted that they are conceded; and you, Sir, who know the basis upon which we build, will be far from concluding them unanswerable.

The ground of attack assumed by Mr. W. is the obstinate adherence of the Methodists to their former system.* He confesses that their doctrines, &c. have been "*frequently* and *satisfactorily* exposed;" but still, it should seem, that it ought not to deter him from entering his protest, and again refuting their errors. This is an honest confession; and while it proves his way to have been perfectly easy, it evinces to the world that his work was unnecessary. He proceeds with the impression, that he is refuting what has been refuted—that he is accomplishing what has been already effected; in a word, that to shew his prowess, he is trampling upon the slain! What there is so catching in Mr. W.'s manner of writing, to make an old refutation produce a new effect, is a theological problem which has yet to be solved. It is possible, contrary to every thing we may now anticipate, that distant ages, from the same work in *his* hands, may experience different results. With our present light we are inclined to think, that it would have been preferable to have adopted the plan which he so justly recommends in a similar case,† where he shews, that opposition only tends to increase the number of partisans to a sect; whereas if abandoned to themselves, they would sink into insignificance and contempt. The sequel will demonstrate that Mr. W.'s "Observations" are of a very accommodating cast; and that to build up with the one hand, and pull down with the other, he displays considerable dexterity.

It is with Methodism "*at the present day*," Mr. W. informs us he has to do:‡ and yet he refers to the Minutes of 1744, and 1745;§ and appeals to the immediate followers of "the *first* propagators of Methodism."‖ So careful is he to guard against all mistake, and to impress his readers with his impartiality, that he positively refuses to consult Hampson's Life of Mr. Wesley, and Nightingale's Portraiture of Methodism, "because their testimony has been objected to, as proceeding from personal enemies to the parties in question."¶ That he, therefore, may hereafter be consulted, no doubt as a friend, "the authorities on which he *principally* relies are Myles's Chronological History of the People called Methodists; Benson's Apology for the Me-

* Preface, p. 8, 9. † Page 11. ‡ Preface, p. 10.
§ Page 58. ‖ Page 74. ¶ Preface, p. 11.

thodists; the Life of the Rev. John Wesley, by Dr. Coke and Mr. Moore; Wesley's Sermons; Hare's Reply to the charges alleged to be contained in Dr. Magee's valuable work on the Atonement; Reasons for Methodism, by Disney Alexander; and the later numbers of the Methodist Magazine down to the present time."* Notwithstanding, however, his attention to these works, he is not always correct. He observes that the *first* article in the Magazine "is *always* a biographical sketch of one of their deceased preachers."† To a person conversant with that work it is well known, that the first article is often devoted to the lives of private characters.

The charity of the Methodists is severely impugned. They are represented as exhibiting themselves as the *only* religious people in the world, and as reprobating all who are out of the pale of their own community.‡ A reference to their writings will evince that they are not less charitable than their neighbours; that they can give the right hand of fellowship to the *truly pious* of every Christian denomination. As a testimony that they approve of piety wherever it exists, they have not hesitated to insert in their periodical publication, for the instruction and imitation of their numerous readers, memoirs of Clergymen of the Establishment, Baptists, Calvinists, and Quakers. To enumerate the whole is unnecessary. Take one of each; the venerable Bernard Gilpin, the Rev. S. Pearce, of Birmingham, the Rev. Philip Henry, and honest William Penn. Nor is their charity limited to Protestants: they have even published the life of Xavier, and other Roman Catholics, and have circulated them through the three kingdoms. It is not a little singular, that whilst Mr. W. condemns the Methodists for their want of candour, he himself indulges in the most severe reflections. Where the clergy are the objects of it, he censures every species of detraction;§ and yet his work is a piece of detraction from beginning to end,—detracting from the piety, abilities, and usefulness of Methodists and Methodist Preachers. The system itself is represented as productive of superstition and hypocrisy, and destructive of the interests of pure christianity; and its advocates are ignorant, artful, fanatical, and enthusiastic. In the midst of all, he takes to himself the credit of *impartiality*.‖ It is true, he honours them with the appellation of Christians;¶ but he destroys the character to which that name is attached. When I hear a person descanting on charity without displaying the principle, it reminds me of the efforts of a person intoxicated, endeavouring to impose upon others by the attempt to walk steady. It is no consideration of his, that whatever be his individual condition, others are sober. There are not many but

* Preface, p. 10, 11. † Page 65. ‡ Pages 65, 94, 115.
§ Pages 192, 193. ‖ Pages 191, 195. ¶ Preface, p. 7.

will subscribe to the justice of Mr. W.'s introductory remark,—"Among the numerous follies and inconsistencies of mankind, there are few more conspicuous than their assumption of qualities which do not belong to them, and the confidence with which they endeavour to persuade the world that the character they have assumed is really their own."*

After a severe philippic against modern political reformers,† Mr. W. glides into the subject of religious reform, and associates the spirit and proceedings of the Methodists with the former; the one hostile to the state, the other to the church. Dissenters in general, and the Methodists in particular, are beheld as united, though distinct in other things, in their opposition to the Establishment.‡ From both, the clergy meet with nothing but contumely and contempt.§ It is not for me to stand forth in vindication of slander, however justly the Dissenters might retort. The fact is, the Methodists as a body, do not oppose the Church of England as an *Establishment*. They consider it the best in the world; though like cards and theatrical amusements, which, according to Mr. W.'s views, are good things,‖ not exempt from abuse. Do not start appalled, my good Sir; I am not going to justify theatrical amusements: I only wish to profit as I proceed by Mr. W.'s observations. As he contends, when pleading so strenuously the utility of the particulars just specified, that the best things *may* be abused, the Methodists maintain, that the Established Church, though generally speaking a good one, not only *may* be, but actually *has been* abused, by permitting men to assume the priestly office within her walls, whose lives have done her great discredit. Ignorant persons, for want of properly discriminating, may possibly have condemned the Establishment, where they ought only to have censured her abuses; and when the whole weight of their indignation ought to have fallen upon the persons who introduce improper characters to her altar; and upon those characters, for eating her bread without promoting her interests. The Methodists are among some of the best friends of the Establishment. On the Established Church and its abuses, the following will be found to be pretty generally the sentiments of the Methodists. "In religious establishments, vile persons who have no higher motive, may, and do, get into the priest's office, that they may clothe themselves with the wool, and feed themselves with the fat, while they starve the flock. But where there is no law to back the claims of the worthless and the wicked, men of piety and solid merit only can find support; for they must live on the *free-will offerings* of the people. Where religion is established by law, the strictest ecclesiastical discipline should be kept up, and all *hireling priests* and *eccle-*

* Page 1. † Pages 1—6. ‡ Preface, p. 7; p. 197.
§ Pages 17, 192. ‖ Pages 168, 174.

siastical drones, should be expelled from the Lord's vineyard. An established religion, where the *foundation* is good, (as in ours,) I consider a great blessing; but it is liable to this continual abuse, which nothing but careful and rigid ecclesiastical discipline can either cure or prevent. If our high priests, our archbishops and bishops, do not their duty, the whole body of the clergy may become corrupt or inefficient. If *they* be faithful, the Establishment will be an honour to the kingdom, and a praise in the earth."*

For a clergyman, like Mr. W. to praise the Established Church, is what will readily be pardoned by the Dissenters, and applauded by its members. Not satisfied, however, with this, Dissenterism must be viewed as destructive of Christianity. Hence, it is affirmed, "A multiplicity of insulated sects, are, as they obviously must be, prejudicial to the interests of the gospel of Christ."† As the Methodists are associated with those sects which are prejudicial to the interests of the gospel, a word or two may be necessary on the subject. Mr. W. can perceive no medium between a man's exertions to aid his own cause, and a design to oppose that of others. Certainly a person may attend to the domestic concerns of his own family, and cultivate his own plot of ground, without troubling his next door neighbour. He may use a different mode of discipline, and may work his ground in a different manner; but while the members of his family conduct themselves with propriety, and he brings his proper proportion of grain to the market, we are not warranted to say, that domestic peace is destroyed, or that the agricultural interests are injured, merely because of a little variation in the government of the one, and of the management of the other. Where the essentials of religion remain unimpaired, the different religious sects are so far useful to the general "interests of the gospel of Christ," as to provoke each other to love and good works. Never, perhaps, was Christianity more aided in this way, than at present. Mr. W. is unfortunate enough, and yet prefers the charge against the Methodists, to view the Established Church as the only true Church, and the means employed by her, as the only legitimate means to be employed for the diffusion of knowledge. On this subject he will find a diversity of opinion. Let us not quarrel with others because they do not immediately follow our track. Italy, you will recollect, Sir, produced, almost at the same time, three eminent poets, Dante, Petrarch, and Bocaccio. These men received from nature a different direction of genius. To ascend Parnassus, they took three roads so distinct from each other that they reached the summit without ever meeting; and we enjoy their productions at this day, without those of the one

* Dr. A. Clarke's Notes, 1 Sam. ii. 36. † Page 8, 9.

being capable of giving an idea of, or of being preferred, or even compared to, the rest. He who entered on the journey last of the three seemed to rise to a less point of elevation than his predecessors; but it is the style in which he excelled that is less elevated. And cannot the different sects ascend, I do not say different eminences, but the *same* mount—the Mount of God, without coming in contact with each other, or at all endangering their individual safety? I do not here include those who deny the most important doctrines of Christianity; though they are not altogether without their use. This is strikingly illustrated by Leslie; "You see multiplicity of sects and divisions," says he, "which our blessed Saviour foretold should come, for the probation of the elect: as some Canaanites were left in the land to teach the Israelites the use of war, lest by too profound a peace they might grow lazy and stupid, and become an easy prey to their enemies. So might Christianity be lost among us; if we had nothing to do it would dwindle and decay, and corrupt by degrees, as water stagnates by standing still: but when we are put to contend earnestly for the faith, it quickens our zeal, keeps us upon our guard, trims our lamp, and furbishes the sword of the Spirit, which might otherwise rust in its scabbard. And it gives great opportunity to shew us the wonderful providence and protection of God over his church, in preserving her against a visibly unequal force. And in this contest, to some this high privilege is granted in the behalf of Christ, not only to believe on him, but also suffer for his sake. These go to make up the noble army of martyrs and confessors, for ever triumphant in heaven. Others conquer even here on earth, that God's wonderful doings may be known to the children of men."* Every new sect affords truth an additional conquest; controversies are agitated, and truth flourishes. Southcottarianism was not altogether uninstructive, though beneath the dignity of an intelligent controvertialist: it served to make us ashamed of our common nature. Had Mr. W. only learned to make the best of what cannot well be avoided in a mixed state of things, his censures would have been less frequent.

While every excellency is associated with the Established Church, not any thing can be beheld in others worthy of unqualified approbation, or even of what is deserving the name of *toleration*. It is granted, Mr. W. observes, "The real friends of our venerable hierarchy cannot feel themselves justified in wishing that it should be invested with coercive powers, or that its weapons of defence should be any other than argument and persuasion."† But this is not without its corrective. He hesi-

* Short and Easy Method with the Deists, page 85, 86. † Page 10, 194.

tates not to applaud Lord Sidmouth's Bill, to whom his work is respectfully dedicated, and ridicules the "groundless apprehensions" of the Dissenters on the occasion.* He even attempts to prove, that *toleration* is not incompatible with *restriction*, and that its "*principles*" would not have been violated by the plan recommended to be carried into effect by his Lordship. Hence it turns out, that *law* is to be converted into "*argument*," *restriction* into "*persuasion*." Though he objects to the fire and the wheel, yet he has no objection, in some other way, to the free exercise of civil power. Thus, as it respects the act of 1812, in favour of Protestant Dissenters, "There are some members of the church," he states, "who conceive that too great a latitude has been given to the principles of dissent, and who lament the absence of other securities, less liable to objection, to supply the place of those removed."† On the merit or demerit of Lord Sidmouth's measure, I shall say nothing. To adopt the language of Lord Stanhope in reference to it — "I would not talk of the Bill that is dead and gone; and it would be beneath a man of sense to quarrel with the carcase."‡

The Methodists, I believe, Sir, will generally be found to have acted on the defensive. Were they to take up offensive weapons against the members of the Establishment, it would only be to return the compliment. When speaking of the Baptist Missionaries in India,—men whom I can never name but with feelings of gratitude and sentiments of respect,—Mr. W. remarks, "We may very consistently admit, that their active perseverance has tended to meliorate the moral condition of the natives, without relinquishing our resolution to oppose them within the sphere of our influence. The same remark may be with equal justice applied to the Methodists."§ And why are the Methodists to be *resolutely opposed?* Because "the system they have embraced is founded upon an erroneous interpretation of the Sacred Writings, is a needless deviation from the principles of the Established Church, and affords a most pernicious encouragement to the increase of fanaticism."‖ How far this statement is correct will appear as we proceed. Mr. W. cites the opinion of Dr. Paley, with peculiar satisfaction, and seems to place implicit confidence in his judgment.¶ One of his quotations he ushers in with, "The following remarks of an admirable writer, in whom sagacity and judgment were happily blended, amply merit the attention of every reflecting mind." Remote, indeed, is it from me, to deprive the Dr. of this meed of praise. Were his admirer to advert to the opinion he entertained of that people, whom it is his "*resolution to oppose*," it would perhaps have some influence in inducing him to "*relinquish*" his purpose.

* Page 12, 13. † Page 15. ‡ Speech in the House on the Bill. § Page 20.
‖ Page 20, 127. ¶ Page 4, 78.

"After men became Christians," says the Dr. "much of their time was spent in prayer and devotion, in religious meetings, in celebrating the eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another, and correspondence with other societies. Perhaps their mode of life, in its form and habit, was not very unlike the Unitas Fratrum, or that of modern Methodists."*

Notwithstanding the very unfavourable opinion Mr. W. entertains of Methodism, he admits that it has been productive of good among "the *lower classes*" of society.† He scruples not to say, "The indefatigable zeal of the preachers certainly produced a reform in the external conduct of many whom they addressed, and contributed to subdue their barbarism and excesses into comparative self-command and decency of deportment." But even this he saps the foundation of afterwards, by stating, "*All* they have accomplished,—too much, alas! for the comfort of society.—has been to delude thousands by the dissemination of unfounded tenets"‡ He continues, "And the only credentials to which they venture to refer, are the narratives of the calls they affect to have received from heaven to dispense the consolations of Methodism to a degenerate world, and the register of unhappy beings, in whom their unwearied efforts have produced an instantaneous conversion; a conversion which, in the estimation of all who retain possession of their sober faculties, can be designated by no other terms, than a sudden advancement from weakness to fanaticism, or from folly to madness." In other places he tells us, that Methodism has been of no utility to Christianity, that the good has only been incidental, and of no advantage to the community at large.‖ From hence it may be inferred, that though Methodism has effected "*a reform*," that reform is "*too much*;" that the people had better have remained in a state "of *barbarism and excess*," than have been blessed with "*self-command*," and manifested "*decency of deportment*;"—that their "*barbarism*" was "*weakness*," and their "conversion" to "*self-command*," "*fanaticism*;"—that their "*excesses*" were "*follies*;" and their change to "*decency of deportment*," *madness*;" and that this "*advancement*" to "*self-command and decency of deportment*" is of no "*real advantage*."§

Without taking advantage of Mr. W.'s inconsistencies, of the astonishing facility he manifests in building and destroying, I shall take it for granted, that he is sincere in asserting, "that he is not of the number of those who deny that the exertions of the Methodists have, in any shape whatever been productive of good."¶ That *good*, he states, is confined to the *lower orders*. These, he proceeds, "Require a different mode of treatment

* Evidences of Christianity, vol. i. p. 27, 28, Edinburgh Edit. 1810.
† Page 18, 19, 132. ‡ Page 186, 167. ‖ Page 18, 19, 20. § Page 132.
¶ Page 18.

from that which is adopted with the more fortunate part of the species."—" Hence we may readily allow, without making any unreasonable concessions, that to persons of the character here described, incapable of feeling the mild persuasives of a more polished eloquence, and unable to appreciate the deductions of reason, the vehemence, the coarseness, and the over-strained ardour of the Methodistical teachers, might be accompanied with advantages in vain to be expected from any other source."* Four particulars are here observable: 1. That the state of the *poor* demands aid. 2. That they have derived *good* from the ministry of the Methodists. 3. That the Methodist teachers are particularly *qualified* to instruct the poor. And, 4. That they may look *in vain* for such *advantages* from *any other source*,—from even " the mild persuasives of the more polished eloquence" of the clergy. Would Mr. W. deprive " the poor," who " have the gospel preached to them," of the instructions of the only persons qualified to teach them? And though they are of the " lower orders," to whom the Methodist preachers are said to direct their attention, have they not, in common " with the more fortunate part of the species," immortal spirits? Are those spirits not in danger of everlasting perdition? Did not Christ lay down his life for them? The more barbarous the lower classes are, the greater their excesses, the more imperious is the necessity of prompt and effectual relief. To this work " the Methodistical teachers" have no objection to apply themselves; leaving the higher orders to the clergy, for whose peculiar case their " polished eloquence" is so well adapted. The opinion which Mr. W. has been pleased to express on the remarkable fitness between the mode of instruction among the Methodists, and the moral condition of the poor, is not novel. I recollect meeting with it some years ago, in Boswell's Life of Dr. Johnson; only expressed in more gentleman-like terms. After obsesving, " That the Established Clergy, in general, did not preach plain enough," the Dr. said, " Something might be necessary to excite the affections of the common people, who were sunk in languor and lethargy, and therefore he supposed the new concomitants of Methodism might probably produce so desirable an effect.†" This sentiment, from the pen of Mr. W. is intended as a reproach; from the lips of Johnson, the highest compliment. It appears from the Dr.'s statement, that the clergy " did not preach *plain* enough," and consequently could *not* be *understood*; that the people " were sunk in languor and lethargy," and *required reforming*; and that the *probability* in favour of reformation was on the side of the *Methodist Preachers*. That this was the confirmed opinion of the Dr. is evident from another conversation which he had with Boswell, on the preaching and success of the

* Page 19. † Vol. ii. 122, Octavo Edit.

Methodists. "Sir," said the Dr. "it is owing to their expressing themselves in a plain and familiar manner, which is the *only way to do good* to the common people, and which the clergymen of genius and learning *ought* to do from a principle of *duty*, when it is *suited* to their *congregations*; a *practice* for which they will be *praised* by *men of sense*."* We find him censuriug the clergy also, to Mr. Grierson, for not attending to plainness—for paying too much attention to polished periods and glittering sentences, which fly over the heads of the lower classes, without making any impression upon their hearts.† And, when speaking of unhappy convicts, he gave it as his serious opinion, that a Methodist Preacher, or even a Popish Priest, should be preferred to the regular clergy, for real usefulness to the persons thus condemned by law.‡ In addition to the direct testimony of the Dr. in favour of the despised Methodists, it is stated that the venerable Bishop of Worcester, during his preaching, had observed a poor man remarkably attentive, and made him some little presents. After a while he missed his humble auditor, and meeting him said, "John, how is it that I do not see you in the aisle as usual?" John, with some hesitation, replied, "My Lord, I hope you will not be offended, and I will tell you the truth. I went the other day to hear the Methodists, and I understood their plain words so much better, that I have attended them ever since." The Bishop put his hand into his pocket, and gave him a guinea, with words to this effect, "God bless you; and go where you can receive the greatest profit to your soul."‖

When the Methodists can procure such advocates as Dr. Johnson and the Bishop of Worcester, on this subject, they will have but little ground to fear the "Rector of Great Brickhill." These testimonies are adduced, more with a view to vindicate the calumniated Methodists, than to condemn the clergy. Thank God! the number of evangelical clergymen, much as they are the butt of Mr. W.'s displeasure, are on the increase. These, like the pillars of a mighty fabric, will prevent the Establishment from falling into ruin. Superior to the applause of men, they would shrink at the very idea of purchasing it with the mere tinsel of "polished eloquence," at the expense of general usefulness. Spenser, in his Shepherd's Calender, reproves the ambition of pastors, under the similitude of a person ascending a height; and advises them, if they would not only understand, but be understood, to *descend*:

> "But if thee lust to holden chat
> With seely shepherd's swain,
> Come down and learn the little what
> That Thomalin can sain."§

* Boswell's Life of Johnson, vol. i. p. 435. † Ibid, vol. ii. p. 122. ‡ Ibid, vol. iv. p. 352. ‖ Dr. Haweis' Church Hist. vol. iii. p. 244. § Spenser's Works, vol. v. p. 248. Aikin's edit.

This old, but in reference to his fine narrative poem, the Fairy Queene, almost inimitable poet, knew, that *accommodation* was an important step to usefulness. It is not meant that a man is to descend to vulgarity, to enable him to teach the vulgar; but he must accommodate his language and subject, as far as is consistent with the dignity of the christian ministry, to the intellectual, moral, and religious improvement of his hearers. The more I think on this subject, Sir, the more partial I am to the *old school;* especially to Methodism, which may be considered one of its branches. Mr. W. will find thousands of Methodists, whose ears would be as much shocked, and to whose views any thing vulgar would be as repugnant, as the sayings of some of his clerical brethren, which are handed down to us, are in all probability to himself. In a sermon preached at *court*, the celebrated Dr. South says, in speaking of the delights of a soul *clarified* by grace, "No man, at the years and vigour of thirty, is either *fond of sugar-plumbs or rattles.*" Another remark is, "No man would preserve the *itch* on himself, only for the pleasure of *scratching.*"* If such language as this exists in the Methodist Church, the Establishment and herself may mutually exchange the sympathetic feeling, till it is expunged from the writings of the one, and expelled from the pulpits of the other.

Dr. Johnson, Sir, is not the only person who attributes the success of Methodism to the manner and style of preaching adopted. But the Methodists have been taught to look a little further than even the Doctor himself. They connect with "great plainness of speech," the *subjects* enforced, and the *power* of God accompanying them. I am not certain, whether the TRUTH of METHODISM, if you will allow the expression, could not be proved, and would not receive additional lustre, if the subject, with some variations, were taken up in a manner similar to that in which Lord *Lyttleton* has treated the "Conversion and Apostleship of St. Paul." But its *success*, as an argument in its favour, is inadmissible. Thus at least would Mr. W. attempt to persuade his readers. Hence he observes, "The Methodists feel no hesitation in considering the successful propagation of their peculiar faith as an irrefragable argument of its truth. So often has this position been refuted, when applied to other cases, that it appears surprising how any reliance can be placed upon it by modern sectarists. But does not the rapid and extensive spread of Christianity soon after its first promulgation afford a most convincing proof of its Divine origin? We answer most cordially in the affirmative. But let it be recollected, that it is not its success singly considered, which can in this instance constitute a legitimate argument, but success under the peculiar circumstances in which that religion was placed in its infant state."† To

* Sermons, ser. i. Prov. iii. 17. † Page 122.

this few will object. Not any thing, however, either in the objection or defence can possibly operate against the Methodists. They do not argue the truth of Methodism from its "success *singly* considered." Like many other things, this is palmed upon them by Mr. W.; and in this case charged against them apparently for the double purpose of helping himself to an argument, and shewing his power of discrimination. Had he paid closer attention to Mr. Wesley's Sermons,—sermons upon which, in connexion with other works, he informs his readers he has "principally relied" for his information,* he would have found that "success," or rather *extension*, as he explains himself in reference to the "rapid and extensive spread of Christianity," neither was, nor indeed is now, "singly considered;" but considered in union with many other particulars. In his Sermon on laying the foundation of the New Chapel, City-Road, London, Mr. Wesley connects with *extension*, its *rapidity*, its *depth*, its *purity*, its *rationality*, the *opposition* it has surmounted, its conquests over *human depravity*, and its exemption from *superstition*, *bigotry*, and *persecuting zeal*.† Why then is the argument to be deemed valid in the case of primitive Christianity, and not in Methodism? Because, says Mr. Wainewright, of "the *peculiar circumstances* in which that religion was placed in its infant state." What were those circumstances? Just attend to Mr. W: "Before its general reception, it was compelled to encounter the determined opposition of the powerful, the hatred and contempt of the learned, the habits of the profligate, and the prejudices of the multitude. We know likewise that it was impossible, that the unassisted efforts of a few illiterate peasants, destitute of every thing that would confer influence and authority, should be able to subvert the established creed of civilized nations, and succeed in introducing a religion repugnant to the received notions, the favourite practices, and the depraved passions of the great mass of mankind; and there is, therefore, no alternative remaining, but either to deny the truth of all ancient and modern history, or to conclude, that in effecting this gigantic design, these humble individuals must have been aided by the supernatural interposition of Divine Providence."‡ Omit in this the "subversion of the creed of civilized nations," and you will find Mr. W.'s *distinctive* circumstances without a *difference*, applying equally to Christianity and to Methodism. Before Methodism, for instance, was generally received, it was compelled to encounter the determined opposition of the *powerful*; such as magistrates, chief constables, and other inferior officers of the civil law, together with a few of the clergy;§—the hatred and contempt of the *learned*; such as Mr. Church, the Bishop of London, the Bishop of Exeter,

* Preface, p. 10. † Works, vol. viii. p. 394—407. ‡ Page 123, 124.
§ Mr. Wesley's Works, vol. ii. p. 453; 219; vol. iv. p. 405.

Dr. Middleton, the Bishop of Gloucester, and a whole host of other doctors and literary characters;*—the habits of the *profligate*, which habits were subdued, as drunkenness, swearing, and sabbath-breaking;† and the prejudices of the *multitude*,—prejudices so powerful as to be manifested in mobbing and rioting.‡ We know likewise that it was impossible, that the unassisted efforts of a few *illiterate peasants*, or to adopt the language of Mr. W. when speaking directly to the qualifications of Methodist preachers, "the exertions of illiterate instructers, notoriously deficient in knowledge,§ and destitute of every thing that could confer influence and authority, should be able, if not to subvert the established creed of civilized nations, at least to bring a considerable portion of the British community to a due consideration of its established creed, and to introduce a religion repugnant to the received *notions* respecting the operations of the Spirit,—the favourite *practices* of horse-racing, cock-fighting, bull-baiting, &c.—and the *depraved passions* of inordinate desire, anger, revenge, pride, and covetousness, to which the great mass of the people were attached, and of which they were guilty. There is therefore no alternative remaining, but either to deny the truth of what has been advanced by the most unexceptionable witnesses, or to conclude, that in effecting this gigantic design, these humble individuals must have been aided by the supernatural interposition of Divine Providence, and it may be added, the assistance of Divine grace.

Mr. W. in a tone of triumph asks, "Who will venture to assert that the vast extent of country in which the Mahometan faith has been zealously embraced, and still continues to flourish, furnishes a sufficient proof that the Prophet of Arabia derived his authority from heaven, and was commissioned to enlist the followers of the cross under the banners of the crescent? Who will undertake to prove that the tenets and idolatries of the Romish church are of Divine origin, because this hierarchy comprehends within its pale the greater part of continental Europe? And yet upon this principle it is that the Methodists of recent times have founded their claims."‖ From what has been stated it will appear, I trust, Sir, that the Methodists do not found their claims alone on extension. They have beheld Methodism triumphing over the cradled opinions and prejudices, the temporal interests, and the vices of thousands. This is their glory; the revolutions it has effected for the better, in the minds and morals of the people: and this leads them to glory in the Lord. Hence the stale illustration respecting the spread of Mahometanism

* Mr. Wesley's Works, vol. xii. p. 281, 406; vol. xiii. p. 1, 169, 262; vol. xiii. vol. xiv. vol. xv. † Ibid. vol. i. p. 418; vol. iii. p. 85. ‡ Ibid. vol. ii. p. 27, 51—56, 214, 234, 240—245, 255, 256, 286—297, 308, 453—455, 471. § Page 135. ‖ Page 124.

and Popery, is inapplicable. Methodism is no other than Christianity under another name; and although it is declared to be opposed to the gospel of Jesus Christ, Mr. W. has very prudently omitted to notice the specific points of difference. In adverting to the language of Gamaliel, Acts v. 38, 39, as employed by Mr. Myles in the Preface to his Chronological History, he says, "Without pausing to remark the presumption and weakness of thus comparing their own futile system, with the gospel of the divine Jesus, and of drawing a parallel where the circumstances are so totally dissimilar, I shall only observe," &c.† Mr. W. seems to proceed on the supposition, that it is *weakness* in any man, differing from himself, to employ Scripture in his own defence; and *presumption* to put upon the sacred text, other construction than what meets with his approbation. He has failed in one of his imaginary contrasts, where he deemed "the circumstances totally *dissimilar*." His present silence is perhaps not so much to be attributed to a want of time, which prevents him from "*pausing*," as to a want of *ability* to enable him to act. Every page of his work indicates, that "to will was present with *him*,"—that the *disposition* was there; and surely, in 217 octavo pages, he had *latitude* sufficient for "drawing the parallel." If it can be proved, as I trust it will be, that the doctrines of Methodism are the doctrines of "the gospel of the divine Jesus," then Mr. Myles's use of the text is perfectly rational; and Mr. W. would do well to *pause*, and to examine his steps, lest in the rapidity of his flight he should be hurried over some precipice. You know, Sir, that the rider, urging his swift steed to the precincts of a given boundary, is in his career, sometimes in danger of being carried beyond the goal. Were Mr. W. to consult his favourite author, Dr. Paley, he would be able to discover the inaptness of his triumphant comparison. Mahometanism was founded in falsehood, propagated by the sword, left men the slaves of their passions and their vices, and buoyed them up with the prospects of a sensual paradise; whereas Christianity, or Methodism if you please, proclaims the cross, publishes peace, civilizes and evangelizes its subjects; or, in the half-acknowledged concessions of Mr. W. it "subdues the barbarism and excesses" of the people "to comparative self-command and decency of deportment."

Though the Methodists have effected what has astonished thousands, Mr. W. can contemplate nothing in the system, that extends beyond the power of human agency. "Powerful, (he remarks) as these *human* causes have shown themselves to be, we may yet indulge a confident hope that their efficacy will gradually cease as the minds of the people become better informed, and

† Page 124.

that this portentous delusion, which commenced amid the boastful prognostications of its authors, and the acclamations of the crowd, will ere long sink into merited disgrace, and silent contempt."* You perceive, Sir, desperate as the case is, Mr. W. indulges "*confident hope.*" But by whom are "the people to become *better informed?*" Doubtless by Mr. W. who purposes to inculcate "a more *rational creed*," and introduce them to the enjoyment of a more "*rational religion.*"† His *creed*, however, is such, as will be seen in the course of these Remarks, as utterly to exclude, in the present day, the inspiration of God;‡ and his *religion* is of a character to allow him to plead for amusements of an immoral tendency, not only as perfectly innocent, but even of considerable utility. He argues against Methodism from its *abuse*:‖ and yet the same objection is to have no weight against the follies of life.¶ Methodism has spread, and its advocates "may yet indulge a confident hope," that it will continue to spread; not solely, as Mr. W. supposes, through the zeal of the preachers to propagate "THEIR *peculiar faith*,"** and the *plan constructed* by "the *wary* founder of this party;"†† but through their sincere endeavour to make genuine *Christians*, and the *Spirit* of God accompanying their exertions.

What seems to displease Mr. W. not a little is, the conduct of the Methodists in disclaiming the character of *Dissenters.*‡‡ As this subject has been entered into,§ in a letter addressed to R. Southey, Esq. and Mr. W. is well acquainted with "the later numbers of the Methodist Magazine down to the present time,"‖‖ it will be the less necessary to enlarge now. The ground on which they merit the appellation of Dissenters, is the unwearied efforts they have manifested "in diminishing the attachment of the inferior classes to the Church, in whose bosom they were nurtured."¶¶ It is a fact, Sir, too notorious to be denied, that the major part of the Methodists, and especially "the inferior classes," have been gathered from the immoral part of mankind. If Mr. W. will come forward and institute a claim to these, as persons who have been "*nurtured*" in the "*bosom*" of the Church, few will dispute the honour to which such a claim is entitled. Strange however as it may seem, those very persons are represented by him elsewhere, antecedent to their union with the Methodist body, as *weak*, *ignorant*, *foolish*, and *barbarous;* as the subjects of *strong passions*, and indulging in *excess.**** Now, if to *nurture* signifies to *feed* and to *educate;* and if those poor creatures were actually nurtured in *barbarism*, though in the very *bosom* of the Church, did it not, I ask, become a matter of ab-

* Page 127. † Pages 19, 54. ‡ Page 114. § Page 145—181.
‖ Page 184. ¶ Pages 168, 174. ** Pages 111, 112, 122. †† Page 119.
‡‡ Page 21. § Methodist Magazine, April 1818. ‖‖ Preface, p. 11.
¶¶ Page 21. *** Page 18, 47, 187.

solute necessity, from their small, or rather non-improvement, to put them—say for the sake of experiment, upon a different course of *diet*, and send them to another *school?* From Mr. W.'s own account they could scarcely be plunged into a state of greater moral wretchedness. And yet he reprobates the Methodists for the adoption of certain measures to prevent them "from returning to their *former faith;*"* and laments that no activity will bring them back to the "long deserted *religion of their ancestors.*"‡ Shall we, Sir, make an inquiry into their "*former faith?*" Mr. W. informs us, that those very persons are "Men whose *minds* have from their *birth* remained totally *destitute* of *cultivation*, whose *understandings* have *always* been *darkened* by *error*, and whose *habits* have experienced *no restraint* beyond what is imposed by *rigid necessity* and the *law of the land.*"† Still they were *nurtured* in the bosom of the Church! With all their *food*, they remained in a state of "*weakness;*" with all their *education*, they were still the subjects of "*folly*, *barbarism*, and *error.*" Had I not adverted to the title page, and seen "OBSERVATIONS, &c. By the Rev. Latham Wainewright, A. M. F. A. S. of Emmanuel College, Cambridge, and Rector of Great Brickhill, in the county of Bucks," I should have been half inclined to lay these inconsistencies at the door of some person who had just been "mingling in scenes of social *hilarity*,"—scenes which he censures the Methodists for discountenancing,‖ and in which the spirits are sometimes more elated, than the views are correct. In Mr. W.'s case, it can only be attributed to a deep-rooted prejudice which has obscured his better judgment.

Defective as the Methodists were, prior to their assumption of the name, in intellectual improvement, they are now, if we are to attend to the declaration of Mr. W. dreadfully degenerated. Formerly they were only *indifferent* to learning, but now they are actually *hostile* to any thing of the kind. "The discoveries of modern philosophy, (says he) the refinements of ancient literature, and the pleasures resulting from the productions of the fine arts, are to them of scarcely more value than the sand upon the sea shore. In their judgment, the deductions of scientific research, and the beauties of literary composition, are nothing more than the results of time mis spent, and of labour mis-applied. Devoid of taste themselves, and enemies to its cultivation in others, they regard the glowing delineations of the painter, and the animated forms of sculpture, in no other light than as ministering to the pride of the wealthy, and as tending to perpetuate the remembrance of heathenish fables."¶ All that this charge merits, like many others, is a positive denial till suit-

* Page 112. ‡ Page 192. † Page 18.
‖ Page 188. ¶ Page 189.

able *evidence* is adduced. Not to pass it entirely unnoticed, the Methodists, it will be confessed by Mr. W. himself, are *poor* in the bulk. Admitting them, therefore, to have the *will*, they want the *ability*. Employed in their various secular concerns, from morning to evening, for a subsistence, they want *time*, as well as ability, for literary and other pursuits. Mr. W. may converse and write with a considerable portion of dignity and self-complacency, respecting the arts and sciences, when he has several *colleges* reared to his hand, and claims kindred with a Church united to the *state*—a Church which can boast of the *princes*, *nobility*, and *gentry* of the land for its members. To upbraid the poor Methodists, on these subjects, is as cruel and ridiculous, as it would be for a nobleman to censure one of the lowest of his menial attendants, for a want of the same taste and acquisitions with himself. Abandoning the general question, there are individuals belonging to the body, who are not without their titles, and who are connected with various literary institutions; while others, again, are encouraging, and making all the progress in the arts and sciences, time and circumstances will allow.

What other end the introduction of such a subject as this can answer, beside that of furnishing Mr. W. with an opportunity of relating what he has heard of "the gallery of the Louvre," &c. cannot well be determined. The next time he writes, and asserts, that the Methodists "*countenance no projects for the advancement of science*,"* he will do well to recollect what he may have read respecting their *contributions* towards the *support* of KINGSWOOD and WOODHOUSE-GROVE *Schools*. Till you hear from me again, more immediately on the subject of *doctrine*, believe me, Sir, to be Your's, affectionately,

Hull. JAMES EVERETT.

(To be continued.)

REVIEW *of the "Memoirs of the Life and Character of Mrs.* SARAH SAVAGE, *Daughter of the Rev.* PHILIP HENRY, *A. M. and an Appendix, by* J. B. WILLIAMS, *with a Preface, by the Rev.* W. JAY."

Every thing relating to this extraordinary family is calculated to excite more than common interest in the minds of serious readers.

The subject of this Memoir, was the eldest daughter of the Rev. Philip Henry,† and sister to the Rev. Matthew Henry,

* P. 188.

† We embrace this opportunity of informing our readers, that a new and improved edition of Memoirs of the Life of the Rev. Philip Henry, is just published, by Mr. Samuel Taylor, with a portrait, price 3s. 6d. in boards.

We warmly recommend this work, to the particular attention and careful perusal of every pious family, and of every Christian Minister, not doubting but they will be amply compensated for reading it. See Minutes of Methodist Conference, 8vo. Edition, Vol. I. page 51, 68. It may be had of Mr. Blanshard, City-Road.

the celebrated commentator on the Holy Scriptures. To say she was not unworthy of the relation she bore to these two burning luminaries of the moral world, is awarding her no mean praise.

Her education was superintended by her most excellent father, who omitted nothing that wisdom could suggest, or zeal and piety accomplish.

At an early age she was made acquainted with the power of true religion in her own heart. In 1687, she was married to Mr. Savage, of Wrenbury Wood, near Nantwich, who appears to have been a pious, active, useful man. They lived together forty-two years, when, by the death of Mr. Savage, she became a widow. In 1736, she removed to West Bromwich, near Birmingham, where, in 1752, she finished her course with joy, nearly eighty years of age.

In early life, Mrs. S. began to write a diary, in which, from time to time, she wrote the feelings of her heart towards God.

From this journal, the present volume is chiefly extracted. In an affixed advertisement, we are informed, she left, in her own hand-writing, a diary of many volumes. From such an intimation, combined with a strong predilection in her favour, the reader is prepared to expect a copious selection of the most edifying matter. How far the editor, having such materials, has performed his duty, we shall now impartially examine.

We believe we shall be borne out by the suffrages of our intelligent readers, when we assert, that such a diary as Mrs. S. kept should have been published in chronological order. By applying this principle to the work before us, it appears defective in no common degree.

The reader, instead of travelling only once over the ground of dates by slow and easy stages, is made to pass it several times. At the end of a section, he is brought near the close of her earthly pilgrimage, and in the beginning of the next, is carried back to the point from whence he had before set out. By a repetition of this practice, great confusion is introduced.

The Editor's wish to characterize Mrs. S. by "dividing her character," as he terms it, in his advertisement, page 4, appears to have given birth to this error. His object, however, would have been accomplished, we think, much better, by publishing the diary in chronological order; he might then have drawn the character of his subject in one connected form, from the different traits before exhibited.

The beginning of the second chapter, on page 15, is headed, "Her Character:" this is continued to page 24, when the word Character is completely dropped: there however follows, through six sections to page 131, copious extracts from her diary, on her diligence, benevolence, moderation, zeal, public spirit, humility, patience, resignation, piety, self-dedication, self-examination, me-

ditation, love to prayer, love for the sabbath and Divine ordinances, review of mercies received, and spirituality of mind. From this arrangement, we might be led to infer that her character was not formed by these cardinal graces and virtues, but existed independently of them.

The word Character should have constituted the general head, and all the other particular parts might have been introduced under that general denomination.

We are aware the Editor will think himself justified in the mode he has adopted, in following the example of Mr. Orton in his Life of Dr. Doddridge, who appears to have formed his work on the model of the Life of the Rev. Philip Henry. We need only observe, that the cases are so widely dissimilar, as not to admit of the two former examples being made precedents for the latter.

We make these remarks for the purpose of inducing the Editor, should another edition be called for, to revise his plan, and make those improvements of which we conceive his valuable materials are susceptible.

The appendix, containing An Account of Mrs. Philip Henry —A Wedding Sermon, by Matthew Henry—An Account of his Death, by Mrs. Savage—Memoirs of the Rev. James Owen—and Memoirs of the Rev. Philip Henry's daughter, Eleanor, (Mrs. Radford) will be regarded as forming a valuable addition, and will be perused with much interest by serious readers.

On the whole, we hesitate not to pronounce the matter of the work in general truly excellent. It will afford real edification to the sincere lovers of the Lord Jesus Christ; to their patronage we therefore earnestly recommend it.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

SIR,

About the year 1746, Mr. Wesley received a letter from a gentleman, some of whose words are these:—"The understanding of the true meaning and intent of the Scriptures is, understanding the mind of God in every place. A man may say abundance of serious things, which are not contained in the text from which he discourses. He may preach for a number of years to a congregation, and never explain the direct meaning of the Holy Spirit in one Scripture: mean while he is not increasing their knowledge in the word of God."

I am very much inclined to coincide with this gentleman in this point: and I have often observed, that some persons, in

quoting a phrase or text of Scripture, are apt to confine their ideas to an *accommodated* sense of it, without ever attending to the direct or primary meaning in the passage where it occurs. The first and chief business of an expositor is, to endeavour to find out the *primary* meaning; and then, by way of edification or instruction, he may apply it in an accommodated sense. I shall beg leave, through the medium of your Miscellany, to mention a few texts or phrases, which, though very plain when the context and scope of the writer are duly attended to, are generally misunderstood, and therefore misapplied.

"The shadow of death," is a kind of proverbial phrase, which often occurs in the Old Testament, and sometimes in the New. It generally denotes some dark or gloomy scene, accompanied with imminent danger, fear, or terror, but has no immediate reference to death: the *shadow* of death is not death. In Job xxiv. 17, the wicked, who had been committing their crimes during the night, are represented in the *morning* to be in the *shadow of death:* that is, they are in fear lest they should be discovered; light to them is what darkness is to others. The phrase occurs in the 23d Psalm, which David probably composed when he was persecuted by Saul, and hunted from place to place. Though he was obliged to lie concealed in caverns and dreary forests, and suffered much affliction, yet he expresses his full confidence in God, as his Shepherd, who would guide, protect, and provide for him. This phrase should not be restricted to death; though it has often been improperly so applied.

In Isaiah lxiii. 3, these words occur: "I have trodden the wine-press alone," &c. which have been strangely perverted, and applied to the sufferings and death of our Lord on the cross; whereas it is the very reverse: for the prophecy refers to a time of victory, when Christ shall gain a complete conquest over all his enemies; and, like a mighty general, will trample and crush them, as grapes in the wine-press. *Treading* and *trampling*, are terms applicable to conquerors, not to the vanquished. So Joshua, after the victory, called his officers, and desired them to set their feet upon the necks of the kings whom they had conquered. Treading the wine-press of the wrath of Almighty God, is an image or figure, generally used by the prophets to describe the effects of the Divine vengeance: when the wicked, like grapes in the vintage, are fully ripe for destruction, the sickle is thrust in to cut them down; and they are cast into the "great wine-press of the wrath of God." And He that treadeth them is represented as having his "vesture dipt in blood;" not his own blood, but the blood of his enemies. Compare Rev. xiv. 19; xix. 13, 15.

That text in Amos iv. 12, "Prepare to meet thy God, O Israel," has been often quoted, and generally misapplied, or re-

stricted as if referring to the time of death, or the general judgment in the great day. It is, indeed, the business of every person to think often of, and prepare for these great events; but if we look closely at the context here, we shall perceive that the words have a very different meaning. In the preceding verses, God enumerates various kinds of judgments and calamities which he had successively inflicted upon the Israelites, to bring them to repentance. Yet they continued stiff-necked, and persisted in their rebellion against him. He then intimates his intention to bring something upon them more dreadful than all that had gone before: therefore, he calls upon them to meet him in the way of his judgments, and to fight with him in battles, if they were able: but reminds them, who and what he is, with whom they had to contend; even JEHOVAH, the Lord of Hosts, the Omnipotent, who doeth what he pleaseth, who trampleth on the high and mighty potentates of the earth, (here figuratively implied by mountains,) and can crush them in a moment. Now prepare to meet him; muster all your courage and all your forces, to contend with this Almighty Conqueror.

Some persons, in quoting those words in Mark ix. 23, "All things are possible to him that believeth," have mistaken the meaning of the passage; applying to the believer what belongs to Christ, when speaking of his own power, in reply to what the man had said in the preceding verse. There is a kind of antithesis here: the man had said, "If thou canst do any thing:" Jesus replied, "If thou canst believe:" The question is not about my *power*; but thy *faith*. *I* can do all things: canst *thou* believe? Indeed the sentence is not accurately rendered here in our common version. The article τὸ is not translated: but it is very emphatic and important to the elucidation of the passage; and some substantive should be supplied, thus:—"The *point is*, If thou canst believe; all things *can be* done for him that believeth."

That sentence in 1 Cor. xiii. 12, "Then shall I know even as also I am known," as it stands in our translation, does not appear to be intelligible. The preposition in composition renders the verb, in the latter part of the clause, more intensive or emphatic; and may be rendered thus:—"Hitherto I know in part; but then I shall fully know, even as I shall have been made to know;" (that is, instructed or informed.) But, perhaps, the apostle here, though he wrote in Greek, adopts the idiom of his native language, in which verbs in the conjugation *Hiphil*, were often taken in a *causative* or *permissive* sense, as the subject matter required: therefore, in imitation of this mode, he has put the Greek verb in the passive form.

"Ye are fallen from grace," Gal. v. 4, is a text that has frequently been quoted and misapplied, because misunderstood.

Grace here does not mean a state of grace; but the free favour, or gracious plan of acceptance offered in the Gospel. The sense of the clause is,—Ye have renounced or disclaimed the benefit of the gracious Gospel-dispensation, which is a free justification through Jesus Christ. The general design of this epistle is to shew that, under the Gospel-covenant, a sinner is justified freely, not by observing the ceremonies of the Mosaic law, or indeed by any works of law whatever, but by faith in Jesus Christ. And the apostle reproves those of the Galatians, who, after having embraced the Gospel, had returned to what he calls the *beggarly elements*; and were attempting to incorporate the laws of Moses with Christianity. He tells them here, if they sought to be justified by the law, by the observance of circumcision or any other rite of that law, they had departed from, or renounced the Gospel-plan, and therefore could expect no benefit through Christ.

These few observations are here thrown out, not by way of controversy, but merely for discussion. Let every thing be fairly and candidly investigated, that may tend to establish TRUTH, or in any wise illustrate the written word of God.

I am, Sir, your's,

Hackney, Nov. 14, 1818. JAMES CREIGHTON.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR, *Kettering.*

THE department of your excellent Miscellany denominated "The Works of God Displayed," has been read by thousands with admiration and delight. The things created have a tendency to lead the mind to the great Creator; the briny drop carries out our thoughts to the magnificent and stupendous ocean, and the smallest ray of light inclines us to reflect upon the resplendent source of day. And in proportion as the faculties are exercised, in contemplating the vast and boundless system of nature, there is an approach to the great first Cause and Source of being and blessedness. W. B. BROWNE.

The Proofs of the being of a God, from the manifestation of design through the whole of external Nature.

"I read his awful name emblazon'd high,
With golden letters on the illumin'd sky;
Nor less the mystic characters I see
Wrought in each flower, inscribed on every tree!
In every creature own his forming power,
In each event his providence adore."

Survey this beautiful and magnificent system, this various and immense world, contemplate the azure vault of heaven, and its resplendent, and, to appearance numberless orbs, rolling with the most regular yet diversified motions; behold the sun appointed to rule the day, and the moon and the stars to rule the night. The different parts of the planetary system are placed at such convenient distances from the great fountain of vital warmth, and of exhilarating light, as to be destroyed neither by heat nor by cold; neither to be overwhelmed by effulgence, nor to be involved in darkness. Our earth is encompassed with an atmosphere so wonderfully contrived, as at once to support clouds for fertilizing rains, to afford winds for refreshment, the expulsion of noxious vapours, and navigation; to furnish vital breath to animals, to convey sound, and to transmit the rays of light. Seas and oceans, supplying vapours for the humid stores of the clouds, and for the sources of rivers, expand their liquid surface to facilitate the intercourse of men, and teem with inhabitants, subservient to their nourishment or their pleasure. The climates of the earth, though agreeably diversified, are nevertheless respectively provided with just proportions of day and of night, of summer and winter, and the other changes of season. The face of the globe is exquisitely adorned with the various and inimitable beauties of flowers, and plants, and trees, and with that verdant attire, which is, in spring, so peculiarly cheering and animating.

"Lo! here thy wondrous skill arrays
The earth in cheerful green;
A thousand herbs thy art displays,
A thousand flowers between."

These beauties acquire fresh lustre from the diversity of the situations in which they are exhibited, from the contrast of hill and valley, lawn and forest, and all that rich variety of prospect which so often arrests the eye and exalts the soul. These elements of earth, air, and water, abound with animals, as different in species as they are infinite in multiplication, all employed in the pursuit and enjoyment of pleasures adapted to their respective natures and circumstances; and though the individuals are constantly perishing, succession is continually maintained, and the species remain, on the whole, entire and undiminished. Who then can behold this vast system of the universe without a high degree of admiration, mixed with awe and reverence, to the Supreme Being.

"Thy glories blaze all nature round,
And strike the wondering sight,
Through skies, and seas, and solid ground,
With terror and delight."

From the greatest to the least object that we behold, from the orient star that glitters in the heavens, to the insect that creeps

upon the ground, from the awful thunder that rolls in the skies, to the flower that flourishes in the field, all things testify a profound and mysterious wisdom, a mighty and all-powerful hand, before which we must tremble and adore.

"Infinite strength and equal skill
Shine through thy works abroad;
Our souls with vast amazement fill,
And speak the builder God."

We are surrounded with astonishing magnificence on every hand. We walk through the earth as through the apartments of a splendid palace, which ought to fill every spectator with wonder and delight. All the works which our power can erect, all the ornaments which human art can contrive, are feeble and trifling in comparison with those glories which nature every where presents to our view. The immense arch of the heavens, the splendour of the sun in his meridian brightness, or the beauty of his rising and setting hours, the rich landscape of the fields, and the boundless expanse of the ocean, are scenes which mock every rival attempt of human skill and labour.

"Thy hand how wide it spreads the sky,
How glorious to behold!
Ting'd with a blue of heavenly dye,
And star'd with spangling gold."

Nor is it only in the splendid appearances of nature, but amidst its rudest forms, that we trace the hand of the Divinity. In the solitary desert and the lofty mountain, the roaring torrent, and the aged forest; though there be nothing to cheer, there is much to strike the mind with awe and reverence, to give rise to those solemn and sublime sensations which elevate the heart to an Almighty, All-creating Power.

"There the rough mountains of the deep
Obey thy strong command;
Thy breath can raise the billows steep,
Or sink them to the sand."

In short, we can no where cast our eyes around us, without what is sufficient to awaken us to a reverence of the Deity. This reverence becomes the more profound, that the Great Being who is the object of it, is to us invisible, and, in certain senses, unknown. We may seek to discover him, but he hides himself from us, (Job xxiii. 8, 9.) We know that he is not far from every one of us, yet he shrouds himself in the darkness of his pavilion; he answereth from the secret place of thunder, (Psalm lxxxi. 7.) Before this incomprehensible Being, this God terrible and strong, we become in a manner annihilated; we feel the contrast, and "rejoice with trembling." For we know that the mighty arm which upholds the universe, and which surrounds us with wonders on every side, can in a moment crush us to dust,

if we become objects of displeasure to heaven. Awful are the operations of the Divine power, which we are constantly beholding in the moral as well as in the natural world. The Almighty rules among the nations as well as over individuals; on his pleasure depend all the great revolutions of the earth; the interpositions of his providence are frequently apparent to the world, in bringing down the mighty, and raising up the fallen. Both the law and the gospel, the works of nature and the conduct of Providence, unite in uttering that solemn voice which ought frequently to resound in our ears: "Be still, and know that I am God; I will be exalted among the heathen; I will be exalted in the earth. Give unto the Lord the glory due unto his name. Which doeth great things and unsearchable; marvellous things without number." The more philosophy has enlarged our views of nature, the more it has been discovered that, throughout the whole creation, there is no useless profusion of magnificence, but that every thing has been rendered subservient to the welfare of the world. Insensible must that heart be which feels no gratitude to that Sublime Being who has brought him forth to enjoy this wonderful scene. In this vast system of the universe, there are many things beyond our comprehension. As yet, perhaps, we see no more than the rise of the Divine Government, the beginning of a great plan, which is not to be completed until the courses of ages shall end. Presume not, therefore, to exalt thy weak reason against the revelations of heaven. Think with awe, and speak with caution, of what is so much above thee. Wait till events are unfolded; submit and adore! Let no voice be heard from thee but this, "Thou hast made me, O God, and I am thine: for in thee I live, and move, and have my being. Wherever thou commandest me to go, I follow. Whatever thou appointest me to suffer, I bear without a murmur. It is my part to persevere in duty, the rest I leave to thee, whose wisdom I revere, whose goodness I have so often experienced, in whom, therefore, I repose implicit trust, that all shall end well, and the righteous be made finally happy."

Thus all nature loudly proclaims the being of a God. "The heavens declare his glory, and the firmament sheweth his handy work." The African in his kraal, and the Indian in his desert, as well as the Grecian sage, and the Roman conqueror, adored each, after their own mode, a Sovereign of the Universe.—Having thus taken a view of the Great Creator's works, and finding every part of them admirably contrived, and of exquisite workmanship, and all of them demonstrating his infinite wisdom and power, let them serve as so many arguments exciting us to the constant fear of God, and to a steady obedience to his laws. "Praise the Lord from the earth, ye dragons, and all deeps, fires and hail, snow and vapours, stormy wind fulfilling his word;

mountains, and all hills; fruitful trees, and all cedars; beasts, and all cattle; creeping things, and flying fowl; kings of the earth, and all people; princes, andall the judges of the earth; both young men and maidens, old men and children: let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven."

To the Editor of the Methodist Magazine.

DEAR SIR,

Whether we traverse the sandy deserts of Arabia, or the bleak and inhospitable mountains of Greenland, covered with eternal snow, we discover the footsteps of the Creator of all things.

The astonishing variety and grandeur of his works, supply no mean proof of that wisdom, which, while it forms an abyss unfathomable, is apparent to the most superficial observer.

Having in your useful Miscellany a department for the philosophy of nature, which is admirably calculated to excite the adoration of the pious reader, and lead him through nature up to nature's God, I have sent you some extracts from an interesting work, which has lately fallen into my hands, entitled "Greenland;" being a journal kept in that country by Hans Egede Saabye, missionary.

Praying that they may further your pious design,

I am, your's, affectionately,

London, Nov. 11, 1818. SAMUEL TAYLOR.

THE ISEFJORD IN DISCO BAY.

This remarkable gulph extends between the tracts of land in which the colonies of Claushavn and Jakobshavn are situated. It is from five to six miles long, and from a quarter to half a mile in breadth. It is said that, in former times, it was free from icebergs, and was navigable; nay, old Greenlanders even relate, after a tradition of their forefathers, that at times it was possible to navigate upon it to the east side of the country, between the rows of mountains which are now covered with eternal ice. They even relate, that, in later times, a piece of square timber was driven down, between these mountains, from the east side, and that it was used as a beam in a house. If this were true, it would certainly prove that there was formerly a passage through the gulph, from the east to the west side, which has since been stopped up by icebergs. The ridge of mountains itself, which extends along the country, and divides the east side from the west, has been long since a boundless ocean of ice, which, at a distance, seems to blend with the clouds. The ice increases every year; but the large quantity of snow which falls in the

winter is melted by the sun in summer, flows down in streams, and makes dangerous openings in the ice, in which the Greenlanders, in pursuit of the rein-deer, often find their grave. When this ice projects over the water, it breaks by its own weight, and falls into the bay; hence the terribly magnificent mass of icebergs which I attempt to describe.

When such a piece of ice falls, the noise may be heard at the distance of many miles: it rebounds several times before it recovers its equilibrium, and frequently brings up prodigious stones with it from the bottom. The whole bay is in commotion; the water swells and roars; the mountains burst asunder, with a loud crash, and tumble about in a terrible manner, till they either obtain a firm footing, or roll farther. The sea is covered, to the distance of several miles, with drift ice, which impedes the navigation. On such occasions, the swelling of the water often lifts up the greater part of the icebergs, and carries them, with incredible rapidity, farther out into the bay, or even into the open sea. Here they often appear to us like ships, which approach the land under full sail: we are deceived, and deceived again, and yet, so great is the resemblance, we remain standing, with joyful expectation, till they change their course, and shew themselves, on another side, in their true shape. If a person who had never seen this bay were to exert his imagination to the utmost, he would not be able to form a just idea of it. Conceive a tract of so many miles in extent, full of icebergs, so large that they reach 200 or 300 fathoms below the surface of the sea. They look as if they would bid defiance to time, and yet they are deceitful as water. In sailing by, you see houses, castles, gates, windows, chimnies, &c. It is a very agreeable illusion, as long as we do not know how dangerous it is to approach them; but even when we know this danger, we take pleasure in looking at them. I saw, among other magnificent buildings, the great gate of the palace of Christianburg, with its pillars and side doors; and my eyes dwelt on the mezzanine story, which was astonishingly resembling. As these masses of ice, accordingly as they are formed of sweet or salt water, are white, blue, or green, this difference of colours heightens the illusion, particularly when it is assisted by the powerful beams of the sun. These masses of ice have an attractive power, to which the stream doubtless contributes in a great degree, so that even large ships are in danger of being driven against them, if they do not take care, in time, to keep at a proper distance. The Greenlanders are very familiar with them, though many lose their lives by their confidence; but as the seals like to be near them, the Greenlanders must follow them thither, and seek food or death. The echo is so very strong among the icebergs, that, not only when you speak as you sail by them, you hear your words plainly re-echoed

from the top; but the latter, when it is rotten, as they call it there, is so shaken by the sound, that it falls down; and woe then to him who is near it! The following accident happened while I was in Greenland:—A woman's boat passed from my side of the bay to the other; the people in the boat exhorted each other, as usual, as they approached the icebergs, not to speak, and did not suffer the oars to make any noise; but a young lad wantonly struck with a piece of wood on the skin stretched over the boat. The sound was propagated in a few moments to the top of a rotten iceberg; the latter fell down, and all the people in the boat, seven in number, were drowned.*

In this gulph, they catch, in winter, a kind of turbots, which are indeed much smaller, but more delicate, and much fatter,

* A remark communicated to me, by a friend, which was occasioned by the above account, makes the following explanation necessary.

"In Greenland, and particularly in Disco Bay, where the Isefjord lies, it is notorious, that every sound, whether of speaking or other noise, under an iceberg, is quickly propagated to its summit, from which it is returned with a loud echo. It is equally notorious, that when such a mountain, either by the effects of the sun, or by revolutions in the bay, has become brittle, or, as they call it in that country, rotten, the summit of it is broken off by the vibration of the sound, falls down, and dashes to pieces whatever is under or near it. I have, myself, frequently spoken under icebergs when they seemed sound, and admired the uncommonly loud echo. I always escaped happily; and though I saw such tops of icebergs fall down, I never saw them fall upon any body. But the case is unhappily not so rare. Not only the above-mentioned seven persons perished in this manner, but single Greenlanders also, who went there in pursuit of seals, and fired their guns under these icebergs, without first examining whether they seemed to be rotten: that the seven persons lost their lives by the above-mentioned sound, and the fall of the summit occasioned by it, was told us by a Greenlander who had accompanied the women's boat in his Kajak; and being in the neighbourhood, though not quite close to the women's boat, or under the iceberg itself, had been witness of the action of the boy, and of the misfortune that ensued.

"When the Greenlanders travel in their women's boats, they generally have one or two attendants in Kajaks, partly because it does not become them as men to sit idle in a women's boat, and still less to row the boat, which is the women's business, and partly in order to catch a seal on the way, if an opportunity should offer. Only the master of the family is in the boat as steersman; the rest are, as already said, in their Kajaks. But if they make a voyage over the Isefjord, they have always a Kajak with them, the proper business of which is to reconnoitre the bays and the icebergs, to examine where there are openings in these icebergs, that is, shorter ways, and whether these are so broad that they may venture to row through them. It was in such an opening, or icy vault, that the above-mentioned women's boat perished, but solely by the imprudence committed; for, according to the report of the Kajak rower, the opening was broad enough to pass through. The pieces of ice floating in the bay often cut holes in the women's boat: we at first stop them up with fat, and row on; but the holes may become so numerous (I once had nine in my boat), that the water pours in, and then it is necessary to go on shore to sew up these holes. While this is doing, or when they go on shore in the evening to put up tents, the boat is turned upside down, yet not quite with the keel uppermost, but with one side a little raised from the ground, and supported by a kind of props or forks, the pointed end of which is fixed in the ground: and the fork supports the edge of the boat, in order that, while they are sewing it, or by drying in the sun, it may not get out of shape (which might easily happen, as the boat is quite wet from the voyage:) three or four such props support the boat, and they are as indispensible on the voyage in a women's boat, as fat, needles, and thread, and a kind of pitch, to strengthen the seams. It was with one of these props that the boy gave the blow upon the boat which produced such unhappy consequences."

than the common ones. The Greenlanders catch them with lines, which they make of whalebone. The fishing place is always surrounded with icebergs, but sometimes the latter stand like lofty buildings round a market place. There a great many people assemble; those who live at a distance come to purchase, and the fishermen sell. It is quite a fair! Every iceberg threatens them with death, and yet they are as cheerful and secure as if no danger was near. I once visited their market. The fishing place was very large, the ice thick, and the number of people assembled very great. They had already been fishing above eight days in this place, and the surrounding icebergs did not seem rotten. I was delighted with their cheerfulness and activity, and at their trade. They fished and caught in my presence, that I might see how they proceeded. Some lent me their lines, with which I measured the depth, and I found it in several places, as mentioned above, from two to three hundred fathoms. After staying about two hours, I left them, because it grew late, and I had three quarters of a mile to go home. Not half an hour after I had left them, an iceberg near the fish market fell down, broke the ice to pieces, and deprived several fishermen of their lines and fish. Some fell into the water, were crushed between the pieces of ice, and severely injured. The greatest part of them escaped uninjured, although they departed with empty hands. I should scarcely have been saved had I been still there, because every one had enough to do to save himself. Besides, we Europeans are not so skilful as the Greenlanders in jumping from one piece of ice to another, or, when we fall into the water, in climbing up again.

It may easily be supposed, that such a prodigious number of icebergs, by the cold which proceeds from them, must make the air near them much more raw, than it is, even much farther to the north. I lived half a mile from them: when a mountain fell in ruins, I heard the noise like loud peals of thunder: I daily saw these icebergs, and felt the effects of their neighbourhood. When I returned home from Christianshaab, which lies four miles more to the south, the tears flowed from my eyes for cold, even at Whitsuntide, when my back was in a perspiration.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

MY DEAR SIR,

THE following Narrative of the intense suffering, and miraculous escape of a distinguished individual, (the Honourable Colonel Ponsonby) on the memorable day of Waterloo, is equally remarkable for its affecting simplicity and moral reflection; and

presenting as it does a lively picture of the prominent events of that striking period, it cannot fail to prove highly interesting to many of your readers. I should feel obliged if you would give it a place in your valuable Magazine as soon as convenient.

Kingsbridge, Your's, respectfully,
October 1, 1818. RICHARD MOODY.

"The weather cleared up at noon, and the sun shone out a little just as the battle began. The armies were within eight hundred yards of each other; the videttes, before they were withdrawn, being so near as to be able to converse. At one moment I imagined that I saw Bonaparte, a considerable staff moving rapidly along the front of our line.

"I was stationed with my regiment (about 300 strong) at the extreme of the left wing, and directed to act discretionally: each of the armies was drawn up on a gentle declivity, a small valley lying between them.

"At one o'clock, observing as I thought unsteadiness in a column of French infantry (50 by 20 thousands, or thereabouts) which were advancing with an irregular fire, I resolved to charge them. As we were descending in a gallop, we received from our own troops on the right a fire much more destructive than theirs, they having began long before it could take effect, and slackening as we drew nearer: when we were within fifty paces of them they turned, and much execution was done among them, as we were followed by some Belgians, who had remarked our success.

"We had no sooner passed through, than we were attacked in our turn before we could form, by about three hundred Polish lancers, who had come down to their relief; the French artillery pouring in among us a heavy fire of grape shot, which however, for one of our men killed three of their own. I was disabled almost instantly in both my arms, and followed by a few of my men, who were presently cut down, no quarter being asked or given. I was carried on by my horse, till receiving a blow on my head from a sabre, I was thrown senseless on my face to the ground. Recovering, I raised myself a little to look round, (being I believe at that time in a condition to get up and run away) when a lancer passing by exclaimed, 'Tu n'es pas mort, coquin;'—You are not dead yet, you scoundrel; and struck his lance through my back: my head dropped, the blood gushed into my mouth, a difficulty of breathing came on, and I thought all was over.

"Not long afterwards, (it was then impossible to measure time, but I must have fallen in less than ten minutes after the charge) a tirailleur came up to plunder me, threatening to take

my life. I told him that he might search me, directing him to a small side pocket, in which he found three dollars, being all I had; he unloosed my stock, and tore open my waistcoat, then left me in a very uneasy posture; and was no sooner gone, than another came up for the same purpose, but assuring him I had been plundered already, he left me: when an officer bringing on some troops, to which probably the tiralleurs belonged, and halting where I lay, stooped down and addressed me, saying, he feared I was badly wounded. I replied I was, and expressed a wish to be removed into the rear. He said it was against the order to remove any of their own men; but that if they gained the day, as they probably would, for he understood the Duke of Wellington was killed, and that six of our battalions had surrendered, every attention in his power should be shown me. I complained of thirst, and he held his brandy bottle to my lips, directing one of his men to lay me straight on my side, and place a knapsack under my head. He then passed on into the action; and I shall never know to whose generosity I was, as I conceive, indebted for my life. Of what rank he was, I cannot say; he wore a blue great coat. By and by another tiralleur came and knelt, and fired over me, loading and firing many times, and conversing with great gaiety all the while. At last he ran off, saying, 'Vous serez bien aise d'entendre que nous allons nous retirer; bon jour, mon ami:'—It will give you great pleasure to hear that we are about to retreat: good bye, my friend.

"While the battle continued in that part, several of the wounded men and dead bodies near me, were hit by the balls which came very thick in that place. Towards evening, when the Prussians came, the continued roar of the cannon along theirs and the British line, growing louder and louder as they drew nearer, was the finest thing I ever heard. It was dusk, when two squadrons of Prussian cavalry, both of them two deep, passed over me in full trot, lifting me up from the ground, and tumbling me about cruelly. The clatter of their approach, and the apprehensions it excited, may be easily conceived: had a gun come that way it would have done for me. The battle was nearly over, or removed to a distance; the cries and groans of the wounded all around me became every instant more and more audible, succeeding to the shouts, imprecations, and outcries of 'Vive l'Empereur!' the discharge of musketry and cannon; and now and then intervals of perfect silence, which were worse than the noise. I thought the night would never end. Much about this time I found a soldier of the Royals across my legs, who had probably crawled there in his agony: his weight, convulsive motions, his noises, and the air issuing through the wound in his side, distressed me greatly; the latter circumstance most of all, as the case was my own. It was not a dark night, and the

Prussians were wandering about to plunder; and the scene in Ferdinand Count Fathom came into my mind, though no women I believe were there. Several of them came, and looked on me, and passed on. At length one stopped to examine me: I told him as well as I could, for I could say but little in German, that I was a British officer, and had been plundered already. He did not desist however, but pulled me about roughly before he left me. About an hour before midnight, I saw a soldier in English uniform coming towards me: he was I suspect on the same errand. He came and looked me in my face: I spoke instantly, telling him who I was, and assuring him of a reward if he would remain by me. He said he belonged to the 40th regiment, but had missed it. He released me from the dying man: being unarmed, he took up a sword from the ground and stood over me, pacing backwards and forwards. At eight in the morning some English were seen at a distance. He ran to them, and a messenger was sent off to Harvey: a cart came for me; I was placed in it, and carried to a farm-house about a mile and a half distant, and laid in the bed from which poor Gordon, as I understood afterwards, had been just carried out. The jolting of the cart, and the difficulty of breathing were very painful. I had received seven wounds: a surgeon slept in my room, and I was saved by continual bleeding; 120 ounces in two days, besides the great loss of blood on the field.

"The lances from their length and weight, would have struck down my sword long before I lost it, had it not been bound to my hand. What became of my horse I know not; it was the best I ever had.

"The man from the Royals was still breathing when I was removed, and was soon after taken to the hospital. Sir Dennis Pack said, the greatest risk he run the whole day was in stopping his men, who were firing on me and my men when we began to charge. The French make a great clamour in action; the English only shout.

"Much confusion arose, and many mistakes, from similarity of dress. The Belgians in particular suffered greatly from their resemblance to the French; being still in the same clothes they had served in under Bonaparte."

THE GRACE OF GOD MANIFESTED.

A SHORT ACCOUNT OF MR. SAMUEL WHITAKER,

Many years a Class-leader and Local Preacher in the Methodist Society, at Keighley, in the County of York; written partly by himself, and partly by his Son.

I was born Feb. 8th, 1735, near Baildon, in the West Riding

of Yorkshire, of poor but honest parents. The first years of my life passed without the knowledge and fear of God. In the midst of this darkness I was frequently unhappy concerning a future state, and my condition in the world to come. I believed that there was a place of happiness to which good men passed, but how to secure that place I knew not, having no instructer or guide. Thus I was left to my own childish notions; and having no rational ideas of God, I foolishly thought of slipping into heaven among the crowd, unobserved by the Sovereign Judge of mankind.

About the age of thirteen I was put apprentice to a stone-mason, at Hawksworth, in the parish of Otley. And here I swam down the stream of youthful follies, along with many others.

When I was about seventeen, a few poor despised people called Methodists, began to hold prayer-meetings in the village where I then lived. These meetings I frequently attended, but to little purpose. On these occasions, a person used to give short exhortations, from which I was led to conclude that some one must have told him the state of my mind, and my sinful practices; and his remarks were so applicable, that I frequently trembled, expecting every moment to hear my name called. But, alas! on rejoining my old companions, all my religious impressions vanished like a vapour before the noon-day sun. At this period my life was a compendium of sin and repentance, hope and fear; and I have frequently stood astonished at the mercy of God, not only in sparing me, but also in preventing me from running those lengths in sin and folly which I often purposed, by embittering all my pleasures, and filling me with remorse of conscience.

About the age of twenty-one I was out of my apprenticeship, and promised myself much happiness in the common amusements of the place. One instance, among many others, I will take the liberty of mentioning. There was to be a horse-race on Harding-moor, near Bingley. My desire of participating in this pleasure was so very strong, that I paid a poor man his wages to accompany me to the place, rather than miss the pastime. But on reaching the ground my disappointment was great; it is true, I beheld three horses urged round the course in a cruel manner, by their mad riders, and I felt stung with remorse for my sin and folly in attending such a scene of dissipation. On returning home I met a funeral, and heard the passing bell. The solemn knell vibrated through my guilty conscience, as if a voice from the eternal world had addressed me. On the one hand I was stung with a sense of my numerous iniquities, and reflecting upon the condition of the soul just now departed, I considered that I too must shortly be cited before the great Judge of the world, and answer for all the transactions of my life.

A few weeks after this, I heard that a young man, a Methodist

Preacher, was to preach in a field near Bradford. This attracted my curiosity, and I went, in company with others, to hear. On reaching the place we found a large company assembled, and after some time the young man made his appearance, ascended the temporary pulpit, and read for his text, John ix. 33, 34. I remember very little of the manner in which he treated his subject, but the Lord made a deep impression on my mind while hearing the discourse; and in returning home I was confounded with a view of my crimes and depravity. These humbling views led me, through grace, to break off all my sinful companions, and to resign myself to the service of the Lord, which resolution I have been enabled to keep unto the present period.

The Sunday following it was published, that the Rev. George Whitefield was expected to preach at Haworth church, but the place being too small a scaffold was set up in the yard; and he preached from Zechariah ix. 12. I got among the crowd nearly under the scaffold, and it was the most affecting time I ever experienced. He spoke as if he had been privy to all my thoughts, words, and actions, from the tenth year of my age. At the conclusion of this service he published his preaching at Leeds the day following, where I heard him; and the day after I attended his ministry at Bradford, after which I returned home on the Tuesday evening.

On reaching home I met with a trying circumstance. My mother and sister wept over me incessantly, and used every argument in their power to withdraw me from this gloomy fit of melancholy into which they supposed me fallen. And as I was just entering on the world, they concluded that my being connected with the Methodists, whom they regarded as the filth and offscouring of all things, the very dregs of the human race, my ruin was inevitable, and I should be a vagrant in the earth. And on reaching my master's he met me with a frown, and discharged me from his house and employment, having supplied my place with another man. Thus I had to go in search of work. While in pursuit of labour I met with a darling pleasure, viz. an otter hunt on the water, nor could I refrain from the sport for some time. But the Divine hand interposed, and I was enabled to abandon the folly, and returned home, being unsuccessful in obtaining work. On going to my master's for the purpose of removing my tools and clothes, he was more friendly, and said that if I would promise to settle and attend my labour, and not leave without proper notice, I might go to work. I gladly embraced the offer, and returned to my place.

Soon after this I met with another difficulty from some of my former companions, and more especially a young woman, who endeavoured to rally me out of the little religion I had; but through mercy I escaped, though not without the loss of many

of my friends; and thus I remained alone as a sparrow on the house-top, and like the man in the gospel, who saw men as trees walking. In this situation I communicated the feelings of my heart to a class-leader in the same village, and wishing to know if I might be admitted a member of the Methodist society; in consequence of which I was united to the people in September, 1757. By my intercourse with my friends I soon perceived that religion did not consist in a mere reformation of manners, but in an entire change of heart and mind, through Divine grace, to which I ascribe the whole of my salvation from first to last. From September to the month of February following, the state of my mind was various; sometimes I was very miserable, but God in mercy sent me some gracious visits that prevented me from sinking into black despair; and my only hope was in the merits of my dear Redeemer. But notwithstanding these visits I could not say that my sins were forgiven till February in 1758, when I was working at a certain place, and by a tempest of rain was obliged to take shelter in the house of a neighbour, and as I sat musing I felt a strong desire to withdraw to the stable for the purpose of prayer. Here I wrestled with God in a sort of agony, and before I rose from my knees I felt a degree of blessed comfort and peace, in my heart which till that moment I had never experienced; and that Jesus Christ shed his love abroad in my heart, as certainly as ever he was born of the virgin, or was laid in a manger in the city of Bethlehem, by applying this passage of Sacred Writ, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Then was I enabled to believe with my heart unto righteousness, and make confession to salvation. I then began to communicate my sentiments to my friends, and could say with the Psalmist, "Come unto me all ye that fear the Lord, and I will tell you what he hath done for my soul." I walked in this happy state but a short season, as I began to doubt whether my joys might not proceed from the sparks of my own kindling, and I had followed my own fancy instead of the Divine Spirit. I had been led to conclude that the new birth, which I then confounded with justification, exempted the believer from all unholy desires and the corruptions of human nature, and I began to feel something in me contrary to pure peace, spiritual joy, and Divine love. This arose from my not rightly distinguishing between justification and sanctification. But the Lord soon taught me that justification was an exemption from guilt, and an introduction into the favour of God; while sanctification was the cleansing of the soul from evil propensities and dispositions, and the renewing it after the image of God; producing holiness in it in various degrees, first the blade, then the ear, then the full corn in the ear. While in this situation of mind the Lord was pleased to give me conviction by such passages of the Scriptures

as "My peace give I unto you, not as the world." At these times my views of the work of grace on my mind were confused, making no distinction between my animal feelings, and the nature of living faith; till at length experience of Divine truth, and conversation with pious and enlightened persons gave me a clearer understanding.

In the twenty-second year of my age, that passage of the New Testament. "Freely ye have received, freely give," came forcibly to my heart; I thought I had a small talent which might be of some service to my fellow-creatures, in some small and remote places, where nothing better could be obtained. Thus was I led to become an exhorter, not without comfort to myself, nor I hope without advantage to others.

At the age of twenty-six, I became a resident in Keighley, in the county of York. Here I entered into the married state with a pious young woman, of the name of Martha Bince, by whom I had seven children. The earnings of my labour being small, my poor wife sickly, and my family large, I had to contend with many difficulties; but through the help of some kind friends I was enabled to pay my way, and support a good character in the world and the church.

There I was made the leader of a small class, which God was pleased to multiply, so that it was more than once divided. There also I was prevailed on to appear more in public in the pulpit, to which I have been occasionally called by my brethren, ever since.

The following remarks are taken from a letter written by Samuel Whitaker, jun. He says, "My father began at an early period to reprove sinners wherever he met with them; and being at one time engaged in shewing some of his fellow-workmen the necessity of conversion, in order to prove the same he read some passages out of his Pocket-Bible, when the landlord of the house protested that my father's Bible was not a correct one, nor at all like his, but must be a *Methodist Bible!* And how much was the old man astonished, when the two Bibles were compared, and found to correspond. My father had talents for a large sphere of action; but he constantly declined every offer of that nature for the sake of holding a closer communion with God: only desiring food and raiment for himself and family, and with these he was indulged.

"He outlived all the acquaintance of his youth; and he often rejoiced in the hope of meeting them in the realms of glory. He was long engaged as a class-leader in Keighley, and as a local preacher in the circuit: yet he did not outlive his usefulness, nor was there a congregation to which he was not acceptable, even to the conclusion of his long life; and an omission on his part was always attended with uneasiness on the part of the

people. Few persons have maintained a more unblemished character, or left a better name behind them than Samuel Whitaker.

"In his natural disposition he was prompt and determined; pleasant and cheerful, and frequently a little quaint in his manner of expression, which sometimes excited a smile in the hearer. He had his portion of crosses; but amidst all his trials he never lost a sense of the Divine favour, from the time when he first found peace with God in the year 1758. He ruled his family with paternal authority, and recommended religion both by precept and example, in such a manner as will be long remembered among his children and relatives.

"The close of his life was brought on by a gradual decay of nature, which affected the whole man. He was confined to his bed about five weeks, during which time he endured great difficulty in speaking; but so long as he had strength, he frequently spoke to his family and friends, concerning the things of eternity. He often told his daughter-in-law, with whom he resided, that, though the union between the soul and the body was of such a nature as to make man shudder while passing through the valley of the shadow of death, yet he possessed an unshaken confidence, that when this earthly house of his tabernacle should be dissolved, he should have a house not made with hands, a building of God, eternal in the heavens. During his confinement he manifested much patience, and great resignation to the wise disposal of his heavenly Father: for this he had earnestly prayed, and was answered. He died August 7th, 1816, in the 82d year of his age."

"In humble walks of life he trod,
In Jesu's name he worshipped God;
All self-dependance he disown'd,
And followed Christ on Scripture-ground;
In language plain, the Scripture-plan
He clearly shewed to sinful man."

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

Sir,

Conceiving that the insertion of the following sublime Observations on Time, and its final consummation, will be no disparagement to your justly celebrated and extensively circulated Miscellany, I have transcribed them for that purpose. Hoping to see them shortly ushered forth into the Christian world under your auspices,

I remain, Sir, your's, &c.

R. M. P.

TIME.

How speedily will the consummation of all things commence! For yet a little while and the commissioned archangel lifts his hand to

heaven, and swears by the Almighty Name, "that time shall be no longer." Then abused opportunities will never return, and new opportunities will never more be offered. Then, should negligent mortals wish, ever so passionately, for a few moments only, to be thrown back from the opening eternity,—thousands of worlds would not be able to procure the grant.

How amazingly great and awful is the representation of that tremendous day, as mentioned in the beginning of the 10th chapter of Revelations; which, says one, abstracted from its primary meaning, and considered only as a stately piece of machinery, well deserves our attention; and I will venture to say, has not its superior, perhaps not its equal, in any of the most celebrated masters of Greece and Rome. All that is gloomy or beautiful in the atmosphere, all that is striking or magnificent in every element, is taken in to heighten the idea. Yet nothing is disproportionate; but an uniform air of ineffable majesty, greatens, exalts, ennobles the whole. Observe the *aspect* of this august personage. All the brightness of the sun shines in his countenance, and all the rage of the fire burns in his feet. See his *apparel*; the clouds compose his robe, and the drapery of the sky floats upon his shoulders. The rainbow forms his diadem, and that which "compasseth the heaven with a glorious circle," is the ornament of his head. Consider the *action;* his hand is lifted up to the height of the stars. He speaks, and the regions of the firmament echo with the mighty accents, as the midnight desert resounds with the lion's roar. The artillery of the skies is discharged at the signal; a peal of seven-fold thunder spreads the alarm, and prepares the world to receive his orders. To finish all, and give the highest grandeur, as well as the utmost solemnity to the representation, hear the *decree* that issues from his mouth. He "*swears by Him that liveth for ever.*" In whatever manner so majestic a person had expressed himself, he could not fail of commanding universal attention. But when he confirms his speech by a most sacred and inviolable oath, we are not only wrapt in silent suspense, but overwhelmed with the profoundest awe. He swears, "That time shall be no longer." Was ever voice so full of terror, and so big with wonder? It proclaims, not the fall of empires, but the final period of things. It strikes off the wheels of nature, bids ages and generations cease to roll, and with one potent word, consigns a whole world over to dissolution!

ON PUBLIC SINGING.

To the Editor of the Methodist Magazine.

Sir,

Being in the habit of reading the Methodist Magazine, I have not been a little surprised in perusing two papers on *Public Singing*, inserted in the September and November Numbers. The motives which inspired their composition, I doubt not, are of the purest kind; yet I cannot help perceiving several inaccuracies in each paper, which, while they stand unnoticed, give a sanction to their testimony,

which certainly ought to be received with peculiar caution. I will, therefore, take the liberty of freely animadverting on their untenable parts.

Your correspondent B. while he acknowledges that "singing is an important part of the worship of God," adduces such arguments against its auxiliaries, which, if generally received, and cordially embraced, would effectually destroy the beauty and spirit of our public song, and reduce it to the breathless drone of a *Presbyterian* semibreve.

There appears in his paper to be a peculiar opposition to established bodies of singers. Hence, in the third and last paragraph, he denominates them "antiscriptural associations,—an improper association of converted and unconverted persons, which produces an imprudent intercourse of the sexes—frequent altercations between ministers and people—private animosities, and church distractions." Every person who has generally attended a few of our large chapels for any length of time, where no regular associations of singers have been established, must have perceived, not only a suspension of our musical characteristic, but also the utmost discord and confusion existing: for, while no *official leader* has *pitched* the tune, a variety of persons have claimed the privilege, many of whom have been unwilling to suspend their choice, which naturally engendered strife, produced a *medley*, and consequent confusion. Nor was this an individual circumstance; for I have frequently witnessed such contentions nearly through the whole of the first verse. Surely, a well-regulated body of singers will effectually destroy every evil resulting from this quarter: but besides, when the tune has been pitched by one *only*, hath not the singing been so dull and languid as to sink the spirit of devotion?

Your correspondent argues "an imprudent intercourse of the sexes," and leaves us strongly to suspect some very pernicious evil flowing therefrom. I am not prepared to say that evil never did result from such combinations; but surely the same danger, though perhaps not to an equal extent, may result from the public worship of God itself, from class-meetings, from love-feasts, from prayer-meetings, and every other meeting where the different sexes are *indiscriminately met*. Your correspondent would wish us to understand that evil *only* can proceed from them. I would therefore embrace the opportunity of informing him, that I am personally acquainted with scores, if not hundreds in this town and neighbourhood, who being attracted by the singing, have ultimately become members of such communities; which connection, bringing them under the Divine word, they have received the enlightening and quickening influences of the Holy Spirit, which has eventually led to *conversion*. Many of our valuable class-leaders and local preachers in this town, and a respectable travelling preacher in our connection, are comprehended in this number. I relate these facts to prove, that however unfortunate your correspondent's observations may have been, yet such a degree of evil does not appear so prominent in the North.

If there be "*frequent* altercation* between ministers and people;

* I strongly suspect the validity of such an assertion: in my youth I was united to a body of Methodist singers for fourteen years, and do not remember any altercation during that time, except in three instances.

private animosities and church distractions;" this evil will accrue occasionally among any similar bodies of people whatever. But that such communities have this natural tendency, I absolutely deny. A body of people cannot always unite in sentiment on every occasion. Men will think and speak differently; and if they are not particularly guarded in the expression of their sentiments, it will naturally produce altercation and distraction. Why then does B. attach a stigma to such bodies, which, no doubt, deserve the affectionate regard of the society in general?

Your correspondent also stands opposed to instrumental music.—"If instruments of music and exclusive choirs of singers were used under the *legal dispensation*," says he, "it by no means follows that a *christian* congregation must collect into an orchestra a certain number of singing men and singing women, and commit to them, by a kind of charter, the exclusive right of monopolizing a branch of the public service of Almighty God." If such may be called argument, I would retort by observing, that it by no means follows they ought not. But your correspondent must be either totally ignorant of the term *monopoly*, or of the regulations which the *Conference* passed in the years 1805, 1815, and others, in which instrumental music was *properly restricted*, and all those *anthems* and *pieces* prohibited in the public worship of God, in which the congregation could not join.

The observations on the Saviour of the world *pitching* a sprightly tune, while some of his disciples were screaming *counter*, and others of them roaring out *bass*, are truly ludicrous, and bordering on profanity. I would, however, venture my opinion, and observe, that when the parts of a tune are judiciously arranged, it adds a harmony which destroys indifference, whets our spirits, and renders us more capable of worshipping God in the full and proper exertion of all our powers.

I feel inclined to notice several other things in the same paper, which are truly objectionable; but the length to which this article has already swelled, compels me to conclude by making a few observations on your other correspondent's communication, in your November number. J. C. in his zeal for public singing, properly conducted, ventures to propose his judgment respecting the qualifications necessary for the *composition* of sacred music, but, unfortunately betrays a want of information. "I doubt," says he, "whether they (musical professors) are qualified for composing tunes properly adapted for Divine worship, except they have tasted something of the *love of God* in their own hearts." Every man who understands the *nature* of composition, must perceive the impropriety of such an observation. For what necessary connection is there between the love of God in the heart, and the composition of sacred music? Notes of music, like types in printer's boxes, may be converted either to a sacred or profane purpose, according to the *design* and *spirit* of those who use them. Men who never tasted of the love of God in their hearts, have composed some of the best and most solemn tunes which we use in our public worship. Farther, he observes, that "Hymns which are composed of anapæstic feet, may be introduced occasionally with very good effect. For if the poetry be cor-

rect, and the words well chosen, the music will then move in *rather quick time*, and will be both pleasing to the ear, and gratifying to the heart." I grant that in the primitive days of Methodism, hymns composed of anapæstic feet, had tunes appended to them which were so light and airy as destroyed every solemn feeling. But in our modern publications of music, those *gig* tunes which were originally sung to such hymns, are now generally laid aside, and the graver *common* and *treble* tunes substituted in their stead. As these observations, however, are of minor importance, I shall pass on to notice his last paragraph, in which he entreats those who have taste and judgment, and who have likewise experienced the religion of the heart, to lend their aid, if possible, to restore Divine music to its original design. "I grant," says he, "that piety alone is not sufficient in this case; for persons may be pious and truly sincere, and yet, respecting a taste for poetry and music, may be nearly as dull as an ox." It must be regretted that he has not told us the original design of music. Does he mean that every tune which we sing in our chapels ought to have been composed by those *only*, "who have felt the love of God in their hearts?" or does he mean that all tunes, the parts of which cross each other, ought to be laid aside; that there should be no repetition of words or music? If this is not his design, I confess I cannot perceive any other. Such, however, would destroy the very best of our tunes; and that characteristic of sweet singing, which we have so justly acquired, would soon be lost.

Sir, I worship God in the great congregation. I think suitable hymns and tunes ought always to be united. Good congregational singing, which can only result from a well-regulated body of singers, adds greatly to the solemnity of the worship of God; and as far as I can see room for improvement in our singing department, since the Conference have passed such salutary regulations, is, to make a proper selection of persons and voices, and by placing a judicious and pious leader over them, the singing will no doubt be conducted to the benefit of the congregation, and the glory of God. Hoping you will give the above thoughts a speedy publication,

Newcastle-upon-Tyne, I am, Sir, &c.
November 8, 1818. J. H.

To the Editor of the Methodist Magazine.

DEAR SIR,

IT is a fact too well established to admit of a question, that some persons who frequent the house of God, look upon singing and prayer as *unimportant*, if not *superfluous* parts of Divine worship. Others again are so captivated by harmonious singing, as to think prayer and preaching are scarcely worthy of their notice. The following observations of Mr. Bradburn, contained in one of his Sermons, (new edition, pages 310, 311,) shew the error of these extremes. If in your opinion they are calculated to profit any of your numerous readers, their insertion in your Miscellany, will much oblige, Your's respectfully,

Nov. 2, 1818. J. B—E.

"If praising God and the Lamb be so great a part of the employment of saints and angels in heaven, surely it ought not to be considered as a trifling or insignificant part of Divine worship upon earth. Yet how many, who consider themselves as true Christians, make little or no account of it. Leaving all other descriptions of professors to themselves, is there no blame due to any of the people called Methodists concerning their singing? What can exceed the *doctrine*, the *language*, and the *experimental part* of our hymns? How have some of them been blessed to thousands! Why then are the ministers in most places, grieved, first, by a great many of the congregation coming in when singing is over, and often not till prayer is nearly finished? And secondly, why, as soon as the sermon is done, are so many sometimes seen going away? Is hearing a man talk to you, what you call worshipping God? Alas for you! this shews the low state of your souls. Preaching has its use; but if *preaching alone* be considered as public worship, it is a sad mistake. I had almost said, it is no part of it. To say the best, it is the least part of it; for prayer and praise are the chief parts of the true scriptural worship of God in Christ Jesus. I fear very much lest the singing in our chapels should be wholly left to a set of singers. I have no objection to singers sitting together, and taking the lead, if the congregation can follow them; nor do I think there is any evil in the singers, where they are numerous, occasionally singing a few verses alone, if the tune be a good, but difficult one: but even this should be only once out of two or three times during Divine service, and never, if the words are not for the glory of God. How like a little heaven does an assembly of pious people appear, when joining with angels and glorified saints in singing the praises of God and our Saviour! Such we have often seen and heard to our comfort, and there is no need of altering this means of grace and proof of our love; but rather improve herein, by taking the advice of St. Paul, "Let the word of Christ dwell in you in all wisdom, teaching and admonishing one another in *psalms*, and *hymns*, and *spiritual songs*, singing with grace in your hearts to the Lord." Col. iii. 16.

In our Magazine for March last, page 224, we inserted a letter from Switzerland, stating the distress existing there by famine, and soliciting help from England. The Rev. Dr. Steinkopff received from benevolent friends, and remitted, 50*l.* the receipt of which is acknowledged in the following

Extract of a Letter from the Rev. J. F. Franz, Parish Minister at Mogelsberg, in the District of Toggenburg, dated August 18, 1818.

"When I first applied to you for assistance, I was minister of a small parish of 300 souls, many of whom were in extreme distress during that awful period of famine in 1816 and 1817. Since the commencement of the present year, it pleased God to call me from that congregation to a much larger parish, containing no less than 1800 souls. I found them in a state of alienation from God, and a degree of poverty which no words can describe. There I saw whole families deprived of the privilege of frequenting the house of God by the almost entire want of clothes; children, and even young men and young women, twenty years of age, unable to read a single letter; numbers of the inhabitants, who had neither a Bible nor a catechism. I scarcely knew what to do and how to help, when your first donation reached me. I felt constrained to bless God, who commisserates the poor and needy, and had disposed the hearts of distant benefactors to afford them relief. I immedi-

ately procured food for the hungry, clothes for the naked, Bibles, Testaments, and school books for the uninstructed and destitute. When the money was all gone, I applied to the Basle Bible Society for a further supply of the Scriptures, and received from its committee a generous present of fifty Bibles and one hundred Testaments. I cannot describe the joy which these treasures afforded both to me and my children. I had scarcely informed them, that I could furnish them with a New Testament at the cheap rate of a few pence, than they flocked to my house with their weekly farthings; and when they had completed their subscriptions, they hastened home with their Testaments full of sacred delight and gratitude. Whilst I was thus endeavouring to diminish the mass of misery among my people, a nervous fever broke forth in my parish, the natural consequence of very low living. In a single week, I had frequently six or seven to bury; in many instances, both the father and the mother died, leaving behind a number of helpless orphans. In this crisis, my heart was gladdened with another charitable contribution from our British friends, for which I could not sufficiently thank God. I immediately applied this sum for the relief of these forsaken orphans, feeding and clothing them, and putting them out as apprentices.

"Blessed be God, the years of famine are now past. In looking back to that most distressing period, it affords me a pleasing satisfaction to have been employed as an almoner of British bounty, and thus to have become an humble instrument in the hand of God, of rescuing some from a state of starvation, whilst many others have been refreshed and benefited both in body and soul. For I constantly aimed to combine due attention to the temporal necessities of the poor with a regard to their spiritual wants, pointing out to them the inexpressible mercy of God in the salvation of lost sinners through our Lord Jesus Christ. The distress to which many families are still exposed, chiefly arises from want of employment. Formerly, our manufactories employed numbers in weaving and spinning, but a great falling off has taken place, and many of the industrious poor cannot procure work. I scarcely dare to solicit any further relief, our benefactors having been already liberal toward us; but I would simply recommend both my parishioners and myself to their Christian remembrance, earnestly praying that the Most High may bless our generous friends both in time and eternity."

OBITUARY.

To the Editor.

MY DEAR SIR,

THE following short account of the last but truly happy and triumphant moments of the late much lamented Mrs. ROWE, has been transmitted to me for the Obituary of the Magazine. By its immediate insertion, you will much oblige many of your readers, and particularly her mourning friends, to whom she was justly endeared by the amiableness of her disposition, the sincerity of her friendship, her active benevolence, and genuine piety.*

Her superior mental endowments, both natural and acquired, with the amiable Christian virtues with which she was adorned, rendered her a bright ornament in society, and qualified her for extensive usefulness in her providential sphere. If we may form an estimate of real worth from public opinion and feeling, she possessed no ordinary degree of Christian excellence. I have seldom, if ever, witnessed, in so crowded a congregation as attended her funeral sermon, such general and tender emotions of affection and sorrow. O that they may be wise, that they may understand this, that they may consider their latter end. "Precious in the sight of the Lord is the death of his saints."

I am, your's, affectionately,

J. BUCKLEY.

MARTHA, the dutiful daughter of the late excellent Mr. John Thomas, alderman of Newport, Monmouthshire, of whom a short but interesting Memoir appeared in the 36th volume of the Methodist Magazine, and the most affectionate and beloved wife of Thomas Rowe, died September 16th, 1818, aged 34 years.

The immediate cause of the fatal disorder which terminated her valuable life, was the shock which her humane and tender feelings received, about three months before her death, at seeing a child struck down by the horses of a gentleman's carriage, as it passed rapidly along the street; for although the child

* A Memoir of Mrs. Rowe is preparing to be published in the Methodist Magazine, or in a separate volume.

was not killed, nor materially injured, yet there was every probability at the moment that it would be crushed to death. About a fortnight before her triumphant entrance into glory, she broke a blood-vessel in the lungs, which was followed by frequent emissions of blood, for three or four days. On the last of these days, the symptoms were so alarming, that her medical attendant was apprehensive of immediate dissolution. To the inquiry how she felt, made by her afflicted husband, as he held her in his arms, though scarcely able to articulate, she replied, "Looking upward;" and shortly after beckoning unto him, exclaimed, with a lovely smile, "The Lord my righteousness." It was justly observed by one of her sisters who was present,

"A mortal paleness on her cheek,
But glory in her eye."

The same day she exultingly said, "I am happy in my heavenly Father's love."

From this period until her final departure from this world of shadows, her mind was preserved in perfect peace. "Not a wave of trouble rolled across her peaceful breast." In the night seasons, although she had scarcely any sleep, a lovely smile rested on her countenance; and she frequently said, to those who had the privilege of sitting with her, "He giveth songs in the night." "He will keep those in perfect peace whose minds are stayed upon him." To her husband's inquiry, if she had any new or peculiar views of the nature of that religion which they mutually professed and enjoyed, she answered, "No, it is *all love*; keep in the old paths; the doctrine of *entire* sanctification is a glorious doctrine, hold it fast." One day she said, her eyes being raised with holy joy towards heaven, "There is my hope—there is my happiness; he compasses me about with songs of deliverance!" The morning of the last sabbath she spent on earth, she said, "A transient cloud has passed over my mind, lest in consequence of the oppression on my breath I should not always continue patient; but that has been removed by the promise, 'I will be with thee in the day of trouble, and thou shalt glorify me.'" In the afternoon, she requested that the fine hymn, containing the following most consolatory lines, might be read unto her:—

"Be thou, O Rock of Ages, nigh,
So shall each murmuring thought be gone;
And grief, and fear, and care shall fly,
As clouds before the mid-day sun."

At night, she addressed the writer of this account as follows: "I have, from the commencement of my illness, felt I was safe on the Rock of Ages, but I wanted to experience entire sanctification: I thought, what is it? Surely, it is to be totally emptied of self, and completely filled with God. I prayed, O God, give me a clean heart! and he said, 'I will; be thou clean.' I then enjoyed the first part of the blessing, and, just now, the latter part has been also communicated: I am now filled with all the fulness of God!" This night she sung, "He smooths my bed and gives me sleep," the favourite anthem of her honoured father, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer," and several other pieces.

Thus did this most amiable and holy woman continue happy in the Redeemer's love until the night of the 16th, when she entered into its full enjoyment in glory. About four hours before her departure, a profuse perspiration issued from every pore, and her extremities became cold in death. In reply, to the inquiry of him whom heaven has bereft and left to sorrow, yet not without hope, how she felt? she said, "Strength in weakness." A few minutes after, observing a smile indicative of the most rapturous feelings of delight, playing on her lovely countenance, he said, "You are happy, my love." "Yes," she ardently replied, "*very* happy; I have *great* peace and joy through believing; my Jesus has done *all* things *well*. He is a mighty Saviour; he trod the wine-press alone, when of the people there was none to help, no, not *one!* Praise him, praise him; O, I shall have an eternity to praise him!" Then, as if desirous of affording instruction to those around her, affectionately addressing them, she said, "Religion is not a little thing; the right hand must be cut off, the right eye must be plucked out; yes, *indeed*, the right hand *must* be cut off: religion is a great thing; it is to love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. Yes," she reiterated, exerting all her mental and bodily energies, "with *all* thy strength." Turning her eyes, with expressions of great tenderness towards her husband, whom she loved with all that affection which the sacred Scriptures warrant and enjoin; she said, "my love, we shall meet together again, I know we shall." A little before twelve, at the request of one of her sisters, he desired her to suspend, for a few moments, her extraordinary exertion in the utterance of praise, "What is the word," she ear-

nestly inquired, supposing he had quoted some text of Scripture, as he had been before doing to aid her recollection, he said, "Compose yourself, my dear, for a few moments, and you will have more strength to praise him:" with the most perfect recollection and acquiescence, she instantly complied; but, as if her enraptured spirit could not cease its song of praise, it immediately winged its way to the mansions of felicity, there to continue it through one eternal day, leaving its clay tenement without a struggle, or groan, or sigh. A balmy sweetness filled the room, and seemed to say to nature's sorrow in her surviving relatives, "It is out of place."

"Thus sung she in death, as her spirit was soaring,
In ecstacy high, in assurance of grace;
Till lost in his glory, and lost in adoring,
She flew, and left only a smile on her face."

The mortal remains of this most dutiful child, beloved and most affectionate wife, faithful, valuable, and kind friend, and truly pious and holy servant of God, were deposited under the communion, in the Methodist chapel, in Newport, on the 22d of September, the fifth anniversary of the day of her marriage, amidst the tears of hundreds who pressed into the chapel, whilst many hundreds more in vain sought for admission. The funeral service was read, and an address delivered, by Mr. W. Brocklehurst, assisted by his colleague, Mr. David Cornforth; and, in the evening, the occasion was farther improved, in a truly useful sermon, from Phil. i. 21, by Mr. G. Birley, from Cardiff. On Thursday, Oct. 1st, the funeral sermon was preached by Mr. James Buckley, from Bath, from those most consolatory words in John xiv. 1—3, to a crowded congregation, whose feelings during the sermon were so much affected, that the preacher was obliged to restrain himself in the expression of his sentiments on this mournful event. Funeral sermons were preached in most of the principal places in the circuit, and also in some of the dissenting places of worship. To her afflicted husband, the seal of death seems impressed on every thing below the sky, or rather, he should say, on every thing that has not the tendency to lead his mind thither; for in those blissful abodes are now both his heavenly and his earthly treasure. Faith, eagle-pinioned, bears him to the throne of the Eternal, and there he beholds his beloved Martha in the inmost circle, shining in the full radiance of his glory, and hymning his praises in sweeter and nobler strains than even *she* sung on earth.

To the Editor of the Methodist Magazine.

Dear Sir,

It is with inexpressible regret, that I have to present you with the following account, for the Obituary in your invaluable Miscellany.

I am,
Your affectionate but deeply afflicted
Son in the Gospel,
J. Shaw.

It is rather more than a month since my worthy and highly esteemed Superintendant became indisposed; but in a few days he appeared better, and went on with the labours in the circuit, (though far from being well) until Wednesday the 25th of November; when he came in out of the circuit, apparently very ill of a cold. In the evening, medical assistance was obtained, but no danger apprehended until the following Sunday, when he became delirious. We then sought out for further help; but alas! physicians and medicine were in vain: every effort proved fruitless; and the fever took those rapid strides, that on Wednesday evening, December 2d, about nine o'clock, he left the earthly house of this tabernacle, for "a building of God, a house not made with hands, eternal in the heavens."

Mr. Andrews came out to travel in the year 1804. He was a zealous, affectionate, faithful, and laborious servant in the vineyard of his Lord. As a Christian, he was deeply pious, holy, uniform, and steadfast. The Church of God has to lament a great loss; his wife is bereaved of an affectionate, tender, and faithful husband; and his children, of a tender parent.

It is said of him, that "during the sixteen months of his residence at Mansfield, his conduct was such, as, in the strictest sense, to adorn the doctrine of God his Saviour. His loss is deeply deplored by his friends, who revered him for his piety as a Christian, and his fidelity as a minister; in every place, and on all occasions, his chief concern was, to diffuse the knowledge of the Gospel of Christ. He possessed a happy talent in preaching; was lively, zealous, and affecting." But we are early called to feel our loss, as he was only about thirty-eight years of age. But our loss is his eternal gain.

Mansfield, Dec. 12th, 1818.

MISSIONARY INTELLIGENCE.

MADRAS AND CEYLON.

A number of letters from these stations have been recently received, extracts of which will appear in subsequent numbers. The general complexion of these accounts is very favourable. Mr. Clough had been to Madras to recruit his health; we are happy to state that he has recovered, and was about to return to Colombo when the last letters were sent off.

Mr. Lynch has made a purchase of premises for a Mission-house and place of worship, in the neighbourhood of Madras, between St. Thomè and Royapetta, in the midst of a large heathen population. This measure will call for the immediate appointment of another Missionary to that station.

Mr. Carver had been obliged to relax a short time from his duties, on account of his health, and had visited Tranquebar and Tanjore. The following are some extracts from his journal, which will be continued:

Trincomalee, June 15, 1818.

In consequence of intense application and study, in a climate unfriendly to Europeans, my health was considerably impaired, and a change of place was desirable. Travelling by land or water has generally a good effect on the human frame, and a short voyage being recommended, I resolved to improve my time and health together by visiting the opposite coast, which has been the scene of the labour of many very eminent servants of God for near a century. Brother Erskine being at Jaffna, on a visit for the improvement of his health, I availed myself of the opportunity of his presence to supply my lack of service.

On the 18th of April Brother Squance accompanied me to the beach, and I embarked at three P. M. in a small open boat for the Peninsula. The day was fine, and sailing pleasant, and every thing around reflected the abundant goodness of the Creator. Man alone seemed to be insensible to the mercy and benevolence of God. Among our little company was a respectable passenger, whose thinly scattered locks had grown grey in heathenism. I entered into conversation with him, assisted by my servant, but, alas! his days had been consumed in a land of darkness, where gross darkness rests on the minds of the people, and his ignorance of himself and of God was exposed by his defence of the superstitions of his countrymen. At seven P M. we cast anchor at Kait's, 12 miles from Jaffna, where I meant to remain next day, which was the Sabbath.

In the morning, five or six descendants of Europeans, with some Malabars, came to hear the word of God. I endeavoured to instruct them in the best manner I could, sitting on a chair and telling them of the love of Jesus, while tears trickled down their cheeks. Some of them were very poor widows, who had long been struggling with want and misery, and whose circumstances were now so narrow that want and wretchedness seemed ready to rush into their dwellings, and overwhelm them with distress. But these things had opened their ears to receive instruction, and they drank in every word spoken in the name of Jesus for their comfort and consolation; and after the service was ended they assembled in a little group, burst into floods of tears, comforting each other with the words they had just heard, "Doth God take care of the fowls, and will he not care for us? the gold and the silver are his, and the cattle upon a thousand hills; shall we perish?"

On Sunday, April 20, at midnight, we weighed anchor, and bore out into the channel which divides Ceylon from the continent, and at day-light had lost sight of land.

At two P. M. we reached Point Calemere, where the post lands from Ceylon during one of the monsoons. A number of men came down and dragged our boat through a noisy dashing surf, which is sometimes very dangerous.

When I landed I was a little surprised to find a British encampment near the sea. A detachment under Lieutenant-Colonel Dighton had come from Trinchinnopoly to avail themselves of a sea breeze. The ground they had chosen was the best the country afforded; in this part of the coast nothing but a barren sand and a few bushes appeared to the wearied eye, which sought relief on a few distant Palmira trees, or on the sea. The Colonel was very kind and condescending, and in the evening I dined with the officers of the detachment, who very kindly rendered me every little help they could, for which I was very thankful.

Thus being a little strengthened in

body, and also refreshed by the Spirit's energy in my soul, next morning I again committed myself to the great deep, coasting up to Tranquebar. Towards evening we passed Negapatam and Nagore. The latter place presented to the view five towering mosques, which mark the power and wealth of the Musslemen there. In the evening we came close under Tranquebar, but all my entreaties would not prevail upon my boatmen to go in till next tide, therefore we lay tossing about all night after a day of fasting and sickness, wishing for the morning. Day-light at last came to my relief, and I landed, and sought out the Missionaries, who very kindly received me, administering with readiness to my wants.

Finding myself thus in a place where I was an entire stranger, every thing became interesting, but the mission cause lay *nearest* my heart. I remembered this was a spot peculiarly favoured by heaven; a place where the standard of the cross has long been unfurled; where the atonement of the blessed Jesus had been made known;

Whose blood through earth and skies,
Mercy, free boundless mercy cries.

The senior Missionary, Dr. Cammerer, being absent, the other Brethren very kindly took the trouble to go with me to the different places belonging to this extensive mission; and in communicating my remarks, I must beg the indulgence of using my journal.

April 23. We visited the Mission buildings, raised by the first venerable Missionaries, and now occupied by their successors. On entering the houses once inhabited by those honoured and devoted servants of God, I felt awed at the recollection of departed worth. Upon the immediate premises in the town of Tranquebar, the boys and girls schools are, like the buildings, in a declining state, with only about 18 in each. The house built by Ziegenbalg, and in which he dwelt, together with other parts of the premises, are sinking into ruin, and present to the passing traveller a gloomy and dejected appearance. But the mutilated library especially brought from my heart an involuntary sigh; the books left by the Missionaries, their former possessors, and in which they had often found consolation in this weary land, were now covered with dust, and some eaten up with worms.

(To be continued.)

NEW HOLLAND.

We stated in our last the safe arrival of Mr. Lawry in this colony. The letters received from this Missionary afford great satisfaction, both as to the useful and zealous labours of Mr. Leigh, and the extensive openings for Missionary labour, which present themselves in that country. The call for additional help has been considered by the Committee; who have voted the appointment of a third Missionary.

Extract of a Letter from Mr. LAWRY, *dated Sydney, May*, 1818.

AFTER a prosperous voyage of above 15,000 miles, which we completed in four months and eight days, I am safely arrived at this Asiatic Isle. Goodness and mercy accompanied me all the way, and continue to be to my body and soul a wall to defend, and a portion to satisfy.

I saw many, to me, new and curious things on the voyage; the sea rose up like little hills in the Bay of Biscay, exhibiting a grandeur I had often wished to behold. The fertile islands of Palma and Teneriffe, belonging to the Canaries, excited much admiration; they rise about three miles above the level of the sea, their tops being generally enveloped in the clouds. In the tropics, 10 deg. N. lat. the air was very heavy and crowded, and the atmosphere quite hazy, by means of small insects from the coasts of Africa, distant 150 miles; these quite covered all our ropes and sails, having the appearance of fine sand; they were 26 times less than mites in cheese, discernible from dust only by the microscope.

We crossed the equinox on the 22d of January. Thermometer 82 deg. But I suffered less from the heat than I expected; this was owing to the largeness of our ship, and the elevation of my cabin. In the southern hemisphere we saw only one little island before we made New Holland; this was the southernmost of islands called St. Paul's and Amsterdam, on the top of which we saw a large fire, supposed to be a volcanic eruption, as there are no inhabitants on the island. Capt. Welsden, who on a former voyage landed there, says there is a hot spring at the foot of the volcanic hill, in which he boiled some potatoes.

During the voyage, I regularly preached to the prisoners on the gun-deck, some of whom heard the word with gladness, and received it in the love thereof. I have every evidence that I can expect of the repentance and genuine conversion of several of these men. Thank God for the first fruit of a fast-coming harvest. Mr. Aylward, the captain's clerk, and Mr. Clark, a passenger, were very zealous among, and useful to the prisoners. They

raised a good choir of singers, which added much to our comfort on the sea. And here they have been well rewarded for their singing, as they are taken into serious families contiguous to places of worship, that they may assist therein.

April 24th, we made the hills of New Holland. On the 1st of May we dropped anchor in Port Jackson, a harbour for beauty, commodiousness, and safety, excelled by few.

The day after my arrival, brother Leigh returned from the country settlements to Sydney; our meeting was accompanied by mutual joy and gladness. And the following sabbath, meeting early in the morning with the little church, we were refreshed together like Paul and Titus. I felt considerable enlargement while opening and applying Acts xviii. 27; and in the evening, to a very serious and attentive congregation, Acts xvii. 10, 11, 12.

I availed myself of the first opportunity of waiting on His Excellency Governor Macquarie, who received me in the most courteous and friendly manner, wishing me every blessing, and kindly promising that influence which might be desirable. I then waited on the Rev. Mr. Cooper, chaplain of Sydney, from whom I received that welcome which might be expected from a very holy minister of Christ.

As the ship, David Shaw, by which I write, sails in a few days for England, I have not had time to visit the remote parts of the colony; Paramatta, 15 miles from Sydney, is the farthest of my travels. I thank God for the prospects of good which appear there. As the Rev. Mr. Marsden resides at Paramatta, I lost no time before waiting on him, whose reception of me agreed with that missionary zeal, which is so deservedly praised in all the churches. Of the other clergymen in the colony I cannot speak, but by report, which I am happy to find is most favourable.

We meet with no opposition from men, and many there are who sincerely desire to be taught the things which belong to their peace. The greatest outward obstacle is the distance of the places from each other; but as the inhabitants are rapidly increasing, this will be obviated by your sending more missionaries. Though our society in New South Wales is small, and the number of truly pious persons comparatively few, yet the fields are white unto harvest: the number of hearers, in those places which I have visited, is by no means inconsiderable; and their deep attention and earnest solicitude, while hearing the word, would be profitably imitated by many of the congregations in England. What may not we expect from a people thus prepared for the Lord?

SOUTH AFRICA.

Messrs. SHAW and EDWARDS continue their labours among the Namacquas with increasing assurances of success. The inhabitants are improving in the arts and civilization, and give great attention to the word of God. The care expended upon the Hottentot children will, it is hoped, be attended with important effects in future. The camp forge, implements of husbandry, and other useful articles, sent out by the Committee with Brother Edwards, but which from their weight had been left by him at Cape Town, had been forwarded. Six ploughs had been equipped by the joint labour of Messrs. Shaw and Edwards, for the use of the natives; so that some considerable improvement may be expected in agriculture in the neighbourhood of the settlement. Mrs. Shaw had also received the kind presents of small articles, by several ladies in London, sent out by Mr. Edwards, and acknowledges them in a letter to Mrs. Howden.

The following are Extracts from Mr. SHAW's *Letters recently received.*

Longrally, Sept. 12, 1818.

June 1st. Ploughed two lands of wheat, and was sufficiently fatigued, by reason of the abundance of large roots found in the ground.

6th. This morning, about seven o'clock, our dear little infant breathed his soul into the hands of him who gave it. How suddenly were our hopes blasted—how inexpressible our grief! The flower that was yesterday living, beautiful, fairer than spring, is to-day cropt by the hand of death, left to fade and wither in the field. I was ready to say, ah, cruel death! wherefore didst thou pass by the long ripe grass, the grass withering, the grass almost dead, the grass bending under a pressure of years—wherefore didst thou step out of thy path to cut down this tender flower—But on recollecting that, "what we know not now, we shall know hereafter," I felt enabled to say, "It is the Lord, let him do what seemeth him good." O that in this solitary land we may learn to suffer as well as to do the will of God.

7th. This morning our little infant was interred within the walls of our chapel.

Brother Edwards conducted the service, and felt with us the loss of our infant.

21st. Found it good to my own soul, while speaking on the certainty of death, and the preparation necessary for that solemn moment; but, especially, while exhorting the people to seek a present salvation in Jesus, who died for them, who rose from the dead that they might be justified, and who now invited them to come to him and receive his mercy.

July 4th. The poor bastard Hottentot, who had previously spoken to us respecting a Missionary, came this evening to our settlement. He says, that the people who live by and near him, who never heard a sermon in their lives, or saw a Missionary, are longing for the Gospel. He mentioned a peculiar instance, by which he had been stirred up to endeavour to procure a teacher. "I was," said he, "one evening lying in my house, but had not closed my eyes in sleep, nor could I, that night, when supper was ready, either eat or drink. After having lain some time, there were two ships presented before me, which appeared to be sailing on the great waters. Some one then informed me, that the one ship was filled with believers, who were holy people, and on their passage to heaven; and that the other was full of impenitent and wicked sinners, who were on their passage to hell. A person then asked me, in which of those ships will you go? but before I could give an answer, the ship loaded with sinners began to sink, gradually descended out of my sight, and I saw her no more. From whence these things come, I know not; or who he was that appeared to speak with me, I know not; but I was sore afraid, and determined, as speedily as possible, to procure a Missionary, that we may be taught how we can be saved. This is the only end I have in view of coming to invite you to come to us with the Gospel."

8th. Being earnestly requested by the bastard Hottentot before mentioned, to visit his place of abode, we set out about four P. M. with our waggon drawn by oxen. My dear wife being so poorly, and so sorrowful on account of the death of our little one, was advised to visit the warm bath. The journey among these people will take us about a week out of our proper road; which however is a trifle, if we can be instruments of good to their souls. Just as we left our house, the mist came on, and the shadow of the evening very soon followed; on which account, we cannot descend from the mountain.

9th. Slept comfortably last night in our waggon, though it was exceedingly cold, and the wind very high. This morning, the weather is fine. Our oxen having been put to the yoke, we descended from the mountain, and are charmingly pursuing our way to the Bushmen's country.

10th. Rested this evening by Platberg, where we found a few people almost wild, and sufficiently ignorant of spiritual things. We had heard of the footsteps of a lion near the road on which we have travelled; but the strong monarch did not think proper to visit us, for which we were glad.

11th. A man named Bukas, having heard we were on our way, came to meet us with ten oxen, in order that our cattle, which will have a very long journey, may go light. After dinner, some of our own people, who have been in this land with their cattle, came to visit us; they shed abundance of tears during singing and prayer, and were anxious to know when we should return.

13th. Another man brought his oxen to help us on our way; and in the evening we arrived at the old man's house who had invited us to come amongst them. Here a company of people were gathered together, desiring to hear the word of life, which, in as simple a manner as possible, was administered to them.

15th. Being helped by the Bastard's oxen, we came to Platklip, where my poor wife was ill the whole night.

17th. Reached the Bokkoveld Mountain, where we enjoyed good water. During the night, we had thunder and rain; and the jackalls howled so near our waggon, that we feared they had got some of our killing sheep.

18th. Came to Sackjaslery, where two farmers were sitting over a fire, roasting the egg of an ostrich: they presented two to us, which we prepared in the same way; but they were so very strong, that we could not eat them. We have now travelled four days, without seeing any human being except our own people.

19th. Arrived at a farm-house, where a schoolmaster teaches their children to read, and preaches to the slaves two or three times a week. The slaves have been flogged for going among the bushes to pray; but they still continue. Spoke to the slaves in the evening, when some of the family were also present.

25th. Travelled in heavy rain to Teacoevally, where our good friend Mr. Van Wyk received us kindly.

26th. Kept service in his house this morning.

28th. Went to visit Mr. Marquat, at Allan Willem; he lives with Mr. Berg, the Landdrost, and speaks both to Christians and Heathens; he likewise visits some of the farmers' places, and teaches their slaves.

Aug. 2d. We had service in the house of Mr. Van Aarde: they were so delighted with the singing of the Hottentots, that they were at different times called into the house to sing our hymns.

9th. Attended the Dutch church at Twartland; the Rev. Mr. Scholz preached a plain sermon on justification; after which, I had the pleasure of dining with him: so we reached Cape Town, where we experienced the kindness of Mr. and Mrs. West, and many others.

Berg Rivier, Sept. 6, 1818.

HAVING again left the hurry and bustle of Cape Town, and being now four days journey therefrom, I have a little leisure to transcribe a few extracts from my journal. It is true I have but little of importance to communicate, yet from the occasional extracts sent to the Committee, they will obtain a more perfect knowledge of our situation, our labours, and the whole of our proceedings.

May 1. The easterly winds have begun to blow with violence: though in some parts of the colony they are accompanied with a degree of heat almost insupportable, yet with us the reverse is experienced. The winds with us blow strong and cold, and seldom fail in producing great lassitude in the European constitution. On the ceasing of those winds, we are then generally attacked from the west, by heavy mists brought from the ocean: these thick mists bury our mountains, and the poor natives, with their skin clothing, are almost paralyzed with the cold.

"Sore pierc'd by wintry winds, they sink
Into the sordid hut of cheerless poverty!"

The cattle of the natives, during these misty seasons, are allowed to roam wherever their instinct may lead them. The Namacquas, (unlike the hardy English shepherd, wading through the snow) are either too idle, or too much affected with the cold, to go in pursuit of them. The cattle generally resort to the huge mountains, where they find a temporary shelter from the driving storm; many of them, however, are often found stiffened with the piercing cold, and others fall a prey to the wolf or the tiger.

Sunday 3. Endeavoured to explain, in a plain manner, the cause of the amazing agony—the bloody sweat—and the accursed death of Jesus. Afterwards the Lord's supper was administered to the society. Though these poor Namacquas are excluded from the tables of the people called Christians, yet the Lord invites them to his table, and feeds their souls with heavenly food.

10. Shewed our people this morning that *sin* is a most dreadful malady, and the very worst of plagues—that a healing *balm* has been provided as an effectual remedy—that a *Physician* of infinite skill may be applied to, who administers this balm, and restores health and vigour to the soul.

Met the children after dinner, in order to speak with them on spiritual subjects. One said, "I remember what Mr. Edwards said to us on Sunday. He told us that the pharisees were angry when the publicans and sinners came to Jesus to be taught. The pharisees, I think, thought themselves better than others, which was not good. They prayed, and did many things, only that people might see them; they even despised poor sinners, as I recollect what the pharisee said, spoken of by Jesus; he said, I am not like that publican.

Another little girl said, "When I pray, it is almost as if some one spoke to me, and said, you must continue in prayer so long as you live. When I pray I find something very sweet, especially when I think of the heathenish woman who called after Jesus: if I can only go to him as she went, I doubt not but he will hear me."

A little boy, about six years of age, said, with great simplicity, "I often feel a desire to pray, but when I am about to go, (amongst the bushes) I feel afraid lest the tigers should come and catch me. I never prayed but once, and that is now some time since. I don't mind the jackals, but I fear the tigers." Some of the little girls complained, and said they were afraid that they had not been sufficiently convinced of sin, and had not truly repented. They should like to be baptised, and give themselves to the Lord, but said one, about nine years of age, "I think wherefore shall I be baptised? if my heart is not changed, and I should profess to believe in Jesus, &c. I should only be as the pharisees were." They said they feared that their hearts were not right, and when they came to think of Jesus—of what he had done and suffered for them, and how much he had loved them, they could not help weeping on that account.

12. We have actually for the two days last past been buried in the clouds, and

the cold is almost insupportable. The wind has raged most tremendously, and the rain fell almost in torrents.

14. The waggon which had been sent for the iron, forge, &c. returned. Our thanks are certainly due to Mr. Peter Van Aarde, and his son Mr. David, for their great kindness in assisting us with their waggon and oxen. Likewise to Mrs. Van Aarde, in sending my wife potatoes, onions, and many little necessaries.

15. All our people were anxious to see the forge, &c. and were ready to assist in conveying them to the house appointed for their reception. When the bellows were put in action, and brother Edwards begun to exercise his hammer, they stood with astonishment: and as the Greeks bemoaned the unhappy lot of their ancestors, who by death had been deprived of the sight of Alexander on the throne of Darius, so our people seemed to mourn the fate of those Namacquas, who had not lived to see a forge erected in the midst of their camp.

17. Our people were reminded of some of the promises made respecting the heathen, from Zech. ix. 10, 11, 12, "He shall speak peace to the heathen, his dominion shall be from sea even unto sea," &c. &c. How encouraging are these promises to the Missionary in a solitary region, surrounded with people who are sitting in darkness. He believes, is comforted, and expects their fulfilment.

18. The weather is now more severe than I have ever seen before. We have not only had mist and rain, but the most bitter storms of hail and snow; the wind has also increased to such a degree that we have now a complete hurricane. This storm has had such an effect on the house of Brother Edwards (being in an unfinished state,) that it has found its way to the ground, where it must lie till the rainy season shall be over before it can be rebuilt.

19. The wind continued to increase during the night of yesterday, and blew with so much violence, that we feared our dwelling-house would fall upon us: but we have cause to thank him whose providence is over all, that it stood the fury of the storm, and has suffered no material injury. We felt the cold much during the night, but our poor people felt it much more than ourselves. Many of their houses were upset by the wind, and in the silent watches of the night, they and their children were constrained, in the midst of teeming floods of rain, to seek shelter in the corn houses, chapel, or wherever they could find a place sufficiently dry to lay their heads. On our looking out early in the morning, we were sorry to find that the winds and the rain had sported themselves with the smith's shop, and every thing appeared in the most deplorable state. Our first business was to call for the people to assist in removing the forge and appendages into the chapel; but alas, poor creatures, being so starved during the night, they were helpless as children.

28. Begun to cast our seed into the ground, hoping that the Lord will give us the increase. The service of brother Edwards to this station, and the forge and iron sent by the Committee, have been exceedingly great. Six ploughs are now nearly ready for action, and we hope that the natives, having reaped the fruit of their last year's labours, will not be backward in putting their hands to them.

I have often been much tried with some of the natives, who are amazingly idle, though many have certainly improved much in labouring for themselves and their families.—I am often tempted and harassed by satan, yet I am by far the most tried with myself. I am quite satisfied with respect to my providential station—quite satisfied with respect to the conversion of some of the natives—quite satisfied to submit to the many little privations that a Missionary in this remote region must experience—but when I consider the numberless privileges that I have enjoyed, and the privileges that I still enjoy above many others, I am quite dissatisfied with myself, and must say, "I am an unprofitable servant."

We cannot but be grateful for the very valuable present sent by Mr. Irving, viz. a bell: we wish that the same gentleman could enjoy the sight of our little Namacquas running to school or to chapel at the sound thereof: or that he could see the old creeping out of their huts, on a sabbath's morning, in the months of summer, to the place where his bell is fixed.

Mr. West, haberdasher, who has remembered us in our high station, (on the mountains far above the level of the sea) has done kindly; we shall find his present useful. I hope you will return him our hearty thanks.

WESTERN AFRICA.

Messrs. Baker and Gillison, appointed to Sierra Leone, to succeed Mr. Brown, who, having been two years on that station, is to be removed to the West Indies, sailed from Gravesend on December 16. They were, with Mr. Davies, appointed

to the Bahamas, solemnly set apart for the work, on the Saturday evening previous to their sailing, in the Spitalfields Chapel; and commended by the prayers of the congregation to the blessing of God. May they have a prosperous voyage by the will of God, and be preserved in that insalubrious climate, for the benefit of the important mission committed to their charge.

WEST INDIES.

JAMAICA.—The following alterations and additions have been made in the stations in that island:—*Kingston*, G. Johnston, O. Adams; *Spanish Town*, W. Bining; *Morant Bay*, W. Radcliffe, J. Hartley; *Grateful Hill*, J. Underhill; *Falmouth* and *Montego Bay*, J. Shipman, J. Hudson; *Port Antonio*, (a new station,) J. Horne.

In Kingston, premises have been purchased for an additional place of worship, which when completed will be rendered capable of containing a nearly equal number of hearers with the present chapel, and thus two large congregations will find suitable accommodation. The prospects in every part of the island are such as to call for great thankfulness. Every where the objects of the Missionaries seem better understood, and the brethren meet with attentive hearers, and great encouragement in their labours.

The following is an extract from a Letter of Mr. SHIPMAN to the COMMITTEE, dated Falmouth, September, 1818, which, with the extracts of Letters it contains, will be read with great pleasure. The new openings for the preaching the word of God in this important island call for great thankfulness; and we trust that we shall be able soon to announce that the doors thus opened are "great and effectual."

CONSIDERING myself in duty bound to acquaint you and the Committee with every circumstance which materially affects the mission, especially if it be of a pleasing nature, I think it right to communicate an account of what has recently occurred. A few weeks ago I received a very affectionate and pious letter from a Serjeant Waugh, of the Royal Artillery, now stationed at Montego Bay; who has attempted to keep the remains of the society raised by Mr. Fish, together for some time. His letter, breathing the spirit of genuine religious zeal, I am persuaded you will not be displeased with the following extract from it.

"Having for some time been desirous of contributing my mite towards building or purchasing a new chapel in Falmouth, whenever it pleaseth God to order it so; I feel happy to avail myself of this opportunity of communicating my intentions to you, through the agency of my worthy friend, Mr. Fosbrooke, the only one I know to forward this small testimony of my sincere regard for such a glorious cause, which you do so ardently labour to defend;—hoping the grace of our Lord and Saviour, Jesus Christ, whose power alone will enable you in his due time to surmount every obstacle that apparently obstructs your progress in building again the shattered walls of Zion. And although I own the donation to be inadequate in the extreme, if compared with the manifold blessings that I, the vilest of the vile, have been counted worthy to receive, through the redemption that is alone in the blood of Jesus, I still trust it will be found acceptable, as given from a desire to glorify God, and with a single eye to his service. I present per bearer a parcel, containing *Four Doubloons, two* of which I purpose to the aforesaid use, *one* I humbly request you will transmit to the honourable trustees of the Bible Society, in aid of their cause, and let *the other* be applied to such occasions as you may deem most expedient.

"There are not more than four or five of the old members in this place now surviving, whom I was enabled to lead for more than twelve months. But I firmly believe there are many souls still, who would be led in the way of salvation, were there labourers to clear away the old foundation, and to dissolve the leaven of the Pharisees."

Since I received the above, I have been favoured with another very gratifying letter from a Mr. J. Jones, a merchant of that place; and as it shews their great anxiety for the word of life, I shall also send you an extract from it. It runs thus:

"Under God's blessing, which we have begged upon our undertaking, we have purchased the old Court House in this town, for a chapel, payable by subscription, for 400*l.*

"We have also to beg you to put us in the way of getting a licence for the place. We, whose names are subscribed, will be ready to meet your wishes in any way in which our weak endeavours may prove useful. As our list increases, we shall inform you of it, and hope to enjoy a portion of your labours in this place; and trust, yea, we believe the Lord will

make a fruitful vineyard here. Many wish to hear the sound of the gospel, and have expressed great pleasure at the prospect before them, earnestly entreating an interest in your prayers. We beg leave to subscribe ourselves, affectionately your's, &c."

I intend, God willing, to attend the next Court of Quarter Sessions at Montego-Bay, for the purpose of applying for a licence. This, when added to my present field of labour, will make my circuit upwards of seventy miles long, which will be too much upon the whole for my strength, and far too much for one horse. But as I expect a colleague next year, I shall do as well as I can, till I am favoured with that assistance.

St. Vincent's.—The following extract of a letter from Mr. BELLAMY, will greatly interest our readers, who know how to appreciate the importance of the communication of Christian instruction to children.

Extract of a Letter from Mr. BELLAMY *to* Mr. BENSON, *dated Kingstown, St. Vincent's, Oct.* 6, 1818.

REV. AND DEAR SIR,

A gentleman of high respectability has recently requested me to undertake the religious instruction of his negro children: to which I replied, that I would willingly comply, and considered it as a providential event, in point of example, as well as for the moral benefit of the children. Consequently the next Sunday after this interview, he sent about sixty of his children, neatly and uniformly dressed, according to their sex. The children are healthy, pretty, active, and interesting. While I was there that morning to breakfast, he had all assembled before the hall door of his noble house, and requested me to catechize them, which I did, in the presence of Mr. C. and many others. Sir, the sight I am persuaded, would have gratified you, and all the real friends of missions, to have seen your missionary so properly engaged. Sixty little negroes, forming a crescent two or three deep, about the bottom step of the front door of their master's mansion, with their eyes sparkling, and their black countenances glistening; and your missionary standing on the top step, instructing them in the principles of our most holy and beneficent religion; and the Hon. Mr. C. sitting at my left side, and the Hon. Mr. D. standing behind me, and three or four ladies in the door-way, and servants and several negroes standing by; and all this not far from the public road. At the conclusion, Mr. C and company manifested their gratification; I felt satisfied, and the dear children pleased, and I hope some little profited. Mr. C. continues to send them regularly to our chapel every Sunday, and we have liberty to go once a week to his house to instruct them, when he assembles them in his fine, large hall. I feel a peculiar attachment to the children, (and did the first time I saw them,) and a pleasure in instructing them; they also feel an attachment to me and their teacher. As an instance: as I was riding through the cane-field to visit one of our sick members, they were all busy at work, and at first did not see me. But one happening to turn his head and see me, he immediately cried out, smiling, "Massa, dere is Massa!" The rest looked, and in an instant they laid down their little hoes, and ran to me, and surrounded my horse, and bowed, and curtsied, saying with one voice, "How do, Massa, how do, Massa?" I talked to them a few moments, and told them to work well, and be kind one to another, and to fear the great God, as he saw them; yes, Massa, yes, Massa, was their reply. I told them to be good children, and said, Now all of you go, and take up your hoes; they said, Yes, good bye, Massa, and ran immediately after, making their obeisance, and took up their hoes, and went cheerfully to work. According to expectation, the example of the Hon. Mr. C. in this, has influenced other honourable gentlemen to follow it. The Hon. Mr. D. has sent forty of his children to be instructed at our chapel at Chateaubellain, on the leeward of the island. He was present while I catechized them, and gave me an invitation to his house. The Hon. Mr. D—t, the attorney general, also sent his children to be instructed, and gave us an invitation to see him. So now we begin to have our hands full, and blessed be God for it. This I regard as an important door to future prosperity.

Tortola.—We greatly regret to state the death of an excellent young man, Mr. COLMAR, sent out in 1816; the following extract of a letter from Messrs. WHITWORTH and JACKSON, his colleagues, bears ample and just testimony to his pious life and Christian death.

Extract of a Letter from Messrs. WHITWORTH *and* JACKSON, *dated Tortola, Oct. 30, 1818.*

It is in the deepest affliction that we are constrained to impart to you the intelligence of the death of our dear brother Colmar. In the prime and vigour of his youth, and in the midst of his usefulness, he has been called to his eternal rest. He died on the 15th ult. of a bilious fever, after a sickness of only five days. The day following he was buried in the midst of the tears and sighs of a large and deeply affected congregation, of all descriptions. He was an amiable young man; his piety was genuine, and his religion was that of the heart; he felt it, and could describe it, not as a cunningly devised fable, but as the power of God to salvation. He lived in communion with, and in the enjoyment of God. His person, time, and talents were all devoted to God, and to the work of the ministry. With great fervour he has sometimes said, "I want to be a man of God, a Bible Christian."

As a minister he studied to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. He promised to be an able and useful minister of the New Testament. He studied hard, made considerable improvement, and was acceptable and useful.

His death was very sudden and unexpected; but it found him ready. His loins were girded, and his light was burning, and he was found waiting for the coming of his Lord. In his affliction he discovered great patience and resignation to the will of the Lord. Being asked the state of his mind, he replied, "All is well; I have great peace in God." Thus died our invaluable friend and fellow-labourer, Mr. Colmar, aged about twenty-three years.

We greatly mourn the loss, not on his part, for he has entered into the joy of his Lord, but on our own part, who needed his example, exhortation, and prayers, to excite us to piety and diligence.

This awful providence was improved in a funeral sermon to a very crowded audience, on Sunday the 27th ult. from Titus i. 2.

The state of religion among us at present wears different aspects. In our last letter we mentioned the stability to which the society had attained. The steady and uniform deportment of its members is a strong proof of their growth in grace. We trust that we can now say that our people generally, not only hear, but keep the sayings of Christ; and therefore, like a house founded upon a rock, they will stand unshaken, when assailed by all the storms of earth and hell.

Tobago.—To this new and promising station Mr. RAYNER was appointed last year. He is labouring with great encouragement, but has lately had the affliction to lose his excellent wife. In a letter dated Oct. 18, 1818, he says,

The feelings under which I labour while I write these lines, are indescribable; nor will you wonder that this should be the case, when you learn what has befallen me. The awful stroke of death has deprived me of a most affectionate and amiable wife, who was a comfort to me in this land of strangers; and was exceedingly useful, both as an example and in other respects, to the infant society in this place, particularly the females and children, who greatly lament her loss.

On the morning of the 28th ult. she gave birth to a lovely infant; and in the afternoon of the same day breathed her last, when her happy spirit was gathered home to God. I sorrow, but not as those without hope: my dear Mary fell asleep in Jesus, and I know my loss is her eternal gain. The little innocent left with me is very likely to live.

Grenada.—The following very pleasing letter has been received from Messrs. SHREWSBURY and GOY, dated Oct. 7, 1818. Our readers will remember, that it was but lately that an additional Missionary was appointed.

Great is our cause of rejoicing, when we behold the unity and love so generally prevailing amongst our society. Peace reigns in all our borders, and prosperity within our palaces. The great enemy of God and man has endeavoured on different occasions to introduce discord and contention; but by the grace of God, every such endeavour has been frustrated, and we have still maintained "the unity of the Spirit in the bond of peace." From the distinct and intimate knowledge that we have of every member, it may be affirmed with truth, they are "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." For that unspeakable blessing, more to be desired than thousands of gold and silver, entire holiness of heart and life, many are earnestly seeking; and in humble expectation of possessing what they so ardently desire, are already rejoicing, even with joy unspeakable. As the servants of Jesus Christ, our ministry seems to be owned of God, chiefly in the establishment of believers; and so far as

it respects them, we do feel grateful to God that we have "neither run in vain, nor laboured in vain." It has pleased God also lately to bless the word to the awakening of a few souls; though such instances have not been numerous. Some who have joined us in the last quarter, are crying out in the bitterness of their souls, "What must I do to be saved?" and from what we can discover, they seem to be not far from the kingdom of God. If our members, generally speaking, are remarkable for any thing that may be considered as worthy of imitation, it is, for their love to the means of grace. Our early meetings every morning are exceedingly well attended: all seem desirous of getting a blessing in the sanctuary, before they engage in the worldly business of the day. There are very few of them who lounge in bed till seven or eight o'clock in the morning. It is also the custom of several of them to meet in class two or even three times in the week: that is, they sit in the chapel while other classes are meeting, besides those to which they belong, that they may hear some advice though not given directly to them. We had, however, to exclude three members the last quarter for neglect; for no member who is absent from class three times, without a sufficient reason, is suffered any longer to remain amongst us.

Since the appointment of brother Goy for this island, great have been the exertions of our people to meet all the expences occasioned by the stationing of a second missionary amongst them. The Hon. John R——, at whose request an additional preacher was appointed, has been very liberal, and is still disposed to aid to the uttermost the designs of our mission. He has given us a horse, for which he paid 89*l.* currency.

Our congregation in St. George's still continues to be very large. Every sabbath evening we have many more than the chapel can contain; and almost every week, applications are made for pews, or at least sittings in the chapel; but we are obliged to reply, we have not got a single *seat* to spare; they are all occupied. Judge ye what our feelings are, when we often hear of many who say, We should be glad to attend the chapel, but we cannot find any room. We appeal, now, respected brethren, unto you: ought we not to enlarge our borders? If the place is too strait for us, should we not make it more roomy and commodious?

We now wish to state what has been our success, and what are our principal hinderances to more extensive usefulness amongst the slave population of this island. Nearly all the estates on which we preach are under the direction of Mr. R——, whose friendly disposition towards the Missionaries is now well known in Grenada. When we visit the country to preach to the negroes, we generally have a good number to hear the word of God. On some estates we preach to thirty, forty, or fifty; and on others that are larger, to nearly 200: and on each of the largest estates Mr. R. designs gratuitously to build us a chapel for the people to assemble in to worship God. Considering the extreme ignorance of the poor slaves in this colony, we should have hardly thought it advisable, had any of them desired it, to have admitted them immediately into society. The most serious of them, who were desirous of saving their souls, and of being farther instructed in the principles of the Christian religion, we have formed into classes of *catechumens*, and each time we visit the estates after preaching, we instruct them by the means of a short and easy catechism, suited to their capacities. We also generally require all the grown children to be present, that these may in their youth be made acquainted with those truths which are able to make them wise unto salvation. The number of adult catechumens is sixty; some of these we hope will in time become members of society: the number of children perhaps about 100 or 120. When we behold the marked attention that is paid to the word, especially by some individuals, we are encouraged to hope that in due season we shall reap, if we faint not.

St. Kitt's.—By a letter from Mr. Gilgrass, dated Oct. 26, 1818, it appears that a malignant fever was prevalent in that island. Mr. G. has had the affliction to lose one of his children by this disease, an only son. The account of the work of God is favourable.

Republic of Hayti.—A recent letter from Mr. Brown gives favourable accounts of the Mission. Both he and his colleague continue their visits to the mountains, and find the people attentive to the word. They continue their attentions to the School at Port au Prince.

Kingdom of Hayti. We have great pleasure in stating, that, after some delays and disappointments, the Committee have obtained two Missionaries, with suitable qualifications, for this important station; where it is hoped a mission may be established, and, under the Divine blessing, be the means of extending the influence of religion and morals in that rising colony.

BRITISH AMERICAN COLONIES.

Newfoundland. Mr. CUBIT has returned to England for want of health. The following is an extract of a communication from him, a little prior to his leaving the island.

Herewith are copies of an address we have recently presented to Sir Charles Hamilton, our new Governor, and of the answer which we have received from his Excellency.

ADDRESS.

To his Excellency Sir Charles Hamilton, Bart. Vice Admiral of the Blue, Governor and Commander in Chief in and over the island of Newfoundland and its dependencies.

May it please your Excellency,

We, the undersigned, in the name and on the behalf of the Missionaries in Newfoundland, acting under the direction of the British Conference of the people called Methodists, of the connection established by the late Rev. John Wesley, beg leave to congratulate your Excellency on your safe arrival in the island, to the government of which you have been appointed by his Majesty; and to express our sincere desires, that your Excellency's administration may be no less pleasing to yourself, than, we trust, it will be generally beneficial to the inhabitants of this settlement. Of the Society with which we are connected, it is a fundamental rule, that in conformity to the apostolic injunction, we should "submit ourselves to every ordinance of man for the Lord's sake, whether it be the King as supreme, or to governors as unto those that are sent by him, for the punishment of evil doers, and for the praise of them that do well;" that we should "honour the King," as well as "fear God." If we might be permitted to indulge in the foolishness of boasting, we would say, that our conduct has with steady uniformity corresponded with our profession. The character of the Methodist preachers has long been before the publick; nor have occasions been wanting in which it has been exposed to severe scrutiny, but the result has been always the same; and though perhaps there may have been some who have maligned us, yet our loyalty has ever been found unimpeachable. In most of the British colonies, the Methodist Missionaries have long and assiduously laboured, we trust, not unsuccessfully: and for a considerable number of years, some of them have been employed in different parts of this island. We are willing to hope that our labours have, in some measure, conduced to the diffusion of religious and moral knowledge, and the consequent establishment of those Protestant principles which form some of the most prominent features of the constitution of our country, and are so carefully guarded by its laws. For ourselves, and those of our brethren who are engaged with us in the work of the ministry in Newfoundland, we can affirm with confidence, that it is not less from our own inclination than from a sense of duty, that we attend to the injunctions of those under whose directions we labour. We are expressly prohibited from interfering in political disputes, and it is from principle that we carefully avoid them. In fact, we are enjoined, and it is thus that we wish ever to labour, simply and steadily to pursue the sole end for which we were sent to this island, the advancement of the best interests of our fellow-creatures, in the promotion of truth and morality. In pursuance of this end, we continually impress on the minds of those who are connected with us, the indispensable necessity of evincing the sincerity of their religious profession, by a quiet and orderly demeanour, by a uniform attention to the duties of their station, "fearing the Lord and the King, and not meddling with those who are given to change." We cannot doubt but, that, under the auspices of your Excellency, we shall fully enjoy all that liberty of conscience, which, as it is our unalienable birth-right as men, so is amply guaranteed to us, as well by the express laws of our country, as by the firm and consistent declarations of our gracious and revered Sovereign. Indeed, when we consider the extent of the scattered population of this island, and the comparative scarcity of the means of Protestant instruction; when, added to this, we recollect that the doctrines which we preach are the fundamental doctrines of the Church of England, and that we preach them because we believe them to be scriptural, and calculated, by the Divine blessing, to make those who practically receive them, good subjects, and useful members of society—and that in most of our chapels, we use either the justly admired liturgy of the Church, or an abridgment of it,—we feel assured, that we shall experience your Excellency's protection. We trust, we shall never be found undeserving of it. We shall not cease to pray for your Excellency, that God may "endue you plenteously with

heavenly gifts;" that he would bless your administration to the advancement of his glory, and the good of his Church; that under your government, "peace and happiness, truth and justice, religion and piety, may be established among us;" and that during your residence in this island, you may enjoy uninterrupted health and tranquillity,

We remain, with much respect,
Your Excellency's most obedient servants,
JOHN BELL,
Chairman of the District.
GEORGE CUBIT,
Secretary.

REPLY.

Fort Townsend,
GENTLEMEN, *July* 23, 1818.

I have received your letter of the 22d inst. and thank you for your expression of congratulation on my arrival in Newfoundland.

I conceive that all persons residing under a British government are allowed full liberty of conscience, and the free exercise of all such modes of religious worship as are consistent with law, provided they be contented with a quiet and peaceable enjoyment of the same; and while the Methodist Missionaries continue to guide themselves by the principles avowed in your letter, they will meet every due and proper encouragement in their ministry from,

Gentlemen,
Your very humble servant,
C. HAMILTON, *Governor.*

Mr. John Bell, and Mr. George Cubit.

CANADA.

Extract of a Letter from Mr. HENRY POPE, *to the* COMMITTEE, *dated Fort George, Upper Canada, May* 28, 1818.

REV. AND DEAR FATHERS,

ALTHOUGH I cannot transmit to you so pleasing and interesting an account of the work of God here as I could wish, and as some of my brethren can from different parts of the missionary field, yet I feel it my duty to inform you of my proceedings and prospects in this part of our Lord's vineyard. And I feel a peculiar pleasure in the performance of this duty, from a conviction that while you feel a lively interest in the general prosperity of Zion, the welfare and prosperity of that branch of the missionary work which is under your immediate direction lie nearest your hearts.

From Christmas-day, 1816, till February 13th, 1818, I laboured in the Cornwall, (now Fort Wellington,) circuit; during which time the gracious influences of heaven attended the word, and rendered it effectual to many souls. I joined 104 into societies, most of whom seem the hopeful subjects of a genuine work of grace; many of them indeed could frequently bear a noble testimony in behalf of vital religion, and rejoice with joy unspeakable and full of glory.

At our District meeting, held in Montreal, last February, my brethren were unanimously of opinion that I ought to visit York, and the Niagara country, the latter of which I now occupy. York lies in the way to Niagara: it is a considerable village, containing about 600 inhabitants, situated about 400 miles from Montreal, and is at present the seat of government for this province. I found it pretty well supplied with spiritual instruction: an Episcopal minister preaches there once, and a Presbyterian minister twice every sabbath-day. It is also supplied once a fortnight by Methodist Ministers from the United States. After spending a few days at York, I directed my course towards Fort George, which is by land about 500 miles from Montreal, being obliged to travel round the head of Lake Ontario. This is a very fine country, and susceptible of great improvement. The population is great, and in general in good temporal circumstances; though many of the inhabitants suffered severely from the enemy during the late hostilities between England and the United States. The town of Niagara (or Fort George, as it is sometimes called, because of the contiguity of the Fort,) was entirely burned by the enemy; and frequently I have to ride over and among the ruins of houses, orchards, and gardens, which now only remain as so many monuments of the desolating ravages of war; and those fields and lanes which were as many aceldamas, places of blood, during the unhappy war, are now as many golgothas, places of sculls. I commonly see the fences of the fields cut with balls, and the graves of the unhappy victims adjoining them.

As it respects spiritual subjects, little attention has been paid to them since the commencement of the war: and the good seed which was sown in this part many years ago, by Methodist Ministers from the United States and others, seems to have nearly all perished in the general scene of confusion. How much war is to be deprecated! How destructive is it, not only to the property and bodies of

men, but also to their morals and their souls! How zealous and persevering ought we missionaries especially to be, in diffusing the knowledge of that gospel, the uniform characteristics of which are *love*, and *peace*, and *good-will towards men*.

I have already formed a circuit, consisting of nine preaching places; several of which are respectable villages, or little towns, situated from five to eight miles distant from each other. Some of these places were deplorably deficient, and others entirely destitute of any preaching, or other means of grace whatever. Under such circumstances, what the prevailing moral conduct of the people is, may be easily inferred.

The principal town in this quarter, is that of Niagara, or Fort George, which is reared upon the scite of that destroyed by the enemy. It is very advantageously situated for provincial commerce; it being a promontory always accessible to vessels of the largest size, that sail from Kingston, or from any part of Lake Ontario: and is therefore considered as the emporium of the southern side of the vast range of Upper Canada. Its present population does not exceed 600; but it is continually increasing both in magnitude and importance. An aged Episcopal minister preaches generally on the sabbath morning in a very inferior building, which is substituted for a church: but being so infirm as scarcely to be heard, few attend the service except the military. A Presbyterian minister keeps a school here, and preaches in his schoolhouse once a fortnight, and once a month goes a few miles into the country to preach. I preach once a fortnight here on the Sabbath-day, to about two hundred hearers, who regularly attend, and evince a feeling interest in what is advanced. Many of them are from Europe, and are well educated and intelligent people. I have already formed a little society here, consisting of seven persons, who express an ardent desire to devote themselves to God, and to enjoy a mean of grace so highly beneficial to their souls.

The little town of Queenston is the next place in point of importance, to which I direct my attention. It is situated on the frontier, seven miles from the town of Niagara, at the edge of the water communication from Lake Erie, and is about eight miles from the awfully grand, and justly celebrated Falls of the Niagara. Queenston is memorable by the severe battle fought in it, at the commencement of the late war, and by the lamented fall of General Brock, who fell here while bravely disputing the landing of the daring invaders. This place contains many friendly inhabitants, most of whom are from Scotland, who seem to be in good temporal circumstances. But in a religious point of view they are very poor, having neither priest, altar, nor sacrifice. The above-mentioned Presbyterian minister, I am informed, has preached here occasionally; but evidently without much good effect: for on my first visiting this place on the Sabbath-day, I found many devoted to sinful pursuits: some were playing with the ball, and others were shooting at wildfowl. I preach here every other Sabbath morning, to large and attentive congregations, who express great satisfaction at my arrival, and strongly solicit my continuance with them. There are seven other places in which I preach once a fortnight; which were almost or entirely destitute of any means of grace. There are only three Episcopal, about the same number of Presbyterian, and a few Methodist ministers from the United States, to supply a country pretty well inhabited, to the extent of several hundreds of miles. Surely this extensive and increasingly important country, affords a scene for labour for at least ten additional missionaries. But if only half of that number can be sent us, we shall feel very thankful; and there is not the least room to doubt of their being instrumental in saving many precious souls. The Methodist Brethren from the United States scarcely make an attempt in many of the most populous and important places on the frontier; as the resentment which was kindled in our people by the injuries received from the enemy, was not extinguished by the termination of war. Neither is it likely that ministers from the United States will be acceptable on the frontier, as long as there are so many mementos of the extreme sufferings that many of our people endured from repeated invasions. But in the interior of the country they are more acceptable, and in many places very useful.

Through the abundant mercy and goodness of God, I enjoy good health of body, and peace of mind. I feel determined, the Lord being my helper, to pursue more vigorously personal holiness, and unremittingly persevere in the great work in which I am engaged.

Any communication from England will be highly welcome, and prove as a cordial

to the spirit. I hope my dear Fathers will favour me with a letter. Any letter will probably come safe, if directed to me at Fort George, Upper Canada. Requesting a remembrance in your prayers, and praying that the Lord may continue to bless you, and grant that wisdom which is profitable to direct, I remain, your's, &c.

HENRY POPE.

We think it necessary to remind our friends, that at this season of the year, when the Missionaries appointed by the Conference are sent off to their respective stations, the expenses of their passage and outfit are to be provided, and that of course a peculiar pressure is made upon the fund; and that it is necessary that all monies paid into the hands of the Treasurers of Branch Societies, should be immediately forwarded to the District Treasurers, who will of course transmit them to the General Treasurers in London. The fund is now in considerable arrear, and the Treasurers are under acceptances to a large amount, which will speedily become due. We have no doubt but that the exertions of our friends, this year, will be adequate to the expenditure of the year, if the same zealous endeavours which are making in many places are adopted every where. For this the great and encouraging openings in different stations afford the best and most pressing motives. The Committee have considered them calls from God, and have therefore resolved to meet the most important of them. Suitable persons having at length offered for the kingdom of Hayti, specifically impressed in spirit to go to this station, the Committee could not delay the appointment to such a mission. The schools in Ceylon having become so numerous, and so intimately connected with the spiritual objects of the mission, it has been found necessary to introduce into them the mechanical improvements of the new systems of instruction, in order the more effectually to communicate knowledge to the natives of that island; and two additional Missionaries have therefore been appointed, who are to be first previously instructed in London, to qualify them to introduce these improvements into the Ceylon schools, and afterwards to pass into the regular work of the mission. Recent letters from the West Indies, announcing the death of one Missionary, and the retirement of another from want of health, have also rendered it necessary to look out for two additional Missionaries to keep up the complement in the West Indies. These are circumstances which we hope will be powerfully felt as reasons for steadfastly conducting the plans of Missionary Societies, and enlarging the number of subscriptions. There is a benevolence in the public mind, specially interested, too, by Missionary objects, which only needs an application and opportunity, in order to engage it in support of the work of Christ abroad. In this case, a few sacrifices in labour and time are all that is necessary to obtain for our Missionary Fund a supply, not only equal to these extended engagements, but which will encourage future efforts for the salvation of a world, yet but very partially visited, and which yet exhibits its unhappy millions perishing for lack of knowledge. We commend these considerations to the attention of all who love the Lord Jesus. A calculation has been made, that if every member of the Methodist Societies, in England and Scotland only, were to subscribe or collect for the Missionary cause but one penny per week, a sum of upwards 40,000*l.* a year would be raised for the support of our Missionaries. And surely this is not an extraordinary exertion in any place, when the larger sums of so many of our generous subscribers are taken into the estimate. Surely such an effort can bear little proportion to our personal obligations to Christ, to our obligations to "make the savour of his name manifest in every place!" Much more than this is already done in many districts, and an equality of exertion through the whole Connexion, appears to be demanded by equal obligations, equal ability, and an equal and laudable desire to share the honours of the zeal and devotion of the churches to the cause of the common Saviour.

The General Treasurers particularly desire that all monies in the hands of the Treasurers of Branch or Auxiliary Societies, may be transmitted as soon as possible.

Contributions to the Missionary Fund.

	£.	s.	d.
T. E. Dicey, Esq. Sunning Hill, donation, by J. H. Butterworth, Esq.	5	5	0
Thomas Thompson, Esq. Hull, - - - - - - - -	150	0	0

POETRY.

LINES

Written after a visit to Studley Park and Fountaine's Abbey, near Rippon, Yorkshire.

Are sylvan shades to contemplation dear?
Can peerless beauty wake the tuneful song?
Then *Studley* shall thy groves the minstrel hear,
As soft he pours his liquid notes along.

Yet let no muse of light fantastic air,
Unhallow'd on thy solemn walks intrude;
For heaven-born Piety, divinely fair,
Has fixt her temple in thy solitude.*

And if beside thy stream the wanderer stray,
Where trees and skies in placid lustre shine;
Its rising Genius, whispering seems to say,
"Calm be thy bosom, and as pure as mine."

Here smiling nature strings the poet's lyre,
And bids its tones with her's in concert swell:
Eolian music aids the tuneful quire,
And sportive Naiades sound the murmuring shell.

A thousand graces strike the wondering sight,
And Beauty triumphs in her sylvan bow'rs;
Queen of the spot, she marks it with delight,
Cheers the lone wood, and scents the glade with flowers.

'Midst arching groves, she courts the whispering breeze,
Where zephyrs with the trembling foliage play,
Or upward views through interlacing trees,
Cerulean heaven its lucid light display.

Here rising, as call'd forth by magic spell,
Abruptly breaks the rough rock's rugged side;
There sloping soft with indulating swell,
The rich parterre displays the garden's pride.

So, on the human destiny sublime,
Life's social charities serenely rise;
Smoothing full oft, the rugged brow of time,
And breathing fragrance to their native skies.

Through darkling woods the limpid current glides,
Then spreads translucent o'er the grassy vale,
There bends the willow pensive o'er its sides,
And here the rustling poplar courts the gale.

The ash, bright-berried, and the mountain pine,
The silver beech, and firs of varied hue;
The poet's bay, the patriot's laurel shine,
With loftiest oak, and elm to grace the view

Mid copses green, fair Grecian columns rise,
Bright as Diana from a sable cloud;
There seeks the towering obelisk the skies,
Here bends the breathing statue o'er the flood.

Fair Nature! thou hast spread thy boundless store,
Of charms to grace this sweet sequester'd vale;
I hail thee here, nor less thy sister power,
Offspring of heaven, creative Art, I hail.

But chiefly Thee, Supreme! to whom alone,
As justly due, be all our praises given:
Whose image in thy fairest works we own,
And trace all beauty to its fount in heaven.

Present in all, but oh! more closely nigh,
To the intelligent, immortal mind;
Thy converse must our richest joys supply,
'Midst nature's loveliest scenes, or friendship's sweets refin'd.

With Thee through Studley's varied scenes of grace,
With Thee through life I would my way pursue;
Assur'd no lapse of time, no change of place,
Can change thy love, unalienably true.

But lo! while contemplation swift conveys,
My spirit to the utmost verge of time;
In sudden pomp, the pride of other days,
Thy mouldering towers, vast fountains rise sublime.

Absorbing thought restrains the ready tongue,
Emotions deep extort the silent tear:
Where are the sounds which once these arches rung?
The feet that trod these cloisters are not here!

Nor here the power at whose supreme command,
The Abbey's venerable pile appear'd;
Long fallen from superstition's nerveless hand,
Low lies that sceptre which the nation fear'd.

But oft beneath those solemn arches grey,
Walks the lone Genius of departed time;
Sighs o'er its falling towers, and seems to say,
"How art thou wasted since thine hour of prime."

Dim through the vista of receding years,
A vision'd train in sainted stole array'd:

* A beautiful small temple, consecrated to Piety, is placed at a short distance from the entrance to the grounds.

Flit like the hues the passing rainbow wears,
When chas'd by clouds its humid colours fade.

The mitred Abbot leads the pensive band,
Who once within these walls his sway maintain'd;
Obsequious monks await his high command,
And harsh the rule where superstition reign'd.*

With look severe, oh! how unlike the smile,
Which gilds divine religion's angel face;
She lifts the scourge, and urges fruitless toil,
As penance meet for sin, and price for heavenly grace.

From lonely cells, through aisles of cloister'd gloom,
Where the dim cresset sheds its sickly ray,
At midnight hour the lorn enthusiasts come,
To hold the cheerless watch, to muse and pray.

Bright on the altar burns the mystic chrism,
From odorous incense curling fumes ascend:
Soft swells the pealing harmony to heaven,
While low to suffering Deity they bend.

Nor there alone, for human with divine,
Their undistinguishing devotions share;
The saint rever'd, the martyr's holy shrine,
Attest alike the ineffectual prayer.

With wildering light th' enthusiast's ardour glows,
Dense rise the flames from superstition's fire;
Lo, round the vision clouds of darkness close,
And Time beholds the fleeting shades retire.

Yes, all is fled, for Truth's Ithuriel spear†
Has touch'd foul falsehood to her native form;
Dispers'd delusion into viewless air,
As bursts the meteor of the passing storm.

Mid the deep gloom of intellectual night,
When o'er the world thick moral darkness hung;
He spake, who at creation call'd forth light,
And Luther from the trackless chaos sprung.

Champion of truth, from heaven's own arsenal steel'd,
In all the panoply of strength divine;
'Gainst hell, and all her hosts he took the field,
And fought and conquer'd through the mystic sign.

Him Europe claims, her bright and leading star,
Guiding the nations through the gloom of night:
But, Britain, thou canst boast of names as dear,
Who shar'd the triumphs of that dreadful fight.

Gloucester and Oxford, honor'd! ye can tell,
How nobly Cranmer, Hooper, Ridley stood,
And Smithfield, blazing with the fires of hell,
Can speak of martyrs firm to truth and God.

All hail! to piety, to virtue dear,
Ye holy, veteran, venerable band;
With hallow'd sound on every British ear,
Fall your blest names, while Britain's self shall stand.

And oh! may Albion to her bosom bind
That sacred truth for which ye nobly bled,
Made free herself, emancipate mankind,
And to earth's utmost verge Jehovah's age spread.

O never by deceptive lights betray'd,
Unwary may she her high charge forego:
Let the fierce wolf, again the fold invade,
And guiltless blood, through peaceful pastures flow.

Nor wandering pensive near this mouldering fane,
Let genius o'er its prostrate greatness sigh;
Too loudly of that barbarous power complain,
Which bade its ruin'd towers in fragments lie.

For here at eve, shall wisdom oft be seen,
When the pale moon-beams gild the lonely glen;
'Midst shatter'd tombs, and ivi'd turrets green,
Deep musing on the changing states of men.

Nor frequent less, when morning's brilliant rays,
Tint the tall trees, and kiss the sparkling flood;
Here shall she come, the choral song to raise,
To him who rules o'er time and nature, God

Whose providence, a chain too dazzling bright
For mortal eye in all its links to view;
Drew Britain forth, from shades of deepest night,
To hail the sun, and drink the orient dew!

Long may her day in cloudless beauty shine!
Long may her children in its light rejoice!
Yes! till yon glorious orb, his beams resign,
And earth dissolve, at her Creator's voice.

September, 1818. A. B.

* The Cistercian monks, to which order Fountaine's Abbey belonged, were very strict in their observances. They wore neither skins nor shirts, nor ever ate flesh, except in sickness; they lay upon straw beds, and rose at midnight to prayers; they spent the day in labour, reading and prayer: and in all their exercises observed a continual silence.

This Abbey was founded very early in the thirteenth century, by Thurstin, Archbishop of York, and was suppressed by King Henry the eighth, in the year 1540.

† Vide Paradise Lost, book IV. line 810.

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Mr. James Gartrell,

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR FEBRUARY, 1819.

BIOGRAPHY.

MEMOIRS OF THE LATE MR. JOHN LEIFCHILD.

Mr. John Leifchild was born in 1745, at St. Alban's, in Hertfordshire, a place of which he ever cherished the fondest remembrance, and which afterwards became still further endeared to him, as the scene of his occasional, but zealous and successful exertions for promoting the knowledge of revealed truth. He was one of those instances in which the Divine favour manifests its sovereignty, and triumphs over the disadvantages of a man's connexions; neither his parents, nor any of his near relations, appearing to be the subjects of vital Christianity. Attached, indeed, they were, to the outward services of religion; but, there was reason to apprehend, that love to God, and faith in our Lord Jesus Christ, were entirely wanting. How often do we behold that grace which is more usually connected with a pious ancestry, attaching itself to some particular branch of a foreign stock, and producing there an abundance of "righteousness, peace, and joy in the Holy Ghost!"

During the period of his apprenticeship at Edgeware, in circumstances the most unfriendly to every religious feeling, he became powerfully impressed with the importance of Divine truth. His fondness for reading, and the general cultivation of his mind, prevented him from associating with young persons in situations similar to his own; and he grew up in total ignorance of all the comparatively innocent modes of boyish recreations and amusements. His regard for morality, coupled with his obliging behaviour and great affability, gained him, at this time, the esteem of all who knew him: while Religion, appearing in none of her awful and overpowering forms, already poured her consolations into a heart which was destined to become the seat of her richest treasures.

Few appear to have attained to eminence in religion, and to have reached the heights of its enjoyments, by whom the season

of youth has been spent apart from all inquiry, and all solicitude, on that solemn subject. "The materials," Dr. Johnson remarks, "on which age builds its comforts, must be brought together in the morning of our days."

When Mr. Leifchild removed to the Metropolis, Divine grace, confirming his early habits, preserved him, even in the place where "Satan's seat is," from every kind of youthful dissipation. The fair character which he brought with him, he carried back, after a lapse of years, unsullied. On one occasion, only, during his residence in London, he was induced to enter the theatre; but, so great was his dread while there, of being found by death upon such an unhallowed spot, that no considerations (although some of a very powerful nature were employed) could prevail on him to repeat his visit. Often did he bitterly regret that he had attended this once. It was an act of his life on which memory never looked without putting him to grief. Why should any one be willing to live where he would dread to die?

A new era was now opening upon him. He married the daughter of an eminent artist, and commenced business for himself at a short distance from town. His prospects were not indeed very flattering, nor his means very abundant. But his habits were industrious, regular, and frugal; and, but for an ardent thirst after various kinds of knowledge, not immediately connected with his calling, he would, probably, have acquired considerable property. Many trials, however, awaited him in the rearing of a numerous family, and some of them too painful to think of, were it not that they proved the means of displaying, on the one hand, his exemplary faith and patience, and, on the other, the singular interpositions of Divine Providence on his behalf. They were the dark ground in his life, upon which the excellencies of his own character, and the evidences of the Divine favour, were exhibited, so as to form a striking and most delightful contrast.

Soon after his settlement, his religious views underwent a considerable alteration. As yet, though the Father of mercies had been endeared to him by a thousand proofs of kindness, he had little or no perception of the plan of salvation through his Son Jesus Christ. Upon a mind, however, like his, already warmed with a love of the truth, as far as it was known, familiarized with the Scripture, and hearkening to the voice of the Holy One, it could hardly be expected that an evangelical ministry could be exercised to no purpose. It was under the discourses of a preacher* in connexion with the Rev. John Wesley, that the Gospel shone upon his mind with unclouded lustre, like the sun upon some humble valley, which waited only for his beams to call forth, and bring to their maturity, the precious seeds with which it was stored. Shortly after, he joined the society, a connexion in

* Mr. Gathercole.

which he remained until the hour of his death. It was about this time that some remarkable manifestations of mercy impressed, in the most satisfactory manner, the conviction, that he was accepted of God, through the atonement of his Son Jesus Christ. This conviction, with scarcely any interval, he continued to enjoy during the whole of his pilgrimage upon earth.

A circumstance may be here introduced, which will probably not appear new to those who have watched over the incidents of a Christian's life in connexion with his devotional exercises. Under a deep family affliction, he retired to his chamber, to intreat the Almighty, that a favourable change might take place. No sooner had the petition ascended, than he felt such confidence, that he would not renew the request, lest it should appear to imply doubt or unbelief. The event did not disappoint his hope. How applicable to him were these words of the Psalmist: "In the day that I cried, thou answeredst me, and strengthenedst me with strength in my soul?"

He now became a local preacher in the Methodist connexion; and, on one occasion, having spoken at a distance from home, on that passage, "Lord, if it be thou, bid me come to thee on the water," he found, upon his return, on a dark Sabbath evening, a considerable part of the road, which was usually marshy, completely overflowed, and the waters rising higher and higher. At first he drew back; but, recollecting his text, chided himself for his unbelief; and boldly, perhaps not prudently, committed himself to the stream. He was borne along, in what manner he could never conceive, filled with Divine peace and satisfaction of mind; and, to his astonishment, after a considerable length of time, found himself safe on the opposite side. On his return to his home, the recollection of the scene was attended with such peculiar consolation of mind, as approached to rapture. He retained, even on the bed of death, an impression of the elevated feeling excited on this occasion; nor had time, by any means, diminished to him the singularity of his escape.

Many circumstances, of a similar nature, might be added, in which both his faith in Divine Providence, and the kindness of God towards him, were equally conspicuous.

There are minds, which, by their native energy, will distinguish themselves, and stand out from the inert and common mass. But this very distinction is calculated to draw upon them both the reproaches of adversaries, and the envy of associates. Such was precisely the case with him whose history we are tracing. Though circumspect and conscientious, he passed through "evil report." But he lived down the prejudice and censure which occasionally assailed him: his righteousness arose like the sun from behind those thick vapours which strove, in vain, to obscure his glory.

It was to be expected, that the people among whom he received his best discoveries of a religious nature, would secure his warmest attachment; and that the system of religion, embraced by him at an early period of his life, and mingling itself with all his strong and ardent feelings, would be held by him with a firm grasp. His heart, however, never became the seat of bigotry; he had too much of the spirit of the Gospel, to view with complacency those only who were of the same communion as himself. When one of his children was led to embrace, in some respects, a different view of the doctrines of grace, it produced no remonstrance on his part. And on the great subject of the depravity of the heart—of justification by faith alone in the all-prevalent merits of Christ—and of the necessity of sanctification by the energies of the Holy Ghost, both father and son continued to see "eye to eye."

How would all asperity be avoided between the two classes of Christians here adverted to, did they consider how nearly they approximate to each other in their *devotional moments!* It was impossible for any who listened to the prayers of the deceased, to judge from them whether he was a Calvinist or an Arminian.

From the period of what may be considered his conversion to the truth, he devoted himself, in addition to the cares of business, to the education of five children, cherishing in them a love of reading, and a thirst after useful knowledge, both of which every one of them inherited from him. It was his practice to adduce, from time to time, a variety of historical facts, with which, having treasured them up in a most tenacious memory, he was remarkably conversant. Above all, he inculcated upon them the fear of God, and the performance of moral and religious duties, enforcing all he said upon these topics by the eloquence of his own living example—that "lecture, silent, but of sovereign power."

Although the ministry of the Established Church in the parish where he resided, was not strictly evangelical, he continued with his family to attend there, on the mornings of the Sabbath days, being warmly attached to her services. Whatever benefit could be derived from these services, he embraced with grateful ardour. He was honoured with the esteem and friendship of the clergyman, and often surprised as well as delighted his children, by repeating the most instructive parts of the discourses which they had heard. With what fondness do children recollect the form of a departed parent, endeared to them by so many virtues! His eye still seems to beam affection upon them. The sounds of instruction still seem to issue from his lips, and the bright image of his living worth stands before them in all its loveliness and dignity. "The monitions of wisdom, when they return on us with this melancholy charm, have a more pathetic cogency than when they were

first uttered by the voice of that living friend, who is now silent. It will be an interesting occupation of the pensive hour, to recount the advantages which we have received from beings who have left the world, and to reinforce our virtues from the dust of those who taught them."

The preservation of the piety of the deceased, in the place where he resided for upwards of thirty years, in undiminished vigour, amidst all the blasts of persecution and adversity with which it was assailed, will appear extraordinary when it is remarked, that during the greater part of this time, the interest of religion in the neighbourhood was so low, that scarcely was there an *individual* in the town in whom he could find a religious companion. "How can one be warm alone?" The fire, however, communicated to him from above, and secretly fed from thence, burnt on the altar of his heart with inextinguishable fervour. It continued thus to burn amidst the damps of death; and now mingles with the joy, and zeal, and gratitude, which glow in the spirits of the just, near its immortal source.

At length he retired from business, and followed the greater part of his family to London, where he resided for the last two years of his life. In the abundance of religious privileges which he enjoyed in this highly favoured city, amends were made him for their former scarcity; and as the soil was improved in which he grew, his fruitfulness continued and abounded. Seldom was that promise more strikingly fulfilled than in his case, "Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing: to show that the Lord is upright, and that there is no unrighteousness in him."

For some weeks previous to his death, he felt a depression of spirits, and a loss of appetite. On returning from the country, whither he had been for the purpose of addressing some friends on the subject of religion, without having been able to accomplish his errand, his wife and daughters first perceived the melancholy alteration. Dim was that eye which had so often beamed upon them with delight; and languid were those arms, which, on every former return, had been stretched out to them with all the promptitude and vigour that affection could give. He had looked on the spires of his birth-place, as they rose to his view, on his retiring from them, with the melancholy presage, that he should see them no more. He soon afterwards repaired, for change of air, to the house of his eldest son, at Kensington, contriving to go thither on the evening of a public service, which he attended with considerable feeling and pleasure. But, alas! while present, and most devoutly engaged in the service, several, who knew him, could not help remarking, that "death seemed to be upon him." After a short interval,

he returned to London, to settle some little business, which, finding himself unable to perform, he speedily quitted it again for his son's house, from which he was to go out no more. The best medical advice was obtained for him; but to no purpose. A disease in the passage from the throat to the stomach prevented him from receiving the least sustenance for the space of three days. But while his flesh gave way, his heart did not fail. He referred, in the most agreeable manner, to the former scenes of his life, delighting to call them up to his remembrance, and wishing his son to preserve some memorial of them. His life was now all retouched, and the variety of events which had composed it, crowded upon the view. But there were no dark recollections to daunt him—no sins beyond those of infirmity, as he frequently declared afterwards, in the most solemn moments, to hang their terrific gloom over his mind. If with reference to the sufferings, or to the dubious state, of any of his children, he was constrained to say, with David, "Although my house be not so with God," he had not, like him, to charge them upon his own temporary apostasy. With perfect composure he was heard, about this time, to say, "Well, if I can neither eat nor drink, my career must be short." In this state, he went twice on the Sabbath-day to the house of God, and expressed himself refreshed in mind, though fast decaying in body. Of the morning service, the subject afforded him so much pleasure, that he declared, if ever he should recover, the text—"If any man thirst, let him come unto me, and drink"—should be the theme of his own meditation, and requested the heads of the discourse to be written down for him in large hand. During the following part of the day, he walked out, leaning on his son's arm, still talking of God, and telling of secret, but sacred hours, spent in communion with him. On the discourse of the evening, which was founded on the interesting narrative at the close of the fourth chapter of St. John, he made some pertinent remarks. He appeared much to enjoy the religious services of the family. On one occasion, he gave out a hymn of his own selecting, from the Supplement to Dr. Watts, with great energy, dwelling particularly on the following verse:

> Fear not that he will e'er forsake,
> Or leave his work undone;
> He's faithful to his promises,
> And faithful to his Son.

He was visited on the Monday by Dr. Baillie, who advised, if the difficulty of swallowing continued, a painful operation, but gave little or no hopes of his recovery. With this he was made acquainted, and it disturbed not, in the least, the holy serenity of his soul. He even inquired into the nature of the operation rather as a subject of science than of painful appre-

hension; and expressed his readiness to undergo it whenever it should be deemed necessary. But the symptoms of the disorder abating, the operation, of course, did not take place. He amused himself now with some light reading, but still of a religious nature. At length he recoiled from this, and said, "I must have something more solid—more like the Bible." He was still able to keep up, and walk out occasionally, and even to receive a little nourishment. But the flame of his life now burnt in the socket. Of this, however, he did not appear to be sensible, continuing to talk on other subjects, and to take an interest in what was passing. It had long been the custom of the family to assemble on the Christmas-day, when it was his happiness to rise before them, saying, "Thank God, I have all my family about me once more." As this season was now at hand, his thoughts adverted to the family meeting, and he expressed some wishes relative to the manner in which it should be held. Who, that heard him, could have supposed, that within a few days he would be a corpse! But thus mercifully did it please God to remove him: he had always wished not to die a lingering death, and to be spared painful apprehensions. And if any one had known his end to be so nigh, his frame of mind was such, that it would hardly have been necessary to apprise him that he was at this time walking through "the valley of the shadow of death." But there it seemed good to the Almighty, a short while to detain him, that all who saw him and heard him, might know that his Shepherd was with him, and that his rod and staff comforted him.

About this time he expressed his firm hope, that God would not leave him. He observed, on being questioned if he thought on any particular passages of Scripture, that he had been chiefly impressed with those which related to the faithfulness of God. He adverted with great interest to that promise in Isaiah, which he repeated at full length: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." The following also was a text of Scripture which he quoted at this time with great fervency: "The blood of Jesus Christ his Son, cleanseth from *all* sin."

The version of the Psalms, by Tate and Brady, was very familiar to him; and he repeated the two following verses from them, in the course of the Tuesday, with great emphasis:—

Through ev'ry changing scene of life,
In trouble, and in joy,
The praises of my God shall still
My heart and tongue employ.

Of his deliverance I will boast,
Till all that be opprest,
From my example comfort take,
And lull their fears to rest.

He spoke with great satisfaction of his occasional preaching. On his being reminded, that his zeal had certainly carried him too far, he replied, "Perhaps so; but I did not serve God by halves. I had only his glory in view. I had often great liberty. I was not altogether left destitute of success. I would not now but have done what I have done, for the world. I wished from the beginning of my course, to be a *a disciple indeed;* and it has been my constant aim. I often thought of those words—'Well done, good and faithful servant.' Now a man must not be idle, if ever he receives that approbation. Oh, John, I do not repent of a word I have spoken for God, nor of a step I have taken in his service."

He said, he had been courageous in many things; but confessed a recollection, in some instances, of deficiency. He mantioned one person, in particular, for whom he had a great affection, and whom he had often wished to warn, in the most faithful manner, against a neglect of the *gospel.* But her ready assent, he observed, to every thing he uttered, deprived his words of their edge, and always defeated his purpose.

On his youngest daughter's exclaiming, as she entered the room, "My father! My dear father!" he said—"Well; but do not cry; think what a comfort it is, that we shall meet again! How is your mother?"

(To be concluded in the next.)

DIVINITY.

A SERMON FOR NEW YEAR'S DAY;

(Concluded from page 20.)

Part II. Above all things observe, that the apostle leaves no middle way between looking at the things which are seen, and the things which are not seen and eternal. For to imagine a state of neutrality and indifference between the two, being disgusted with this world and insensible to that which is to come, renouncing what we see and discovering nothing better, to recompence the loss we make, this would be considering the evil without remedy or alleviation, and tearing ourselves from the present without any assurance of the future. This, however, is the sad and lamentable state in which worldlings are found; you see them perpetually fatigued and disgusted in the midst of their pleasures, and weary of their possessions and honours. Vexation seizes them at seeing themselves always agitated by the inequalities of fortune; they retire in despair, but this disgust proceeds from an excess of worldly-mindedness, and not from any desire for enjoyments of another nature; it is because their pleasures are not sufficiently refined, or their honours sufficiently great to satisfy them. At

the same time that they appear to despise the world and declaim against it, they form no idea of, nor feel any inclination for the things which are to come. And can there be any thing more grievous or deplorable than to be void of enjoyment either from God or the world? To be disgusted with what we possess, without looking for any thing better; and to be placed between time and eternity, without hope in either? It is a monstrous situation, which it behoves us to quit. Our minds cannot remain inactive; rejecting the one, emptying themselves of temporal things, it is requisite they should be filled with the things which are eternal.

For this purpose the apostle places before us the two characters of the things which he opposes to the things of this world; *invisibility* and *eternity*, they are *not seen*, in opposition to the things which *are seen*; they are *eternal*, in opposition to those which are *temporal*. Does it not appear, my brethren, that this opposition turns to the disadvantage of heavenly things? What must we look at, say you, except what is under our eye, and within the reach of our senses? And to what ought we to attach ourselves except to what is real and solid? But is there any thing more stable than what we see and touch? Is there any thing more vain than what eludes our sight, and is beyond our comprehension? as the seeking of an unknown happiness, and of which, after the utmost effort of the mind, we can form no idea? Nevertheless, nothing is more just than the reasoning of St. Paul, and nothing better founded than this proposition; we should *look* at the things which are *not seen*, because they are *not seen*. For why are they not seen? because they are spiritual and immaterial in their nature; placed in another world beyond the sphere of this inferior state; revealed unto us by shadows and the obscurity of faith; and so great and eminent as to surpass our ideas and comprehension. Reasons which, far from repulsing us from this pursuit, lead us to follow them with all our zeal and application.

For to begin with their nature; why are they not seen, but because they are *spiritual*, disengaged from sense and matter? This is the idea we ought to form of them, removing from them whatever is sensual or corporeal. If by an imagination, still earthly, we form to ourselves a sensual paradise, consisting of riches, honours, splendour, and magnificent abodes; and if, to obtain this, we should make a few sacrifices, we only change the place of our desires; instead of attaching them to earth we transplant them to heaven: and when with this view we abstain from the world, we resemble those who, by fasting, prepare themselves for a banquet, and who are temperate merely by an excess of intemperance. All will be pure, spiritual, and incorporeal in eternity; but the blessings will not, therefore be less real or less capable of constituting the happiness of the soul. You say these

views are too refined and abstracted, and that it is impossible to comprehend how we should be happy by things which are invisible. But is it not true, as St. Augustine very justly says, that small as our goodness is, we cannot help loving those in whom we discover great and eminent virtues: but as it is not the body that we love, it is evident that what we are pleased with in them is the beauty of truth and righteousness. If truth and righteousness had no beauty, how could we love the just and virtuous who are aged and infirm? For what do they present to please the eye? Bending limbs, a wrinkled countenance, and universal feebleness; nevertheless, if distinguished by benevolence and wisdom, and if ready to deliver up their body, enfeebled as it is, a sacrifice to the truth of Christianity, we cannot forbear loving them; but as we discover nothing beautiful to eyes of flesh, we must conclude that there is a certain beauty in righteousness, discovered by the eye of the mind, and which was admired in the Martyrs even when their limbs were torn by the executioner, or their bowels devoured by wild beasts. Now that truth and righteousness which we cannot help loving, even in the midst of earthly corruptions, will constitute our happiness in heaven; we shall contemplate them, disengaged from all those prejudices and worldly views which obscure our minds; we shall enjoy them without feeling the combat of our passions and vices; all our pleasure shall be to know God, to penetrate the depth of his mercy towards us, to love him, to serve him, to adore him, and to be in union with the blessed. Here are mental enjoyments; but their spirituality, far from lessening their value, in the highest degree shews their greatness and importance; for as far as the soul excels the body, and the mind inanimate matter, so much are the operations and pleasures of the former more delightful than those of the latter.

Wherefore, again, are these things not seen? Because they are placed beyond the bounds of this inferior world, and in another state which we have neither seen nor tried. But should this repulse us, or lead us to disbelieve them? On the contrary, ought we not to reason thus?—I am to pass into another world, without knowing perfectly what it is; but whatever it is, it cannot be the abode of misery; for if God has furnished the world, which I am about to leave with all the necessaries of life, can I believe that he hath left destitute the world on which I am to enter? It is true that I am ignorant of its precise nature; but I knew not the pleasures of this life until I entered upon it; and it would be unreasonable to say that there are no pleasures, because I am not acquainted with what they are. Now if there are pleasures in another world, I must conclude that they are more excellent and desirable than these I now enjoy, because this world is only a prelude and preparation to the next, a sketch and rude outline. For this visible

world was only made to typify to us the intellectual. It is farther true that I have neither felt nor experienced the pleasures and joys of that state; but this, far from lessening my desire and esteem for it, ought to redouble my zeal, because a new scene of things shall be opened before me, and I shall see what I have never beheld. Even to the present moment I am disgusted with every thing I have felt, and in spite of myself I wish for what I do not possess. When I confine myself to this world, my disgust with it is ever renewed, and enjoyment always falls beneath the hopes I have formed. How happy, therefore, shall I be to see myself transported out of a world of which I am weary, to change my state and condition! Happy remove! when, after what I shall discover, I shall be led to say, as the Queen of Sheba, what I see infinitely transcends all I have heard of it, even God himself had not told me all the depth of that felicity to which he has appointed me.

In the third place, Why are they not seen? Because they are revealed unto us only by shadows and the obscurity of faith. God deals with us, not as mean and mercenary men, but as believers who rest on the promises of his word; he desires that our virtues should be the effects of our liberty, and not the result of an evidence which compels our belief. This, however, far from discouraging us, affords a conviction that our virtues, thus elevated, shall be more largely and bountifully rewarded. Hereby we are put in possession of all those magnificent promises, in which the ancient patriarchs rejoiced; they saw them afar off, and believed, and were saved. Particularly we inherit the promise made to Abraham the father of the faithful, of whom it is said, he left his own country, friends, and connections, without knowing whither he went. "By faith, Abraham, being called, obeyed, to go to a place which he was to receive for an inheritance, and went out, not knowing whither he went." In this he is the type and example of the faithful, who, joyfully leaving earth, their connexions, and friends, travel to a land unknown; knowing only the God that leads them, following his call, giving themselves up to the guidance of his counsel, and by an entire surrender devoting their bodies and souls unto him, persuaded that the less they doubt, the more secure is their happiness; and the less they live by sight, the greater shall be their consolation and bliss: "Thomas, because thou hast seen thou hast believed; blessed are they who have not seen, and yet have believed."

Finally: why are these things not seen? Because they are incomprehensible, and of a nature so transcendent, that the utmost stretch of our faculties cannot reach them; our eyes can neither discover nor support their glory, and our souls would be separated and rent from our bodies, were God to discover himself unto them in the greatness of his majesty: "No man

shall see me and live." Our affections are not sufficiently purified, properly to esteem the holiness which reigns among the blessed; this is a treasure which cannot be reckoned, and a state beyond the comprehension of human intellect. "Eye hath not seen, ear hath not heard, and these things have never entered into the heart of man." The incomprehensible nature of this felicity, far from making us disgusted therewith, should lead us to form the greater and more noble ideas of it. If with our feeble minds, and narrow capacity, we could comprehend it, it would, of course, be as limited as we are: but how delightful to see ourselves destined to the possession of blessings, which, on account of their vastness and extent, we cannot comprehend! Happy obscurity! Blessed ignorance! Seeing this glory would confound us by its splendour, and overwhelm us by its weight; these pleasures are so great that we are unable to support them; these treasures so accumulated that we cannot reckon them; and finally, this new state is so rare and exquisite, that we must be transformed and made anew to enter upon it: "*looking not at the things which are seen, but at the things which are not seen.*"

The second character on which the apostle insists, is their *eternity*. "The things that are not seen are eternal." There are two kinds of eternity by which they claim our regard: an eternity of possession, and an eternity of enjoyment. In the first sense we can never lose them, and in the second we can never be disgusted with them, neither shall our delight in them be interrupted. I shall not enter far into the proof of this first sense; it will suffice to say, we shall possess them for ever, because we are heirs, and not servants or slaves, who are perpetually changing. "The servant or hireling," says Jesus Christ, "abideth not always in the house, but the Son abideth always." Because we possess them by virtue of a supernatural donation; that is to say, an irrevocable gift: "the gift of God is eternal life." Because, to acquire them for us, nothing less could avail than the blood and passion of God: "Jesus Christ," saith St. Paul, "hath obtained eternal redemption for us." Finally, we shall possess them for ever, because they are reserved in a high place beyond the reach of our enemies: hence, according to the prophet Isaiah, "Death shall be destroyed for ever; the Lord shall wipe away all tears from all faces, and shall remove from the earth the reproach of his people." "Violence shall no more be heard in thy land, wasting, nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise; thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." How can we contemplate these eternal blessings except in the fixed and unchanging point of view which the apostle here designs: "We look at the things

which are not seen, and which are eternal?" Whatever is fleeting, cannot fix the mind; because, however vast in itself, we look for something beyond it; and as the object is finite and fleeting, the consideration thereof must be limited and transitory also. But who shall find bounds to his reflections in this vast abyss of eternity, these millions of days, years, and ages which shall prolong our felicity? What infinite depths of thought! What gulph more capable of swallowing up and absorbing our intellectual powers; and what subject more capable of fixing the mind? To feel ourselves at the fountain of all grace, surrounded with pleasures, and at the summit of every kind of felicity, without fear of losing it! When once we are placed in an immutable state, where nothing changes, is fleeting or transitory; where we feel a perfect consistency, without vicissitude or change, the soul will acquiesce therein, be bounded thereby; and to contemplate it, without one wandering thought, must constitute its chief felicity.

But beside this eternity of *possession*, there is also an eternity of *enjoyment* and delight, which God prepares for us, and which shall constitute the consummation of our felicity. Though we should possess the things of this world for ever, we could not always enjoy them; they cannot fill the vast extent of our wishes and desires, and we should be disgusted and wearied with them. But with regard to the things which are above, we shall see God without weariness, because his essence and perfections shall unceasingly attract us; we shall love him without disgust, because he shall always present us with new causes to admire his mercy, and the way he hath chosen to redeem us. We shall praise him continually, because he shall continually appear praise worthy; and thus our life shall be one continual act of praise, one eternal hallelujah: "Blessed are they that dwell in thy house, they shall still be praising thee." This, says St. Augustine, shall be the only business of those whose business is ended; the only labour of those who are delivered from all labour; the only action of those who enjoy a perfect repose, and the only care of those who are freed from care and inquietude. Now what encouragement is it for us to look at what we shall eternally behold, and begin on earth contemplations which shall occupy us for ever. A painter of antiquity excited himself to assiduity, by the consideration of the unfading glory he should secure thereby; "I paint," said he, "for eternity." I would spare neither diligence nor pains, ought the Christian to say, to attach myself to the things which are not seen, because I know they shall always endure, they are objects which shall never disappear; as I look on them, my understanding shall expand, God shall shed on me irradiations more bright and luminous, and, finally, the truths I contemplate shall make in me impressions so deep as to form the

beginning of my glory; and this glory shall be perfected, when I see those things as they are. "We all with open face behold the glory of the Lord, and are changed into the same image from glory into glory."

Let us look at the things which are not seen, but let us look at them with all our powers and affections. Let us look at them with a look of *contemplation*, which renders them present to us, as if we perceived them with our bodily senses. The reason why we are not affected by the unfathomable blessings of another life, is because they are out of the reach of our senses; and as they are not gross and tangible, do not make so deep impressions upon us. By reason and reflection we approach unto them, and faith discovers unto us what St. Stephen saw in his ecstacy: "I see the heavens opened, and the Son of man seated at the right hand of God." Yes, my faith penetrates the vail, and where my senses cannot reach, my understanding contemplates a blessed eternity; the place which God hath provided for me, and to which he hath destined me. Let us look at them with a look of admiration, for it is impossible that we should seriously contemplate these exalted objects, without being seized and occupied by them. They are blessings immense in their extent, eternal in their duration; and pure in their enjoyment; a throne that cannot be moved; a crown that shall never fade; a feast, a stream of delight, which shall flow from the throne of the Lamb, from God himself, whom we shall see and enjoy. All this has in it something so great and august, that it is impossible to fix our attention upon it without being dazzled and transported with the magnificence of our Benefactor, and exclaiming with holy David, "O how great are the benefits which thou hast prepared for them that fear thee!" Let us look at them with a look of *love*. We cannot behold these blessings in all their greatness and excellency without feeling our love inflamed, and fixing our heart where our treasure lies. Nor can we in the prospect of these things help adopting the language of the prophet David: "When thou saidst unto me, Seek my face, my heart said, Thy face, Lord, will I seek. How amiable are thy tabernacles, O Lord: my flesh ceaseth not to long for thy courts." And as St. Paul: "I have a desire to depart and to be with Christ, which is far better."—Finally, let us look at them as our *end*, and as the objects which influence our conduct, viewing them so as by them to regulate our thoughts, actions, and conversation. Let us never lose sight of those objects which are our true guides, but imitate those skilful pilots, who, in their voyage attentively and constantly observe the heavens, to discover their course by that of the stars. Let us esteem the things of earth only as means to bring us to the things above, and leave behind us whatever is likely to turn us aside from the good way. "This one thing I do," says St.

Paul, "leaving the things that are behind, and reaching to them that are before, I press toward the mark of my high calling."

If on this day, which renews our grateful feelings for what is past, when we raise our eyes to heaven: if on this day of the year we ought to offer thanksgivings and prayers, for our country, our families, our trade, and for the church in its militant state; let us turn our attention towards the things that are not seen, and only form prayers with a relation to our future felicity. If we desire long life, and a flourishing reign to the queen,* victory to our armies; unity amongst our allies; skill, constancy, and firmness to follow up and improve the advantages of the last campaign; let it be in this spirit: that being delivered from the power of the enemy, and enjoying liberty and religion, we may serve God without fear, and be crowned by him in heaven with fulness of bliss. If we pray for the prosperity of our families and children, let it be that these young plants, cultivated by education, strengthened by our good example, watered by the dew of heaven, and growing day by day through the Divine favour, may become matured for eternity, and finally be removed to the heavenly abodes. If we pray for the prosperity of our trade and commerce, (God forbid that a vile and sordid feeling, or an ambition for splendour, should be the soul of our desires! but) keeping in view the support of innocence by our credit, the putting down of vice, and the assisting of the poor, may we hereby make to ourselves friends which shall receive us into eternal habitations. If we ask for the prosperity of the church, that God in our day may make Jerusalem a praise in the earth, God preserve us from the crime of factious views, and the intention of taking revenge on our enemies. Let us improve this state of prosperity as a means of extending the reign of Christ, of enlarging his dominions, multiplying his subjects, filling up the number of the elect, and accomplishing the decrees of God, which relate to the eternal establishment of the church in heaven.

May the benedictions which I put into your mouths this day, and which I form in a pure intention, be ratified in heaven, and return upon us in more abundant blessings! May the queen prosper, with her council, parliament and judges; in her negotiations, armies, and reputation; promoting the happiness of her people by the mildness and length of her reign; and finally, may she change her perishing crown for a crown which never fades, and leave after her an uninterrupted succession, a Protestant line, which shall ever support true religion and piety. May your dear families multiply in number, and increase in virtue; promote your comfort on earth, and secure their own salvation

* Queen Anne.

in heaven! May our decayed commerce resume its former course, extend itself more and more, and tend, as we may hope at some future period, to assist in the propagation of the faith! May the visible church be purified from every stain, and strengthened in zeal, that Christ may triumph in every place! May this church in particular shed the good savour of the gospel around it, by the holy conduct of her ministers, elders, and deacons, and by the fervor and good works of all her members. May the church of France—for, "Should I forget thee, O Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I do not remember thee, if I prefer not Jerusalem to my chief joy;"—may the church of France purify her sanctuaries, recall the word she has lost, collect her children, scattered to the four winds, and attain a solid and permanent establishment, which shall become the deposit of truth to the remotest ages. May you all, my beloved brethren, pass your days in profound peace. "The peace of God be with you. Amen."

THE TRUTH OF GOD DEFENDED.

REMARKS
on the Rev. LATHAM WAINEWRIGHT'S "*Observations*," *&c.*

(Continued from page 36.)

LETTER II.

"Thou findest fault where nys to be found,
And buildest strong wark upon a weak ground:
Thou railest on right without reason,
And blamest 'em much for small encheason.'"*
Spenser's Sheph. Cal. May, line 144.

REV. SIR,

WHAT particular object Mr. W. can propose to himself in his "Observations," besides the destruction of experimental religion, and, as a natural consequence, the establishment of nominal Christianity, I find it more difficult than ever to perceive. To effect this, he indirectly cuts off all appeal to the Sacred Writings on the subject of Divine influence, by stating it to be peculiar to the apostolic age. This, it must be confessed, is a new ground of religious controversy; and a most singular one for a *divine*. If the influences of the Spirit, and extraordinary occurrences of Providence ceased, as we are informed,† with the age of miracles, the accounts which we have of them in Scripture, can possess no more interest to us than any other historical fact. The whole may be read with the interest of *curiosity*, but

* Nys, *none*. Encheason, *occasion*. † Pages 38, 64, 77, 99.

not with the interest of *experience* and *improvement*. What is it to me, what the primitive Christians experienced, if I am not to be made a partaker of like precious faith? How can I improve from what is no concern of mine? Mr. W.'s system actually introduces us to a *new dispensation*, renders all appeal to the Bible nugatory, on the subject of Christian experience, and leaves us without a proper guide. The greater part of the Apostolic Epistles, which are taken up with God's gracious dealings towards man, thus becomes useless. These are the only legitimate inferences which can be deduced from Mr. W.'s statements. For, if those passages of Scripture, which speak of the operations of the Holy Ghost, are to be applied *only* to the primitive Christians; if at present we have *only* "the confident assertions" of individuals, both for the one and the other; and if their assertions are not to be credited;* what can be more plain, than the utter exclusion of the kingdom of grace, and the establishment of a maimed Deity, who, in special cases, is without the eye of Providence, and the arm of power? Remarkable, it should seem from such a doctrine as Mr. W.'s, as any thing may be, which is felt in the soul; and rare as any occurrence may seem, which takes place in domestic life; as we have only the assertions of individuals for them, and have neither seen nor experienced them ourselves, we are to discard the whole as a delusion. Would he proceed thus, as a philosopher? Would he not make an appeal to the most popular standard works, for any thing that might come under his observation? And if he met with any thing in them which at all coincided with his own remarks, would he not be very much confirmed? The Bible is the Christian's standard:—a book, not intended for one *age*, for one *people*, but for every age and every person. It is the boon of heaven to MAN; and on *doctrine*, *morals*, and *experience*, it will be the grand book of reference to the consummation of all things. If we are not to take the Sacred Records for our guide, as it respects experimental truth,—and we cannot take them for our guide unless there be something in them to meet the exigencies of our peculiar case, to what are we to resort? To the confident assertions of Mr. W.? Every age, if Mr. W. be correct, will require its revelation from heaven; and hence, instead of a *standing* test, we must have a regular *succession* of discoveries of the will of God. The apostles, too, or rather, which is still more awful—the Holy Ghost, is chargeable with an omission, in which is involved the felicity of millions of intelligent beings, for not specifying which passages belonged to the primitive Christians, and which to the experience of future ages

* Page 53, 77.

of the church. Without a marked distinction, to direct our aberrant mind and steps, we might lose our way.

This is a subject, Sir, which ought not to be slightly dismissed. Upon this hinge the success of the controversy must turn: establish the propriety of appeal, and then you only have to cite chapter and verse. Do not mistake me: I would not be understood as insinuating, that Mr. W. states in positive terms, that *all* appeal to the Bible is to be excluded. He will allow it in some things, but not in others; he will indulge *himself* in this way, but not a *Methodist*. He would adduce the miracles of Christ, as an evidence of the truth of Christianity, for the conviction of a modern infidel; but he would not appeal to the experience of the primitive Christians, for the consolation and confirmation of a modern Christian. Thus, what he omits in explicit language, he produces in effect, by affirming that things at present can bear no relation to those of former ages; that the experience of the first converts to Christianity can be no criterion for us. The influence of the Spirit is of vital importance; for "if any man have not the Spirit of Christ he is none of his:" and in things of moment, an appeal to Scripture is essential. It is not my intention, however, immediately to enter upon the doctrines of the Spirit, and an extraordinary Providence; I only wish to smooth the path, by demonstrating, as far as possible, the necessity and propriety of appeal to Scripture.

It may be assumed as a fact, Sir, that the primitive church was to be the model of ours, and that the truths delivered in that church were to be preached to the end of time. Hence, whatever *coincidence* we may trace in modern ages, with things recorded in the Word of God;—whatever *similarity of effect* may be witnessed in the intellectual, moral, and political world, we are authorised to refer them to the same *cause*. Mr. W. informs us, that the witness of the Spirit, and salvation from sin, were confined to the first Christians; and that an extraordinary Providence terminated with the age of miracles. From whence has he derived his information? He may be defied, without any fear of his succeeding, to produce a solitary passage from the Sacred Text, to prove that either of these was limited in the manner described. It might here be demanded, by way of retort,—From what Scripture is it proved they were to be *perpetuated?* Waving all direct evidence, for the moment, it might be maintained from the *total silence* of the sacred records on the opposite side of the question: and, to say the least, something specific ought to have been stated on the subject. I am not now contending for the gift of tongues, and for the power of working miracles; but for what is essential to the comfort and moral safety of man,—for the *experience* of the Christian Church, which occupies so large

a portion of the Word of Truth. Was not God with his church, in the power of his Spirit, of old? Did he ever give the smallest intimation that that power should cease? Has it not been his invariable plan, in matters of moment, in great moral and political revolutions, to give some express or predictive evidence of the same? Was not the whole of the Old Testament dispensation an intimation of the New? Would he, under the Mosaic economy, have introduced any change without informing his people? Is not the Apocalypse a prophetic declaration of God's dealings with the church through all future ages? When the New Testament dispensation was ushered in, was it not intended as God's last dispensation of mercy to man? and that from the realization of types, the fulfilment of prophecy, and the circumstance of St. John being commanded to seal up the vision? Did the pious Jews ever cease to expect the accomplishment of any *promise*, to practise any *duty*, or respect any *ordinance*, that distinguished the *introduction* of their economy, till they had further discoveries from God himself? Even in the case of cities, families, and individuals, the Divine Being, when he has been about to visit them with some change, in the way of judgment or mercy, has condescended either to sound the alarm, or proclaim the promise. How much more, in so important a concern, as the Spirit's influence! It was as natural for a Christian of the tenth century to expect a *continuance* of the *essential* characteristics which marked the introduction of his dispensation, as it was for a Jew prior to the coming of the Messiah, in the particulars already specified. A caution, therefore, would become necessary to check such expectations. I need not remind you, Sir, that miracles are out of the question; I refer to the grand constituent parts which go to form the whole of the Christian system, and which, after its establishment by the preaching and practice of Christ and his apostles, was to be handed down to posterity in the writings of the New Testament.—That God intended the uninterrupted enjoyment of both of the disputed blessings, may be argued not only from the silence of Scripture, but from the *necessity* of the case. Are not men equally "far gone from original righteousness" now, with those in the apostolic age? Is it not essential to their *safety*, to be purified "by the washing of regeneration, and the renewing of the Holy Ghost;" and to their *comfort*, to be assured of their adoption? Are they not exposed to the same dangers, and equally unable to extricate themselves, with those to whom God has extended his immediate interposition? I am far from supposing, however, that this species of negative evidence, is sufficient to establish the point in debate. There is something more positive. We find repeated references to the Hebrew Writings, and to the Hebrew church, in the New Testament. In things moral and religious,—things abstracted from the cere-

monial law, which law was to be abolished, the apostles were in the habitof pleading the authority of the one, and the example of the other. By a parity of reasoning, had we at this distant period been favoured with an additional revelation to the New Testament, we should, provided the connexion had been as close, have imitated their conduct. This should now especially be the case, since we have no other authority but the Scriptures, and no other collective example but the primitive Church. It appears,

1. That the BIBLE is the *only* ground of appeal in matters of religion. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."*

2. That it is a *sufficient* guide and ground of appeal. "They have Moses and the prophets, let them hear them.—If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."†

3. That it was the constant *practice* of CHRIST and the APOSTLES to appeal to the written word. Of our Lord it is said, "And beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself."‡ "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."§

4. That every thing delivered by CHRIST and the APOSTLES, on the essentials of Christianity, was *general* in its *application*. "Heaven and earth," said Jesus, "shall pass away, but my words shall not pass away." Some of his words were, "If any man thirst, let him come unto me and drink." Aud to prevent any individual from applying this to the Jews, and to the days of our Saviour's flesh, the evangelist adds, "This spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not given, because that Jesus was not glorified." Our Lord proceeds, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day."‖ No less general were the apostles; "Whatsoever things," says St. Paul, were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures, might have hope." "Which things also we speak, (things concerning the Spirit,) not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Speaking of Abraham, on the subject of imputed righteousness, he observes, "Now it was not written for his sake alone, but for us also." After having related different things respecting the children of Israel, he again remarks, "They are written for our

* Isai. viii. 20. † Luke xvi. 29, 31. ‡ Luke xxiv. 27. For other instances, see Matt. iv. 4, 7, 10; chap. xii. 2, 3, 4, 5; chap. xxi. 16; chap. xxi. 13, 42; Luke xix 46; Mark xii. 24; Luke x 25—27, &c &c. § Acts xvii. 2. Also, other apostles, Acts. ii. chap. iii. chap. iv. chap. v. chap. xviii. xxiv. xxv. xxviii. ‖ Mark xiii. 31; John vii. 37, 39; chap. xii. 48.

admonition, upon whom the ends of the world are come." He still goes on, "Now I praise you, brethren, that you remember me in all things, and keep the ordinances (τας παραδοσεις, *traditions*) as I delivered them unto you." "Hold the tradititions which ye have been taught, whether by word or our epistle." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." St. Peter, in the same style, says, "Ye have purified your souls in obeying the truth through the Spirit—being born again, &c.—which liveth and abideth for ever. I will endeavour that you may be able, after my decease, to have these thing sin remembrance. We have also a more sure word of prophecy; whereunto ye do well to take heed, as to a light which shineth in a dark place—knowing this first, that no prophecy of the Scripture is of any private interpretation."*

5. That the Scriptures of the Old and New Testament will be the standard of appeal *to the end of the world.* "Ye shall not add unto the word which I command you, neither shall you diminish from it." "Every word of God is pure:—Add thou not unto his words, lest he reprove thee, and thou be found a liar." By *adding* or *diminishing*, we make the word of God "of none effect." Immediately after the invitation of the SPIRIT to every human being, to come and take of the water of life, St. John remarks, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him all the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in the book."† To prevent Mr. W. from reaping any advantage from a limited construction of this curse, applying it *solely* to the *Apocalypse*, he ought to recollect that the doctrine of the Spirit's influence, which he wishes to "take away," is there inculcated.‡ Adopting his own language, in another case, "The import of these striking passages is at once so obvious and decisive, that I will not injure their effect by" further "adding paraphrase or commentary."§

It should seem, that Mr. W.'s contracted views of Scripture, in restricting a considerable portion of sacred truth to the primitive Christians, has had no small share of influence on his practice. Curiosity has led me to notice the number of Scripture references in his work,—a work comprising 217 octavo pages, and I have found 53. What will astonish you not a little, Sir, is, that among the passages which Mr. W. affirms the Methodists quote

* Rom. xv. 4; 1 Cor. ii. 13; Rom. iv. 23, 24; 1 Cor. x. 11; chap. xi. 2; 2 Thess. ii. 15; 2 Tim. iii. 16; 1 Pet. i. 22, 23; 2 Pet. i. 13--21. † Deut. iv. 2; Matt. xv. 3--6; Prov. xxx. 6; Rev. xxii. 17--19. ‡ Rev. i. 4; chap. ii. 7, 11, 17, 29; chap. v. 6; chap. xxii. 17. §Page 90.

in support of *their* system, he has perverted the meaning of *twelve*;* *seventeen* are merely referred to, without stating whether they make for or against them;† *six* are introduced by mere accident, some of which he has been assisted to by others;‡ and one belongs exclusively to the Roman Catholics.§ In this manner we find 36 of the passages employed. As it respects the remaining *own* system, 17, which are properly brought forward to defend his *eight* are cited to prove the depths and inequalities of Providence,‖ a doctrine in which the Methodists fully acquiesce, and consequently they are foreign to the point in hand;—*four*, as usual, accidental;¶ four imperfect quotations culled from Dr. Mant;** and only ONE by way of positive proof, in favour of an established priesthood.†† And yet this very gentleman winds up the whole in his "CONCLUSION" with, "We have seen how ill-supported the doctrines, mode of worship, and manners of the Methodists are, *by the pages of inspiration*:"‡‡ and how well-supported, by the same test, is all he has advanced in defence of the church of England.§§. Without such an application, this method of treating an author would seem to intimate, that his cause is best, which has the greatest collection of Scripture texts heaped together. This, you will perceive, is not my drift. A man should never triumph on Scripture ground, without the sacred authority for his warrant. Never did I meet with a writer who made a greater noise about Scripture than Mr. W. and quote less; who asserted so much, and to persons acquainted with the subject, proved so little. To shew that his arguments do not amount to proofs is the design of these pages. His system is only less Scriptural than his work; the one is barren, and the other unsupported. Christianity would have met with weighty obstructions, and such as it would have been ill able to surmount, if the apostles had been as sparing in their references to the Old Testament.

Having prepared the way, Sir, for an unrestricted appeal to Scripture, and proposing in this Letter to treat more immediately on the doctrines of grace,—doctrines, in the discussion of which, the Scriptures alone must be our guide, I shall now proceed to those parts of Mr. W.'s publication which either enter into, or lead to, the subject.

"However," says Mr. W. "the opinions of speculative philosophers may be at variance on the principle of *moral obligation*, it is not to be disputed, that whatever can be shewn to promote the ultimate happiness of human creatures, *that* must be virtue; and, on the contrary, whatever defeats this end, and is productive of final misery, *that* must be vice."‖‖ Let "*speculative* phi-

* Page 59, 99, 125, 162, 163, 35, 36, 57. † Page 36, 57, 58, 106. ‡ Page 43, 48, 148, 202, 203, 208. § Page 100. ‖ Page 67, 69, 70, 85, 89, 90. ¶ Page 80, 83, 117, 155. ** Page 33. †† Page 120. ‡‡ Page 183. §§ Page 182, 199. ‖‖ Page 66.

losophers" differ as they may, it certainly behoves a *practical* minister of Jesus Christ, who has the Bible for his directory, to be clear in his definitions, and full in his statements. Whatever Mr. W. may intend here, the whole, as it now stands, is unconnected with the Supreme Being, and with his law. What that undefined something is, which will promote happiness, and which is to be designated *virtue*, he leaves his readers to conjecture. The same with *vice*. If with this we connect other parts of his "Observations," where he denies the influence of the Spirit, and allows a pretty free use of the amusements of the day, which amusements are constituted legal, and productive of happiness, then we may have a new class of virtues presented to our gaze. It may be affirmed, that it is "*ultimate* happiness" which Mr. W. has in view, whereas pleasures derived from these sources are but *momentary*. What! are not all our pleasures and actions to have a reference to eternity? Is it not by our words and works, we are to be acquitted or condemned hereafter? Were we not sent into this world as probationers for another? Is it not expressly declared, "Whatsoever a man soweth, that shall he also reap?" Can we then, after sowing plentifully the seeds of earthly happiness, expect to reap immortal joy? The only point of dispute on this article, between Mr. W. and a Methodist would be, in the assignment of proper *means* to promote so valuable an *end* as that of "ultimate happiness." Were it demanded of a Methodist, What is the thing itself that will procure present and final happiness? he would reply, The love of God shed abroad in the heart, producing love to our neighbour. Were it again demanded, How is this to be obtained? his answer would be, By repentance towards God, and faith in our Lord Jesus Christ. In this is implied, a renunciation of sin, which, "is the transgression of the law,"* and which is "productive of final misery;" and not only a renunciation of the thing itself, but its very *appearance*."†

The less attention perhaps, Christians pay to the controversies of mere "speculative philosophers," the better. To the former, the "principle of *moral obligation*" is divested in a great measure of its intricacy. They know that, as human beings, they stand in different *relations* to God and to their fellow-creatures; and that these relations constitute a *law of nature*, from whence they deduce *moral obligation*. They know too, that from their capability of happiness and misery, not any thing but what promotes the one and prevents the other, can constitute a law to our nature; and that as free agents, we can be laid under no other obligation. To ascertain the tendency of things to this important end, is the province of reason, but reason under the guidance of Revelation. By exercising our rational powers to find out

* 1 John iii. 4. † 1 Thessal. v. 22.

proper means of obtaining happiness, a set of ideas are collected concerning the duties of life, and putting the whole together, the collection is called *morality*. This collection, consisting of a great variety of duties or actions proper to obtain happiness, it is found convenient to classify them, and assign to their proper stations those which we owe to God, to ourselves, to our neighbours, to the state, and to nations. As each class contributes its share toward the production of the general end—happiness, the whole is viewed in the light of *obligation*: for every creature is obliged to seek its own happiness, and it is natural to man to do so. This is termed by some absolutely fit, right, and reasonable; and must be so, provided the grand reason and end of the whole be *constantly* kept in view, viz. our own happiness;—and the whole be done in *obedience* to God, who alone can secure the important end to us, and who is only engaged to secure it, on condition of every thing being performed on his account. We are not our own. Our relation to him is a relation of dependence. Obedience therefore to him, is the *principle*,—the good of mankind the *matter*,—and our own individual felicity the *end*,—of all that can properly be denominated *moral virtue*. One thing ought never to be lost sight of, and that is, though our *obligation* to virtue is eternal and immutable, the *sense* of obligation is lost through sin. Hence, instead of attending to the very first branch of morality, in seeking happiness alone in the worship of, and in obedience to, the Supreme Being, we behold nations plunged into the grossest idolatry, and find a principle lodged in the human breast, which is enmity against God. Instead of mankind adhering rigidly to the law of nature, the law of nations, private virtue, or public policy, the whole earth is filled with violence. Motives to obedience, therefore, become necessary. God, in his word, commands it; Christ has set us an example of it; self-interest prompts us to it; and Divine grace is offered to empower our feebleness to do and to suffer, the will of our gracious Creator.*

The defect in Mr. Wainewright's work is, that there is not a *sufficiency* of God and Christ, even where he has some colour of reason in his favour. Here and there they are visible; but they are not sufficiently prominent where most needed, and frequently excluded. "There cannot, (says he) indeed exist a semblance of a doubt, that virtue affords a better prospect of securing happiness and tranquillity to those who comply with its injunctions, even in this life: and that the tendency of vice, unchecked by the restraints of law and conscience, is to produce effects diametrically opposite. Yet the satisfaction and advantage which accompany the one, and the misery so often conse-

* See on the subject, Robinson's Preface to 4th Vol. of Saurin's Sermons, and Law's Notes on King's Origin of Evil, p. 86, 306.

quent upon the other, *do not* proceed from any *express interference of the Deity*, but are the *natural result* of the moral relations inseparable from the condition of man."* Is it not a fair inference, Sir, that if happiness and misery be alone the *natural consequences* of virtue and vice, and God be excluded from *any interference*, virtue may be sought for her *own sake*,—for her own intrinsic value to the possessor? But if sought for her own sake, as she certainly must, on the supposition that there is no interference of God, we at once lose the proper idea of virtue, and confound the *means* with the *end*. However we might fit ourselves, by such a state of mind, for a reward from God, yet we have no claim to it, on the ground of any Divine promise. Supposing us to attain the good effects of every virtue in this life, we have our reward, in the way of natural consequence; if not, all claims upon God, through a Redeemer, must be ineffectual, since he was never thought of in the whole of our proceedings, as the Being upon whom we are dependent for all our blessings. The only principle, that in reason, can possibly recommend us to the favour of God is, doing every thing to his glory, and in obedience to his will. Acting from this principle, we shall not only be blessed with inward quiet, or the approbation of our consciences, as a natural and necessary result, but with attestations of God's favour. That tranquillity is the natural consequence of virtue, and misery of vice, can no more be questioned, than that ease succeeds the cure of a wound, and pain is the effect of a bruise. But Mr. W. proceeds on the supposition, that while virtue, like medicine, promotes health, the interference of the physician is unnecessary to its acceleration and perfection; and that pain is never augmented by a hand foreign to that which inflicted the wound; when, in fact, the physician himself is *obliged* to put the patient to the utmost uneasiness, in order to effect a radical cure. Are we, with the Bible in our hands, to affirm that God never *increases* the misery of the transgressor, or the felicity of the virtuous, and that too, solely because of the rebellion of the one, and the obedience of the other? "To the law and to the testimony." Pharaoh experienced the natural consequence of his crime, viz. guilt, long before God said, 'I will at this time send all my plagues upon thine heart."† Here God himself immediately *interferes*.—"I will *send*;" not "I will *leave* thee to thyself, for thy sins to bring their own proper proportion of guilt upon thee: it shall not be *thy* guilt alone, but *my* plagues, with which thou shalt be visited." Of his people Israel he observes, "They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because

* Pages 65, 66. † Exod. ix. 14.

when I called, none did answer."* Thus we again contemplate *sin* as the *cause*, *misery* as the *result*, and *God* as the interposing *agent* of vengeance. Disobedience would, in due time, have brought its own *fears*, but they are here *hastened* by a superior power.—"*I* will *bring* their *fears* upon *them*." The same people are again threatened;—"I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them."† Is not the Divine interference equally visible here, in the *consequences* of disobedience,—in *bringing* upon Judah the threatened, but merited woe? Apply the subject to an *individual*. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."‡ By the interposition of Divine Providence, we thus see the *natural consequences* of *enmity* cease. It is not said, that their *native* enmity against God and his people is rooted out of the heart; but in this particular case, in *consequence* of the person's *ways pleasing* HIM, "He *maketh* even his enemies to be at peace with him;" he accomplishes what is actually opposed to the grain of human nature. Take another instance;—the case of *diet*. Some of the creatures of God, destined for the support of man, possess more of a restorative quality than others; and yet we find individuals more healthy, much fairer, and who live longer, with only "pulse to eat, and water to drink," than those "that eat of the portion of the king's meat."§ Whence is this? The Sacred Writings inform us: "HE shall BLESS thy *bread* and thy *water*; and I will take away sickness from the midst of thee."—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."‖ It will readily be admitted, that Providence has *ordained* food for the *support* of nature, and that this *end* is effected, both in reference to *saint* and *sinner*. Notwithstanding this, we are to add to it, God's special interference in *blessing* it; a blessing which is frequently withheld or bestowed, according to the *conduct* of the creature. "He shall bless thy bread and thy water;" the very things previously ordained for that end. From these particulars, Sir, it appears that we have no Scriptural authority to exclude the Divine interference, in visiting with *consequences*, because of *obedience* or *disobedience*, whatever may be the *natural tendency* of the actions or things themselves.

Whence Mr. W. has derived the notions of *repentance*, with which he presents the Public as the views of the Methodists on the doctrine, it is not for me to determine. Certain it is, Sir, that he is neither indebted for them to your Apology for the Methodists, Mr. Wesley's Sermons, nor indeed any other publication authorised by the body. Since he only "*principally*

* Isai. lxvi. 3, 4. † Jer. xxxv. 17. ‡ Prov. xvi. 7.
§ Dan. i. 12, 13. ‖ Exod. xxiii. 25; Matt. iv. 4.

relied" on these and the other works noticed in his Preface, he must have selected them from some other source. Adverting to the state of a penitent, he observes, and advances it too, as the opinion of the Methodists, "Unless the individual experiences a perfect *confidence* that he is justified by faith, unless he feels an *actual sense* of the Divine pardon, and a *plenary assurance* of his eternal salvation, vain are all his penitent feelings, all his amendment of life, and all his reliance on the merits of his Saviour."* Again, "Can we conceive any thing more truly preposterous, and I may add, more decidedly cruel, than to inform an ignorant but well-meaning man, that all his ardent desires of becoming a genuine believer, all his strenuous exertions to secure the favour of heaven, will be altogether fruitless, till his feelings and affections, and the whole structure of his mind have undergone a complete and perceptible transformation; till he is overwhelmed with a sense of guilt almost too powerful for endurance."† Only a part of these citations shall occupy the attention at present. It is not the Methodists, but Mr. W. and others, who attest, that "*desires*" and "*strenuous exertions*," are "altogether fruitless, till the *feelings* and *affections* have undergone a complete and perceptible transformation." Without attempting, in the present case, to separate what are so closely connected, viz. *desires*, from certain *feelings* and *affections*,—a work perfectly unnecessary, it may be remarked, that the Methodists, so soon as a man experiences "*ardent desires* to *become* a *genuine believer*," consider his "*feelings* and *affections*," if not *actually changed*, at least *undergoing* a change: for there was a period when he had no such desires—no such feelings, but was rather *hostile* to every thing of a Divine nature. There are two very important distinctions to which they ever attend. The one is,—that "*strenuous exertions*" are "*altogether fruitless*," in point of *merit*, though of essential service as *means* to secure a grand *end*—"the favour of Heaven." The other is,—that "*ardent desires* to *become* a genuine believer," do not constitute a man *such*. They know, that the *desire* of salvation is not *salvation* itself, any more than the desire of food is to be construed into *bread*. A person may have the desire of food without its enjoyment; and with that desire, may finally perish with hunger. Still, however, these *desires*, with their connections, are of prime importance; and are so far from being deemed "*fruitless*," as Mr. W. would have his readers believe, that Mr. Wesley actually includes them in his definition of repentance. "By repentance," says he, "I mean conviction of sin, producing real *desires* and sincere resolutions of *amendment*," and so on.‡ This definition too, Sir, I find inserted in your Apology for the Methodists.‖

* Pages 34, 35. † Page 46.
‡ Works, Vol. 12. p. 48-296. ‖ Page 225.

So much for Mr. Wainewright's attention to the works on which he has "principally relied." It is nevertheless reiterated, that "Unless an individual experiences a perfect confidence that he is justified by faith, *vain* are all his *penitent feelings*, and all his *amendment of life*." Repentance, in Mr. Wesley's views of the subject, embraced both of these; and he never slighted repentance, or held it "*vain*." He contended, that without it, man must absolutely *perish*; that it necessarily *precedes* justifying faith; and that *God* must *effect* it in the heart.* He took his stand on Scriptural ground: "Except ye repent, ye shall all likewise perish;"—"Repent ye, therefore, and be converted, that your sins may be blotted out;"—"Him hath God exalted—to *give* repentance."† Aware, that "penitent feelings," though *useful* and *necessary*, were not *sufficient* of themselves, "to secure the favour of heaven," he exhorted his hearers not to rest in them; not to substitute *repentance* for *faith*, or *faith* for *holiness*. No less an example had he for this than St. Paul, who urged the *penitent* gaoler to *believe*; and who, though a *believer* himself, pressed towards the mark of *holiness*, and the prize of *heaven*.‡

It is much to be regretted, Sir, that a clergyman, like Mr. W. should be guilty of the grossest exaggeration, for the purpose, apparently, of making unnecessary distinctions, and criminating the Methodists. When a doctrine is too well established to be denied, he will load it with absurdities, and then charge those absurdities upon the body to which he is so violently opposed. Thus, in the passages just noticed, the Methodists are represented as enjoining upon a "*well-meaning* man," the necessity of his being "*overwhelmed* with a sense of guilt almost too powerful for *endurance*." It is unnecessary to inform you, Sir, that it is not *their* practice, to select the "well-meaning man" from the crowd, and urge upon him the doctrine specified to this extent. As ALL have *sinned*, and come short of the glory of God," § they act upon the broad basis of exhorting *all* to repentance, because God himself "Now commandeth ALL MEN every where to repent."‖ Guilt, in their judgment, is proportioned to the multitude and magnitude of the sins perpetrated; and they leave it with God to work in the heart what degree of "godly sorrow" he deems sufficient to bring the sinner to himself. It can no more be expected, that the "well-meaning man," whose outward conduct has been moral, should experience the same poignant grief as the murderer, or the abandoned profligate, than that he should be exempt from the general rule—"Repent ye, and believe the gospel." Associating this selected character with the general mass of sinners, the Methodists would enjoin no more upon him than

* Works, Vol. 12, 296; especially his *Sermons*, Vol. 7, p. 96—99. † Luke xiii. 3; Acts iii. 19; chap. v. 31. ‡ Acts xvi. 27—31; Philip. iii. 1—14. § Rom. iii. 23. ‖ Acts xvii. 30.

what is actually urged in the Homilies of the Established Church. Hence we read, "Therefore also now the Lord saith, Return unto me with all your heart, with *fasting*, *weeping*, and *mourning: rent* your *hearts*, and not your clothes, and return unto the Lord your God: for he is gracious and merciful, slow to anger, and of great compassion, and ready to pardon wickedness. Whereby it is given us to understand, that we have here a *perpetual Rule* appointed us,* which ought to be observed and kept at all times, and that there is *none other way* whereby the *wrath* of *God* may be *pacified*, and his *anger assuaged*; that the *fierceness* of his *fury*, and the *plagues* of *destruction*, which by his *righteous judgment* he had *determined* to *bring upon us*, may *depart*, be *removed*, and taken away." Perceiving that the doctrine might be abused, either by some of their contemporaries or successors, or both, the authors further observe on the words of Joel, "He doth add (to fasting) weeping and mourning, which do contain an *outward profession* of *Repentance*, which is very needful and necessary; that so we may partly set forth the righteousness of God, when by *such means* we do testify, that we *deserve* punishment at his hands, and partly stop the offence that was openly given to the weak." Lest they should still be misunderstood, and, if possible, to guard against all attempts to fritter away what may be deemed the *soul* of the whole, they proceed, "Now lest any man should think that Repentance doth consist in *outward weeping* and *mourning* only, he doth (that is Joel) rehearse that wherein the *chief* of the *whole matter* doth lie, when he saith, Rent your *hearts*, and not your *garments*, and turn unto the Lord your God. For the people of the East part of the world were wont to rent their garments if any thing happened unto them that seemed intolerable. This thing did *hypocrites* sometimes *counterfeit* and follow, as though the *whole* of *Repentance* did stand in such *outward gesture*. He teacheth then, that *another* manner of thing is *required*; that is, that they must be *contrite* in their *hearts*, that they must utterly *detest* and *abhor sins*, and being at *defiance* with them, return unto the Lord their God, from whom they went away before. For *God* hath *no pleasure* in the *outward ceremony*, but *requireth* a *contrite* and *humble heart*, which he will never despise, as David doth testify. There is therefore none other use to these outward ceremonies, but as far forth as we are *stirred up by them*, and do serve to the glory of God, and to the edifying of others."† This is the doctrine taught by the Methodists, and this is the doctrine which Mr. W. as a conscientious minister, ought to preach;—a

* The writers of the Homilies had not so learned Christ, as to apply *experimental truths* to particular persons and ages, exclusive of the rest of mankind. No, it was to be a "Perpetual Rule."

† "Homily of Repentance," p. 324, Fol. Edit. 1683.

doctrine too, including, as described by the venerable guardians of the Establishment, the deepest distress of mind. Did not the "*horrible pit*" precede David's "*new song;*"—Peter's *bitter weeping*, his "*joy unspeakable*";—Paul's *fasting*, *blindness*, and *distress*, on his route to Damascus, his *heights* and *depths* of *love?*

"Repentance of former transgressions, (says Mr. W.) is an essential preliminary to every one desirous of becoming a disciple of Christ. What, however, is the required *proof* of this repentance? Not inward sensations of despondency; not unavailing and inert lamentations for our lost condition; but a resolute change of external conduct, and a lasting reformation of evil habits."* Repentance is not denied, but rather taught, to be "an *essential preliminary* to every one desirous of becoming a disciple of Christ."† Nor are "*sensations of despondency*, and *inert lamentations* for our lost condition," advanced as marks or *proofs* of genuine repentance. In Mr. Wesley's Sermons, and in your Apology, Sir, works upon which he has "principally relied," he will find a very different description of the doctrine in question. Opposed to "*sensations of despondency*," unless it be despairing of saving ourselves, the real penitent is encouraged by the most consolatory promises.‡ Instead of fostering "*inert lamentations*," he is exhorted to believe, and to use the utmost diligence.§ He is even informed of the necessity of "a resolute change of external conduct, and a lasting reformation of evil habits." Thus "By repentance I mean conviction of sin, producing real desires and *sincere resolutions of amendment*; and by *fruits meet for repentance, forgiving our brother, ceasing from evil, doing good, using the ordinances of God*, and in general, *obeying* him *according to the measure of grace* which we have *received*."‖ The Methodists include all that Mr. W. advances; but in addition to that, they accompany the writers of the Homilies on the subject of *contrition of spirit;* whereas he ridicules the idea of *conviction of sin, grief, anguish, tears*, and *groans*.¶ His repentance is softened down to a mere *external* change of deportment: and in this he is no less at variance with the passages just cited from the Homily on Repentance, than with the writings of the New Testament. To the latter he makes an appeal; but as he neither refers to chapter nor verse for his proofs, I am at a loss to know to what part to direct my attention. In defence of the Homily, and of Methodism, I would observe, that there are two words used by the Holy Ghost, in Scripture, for *repentance*. The first refers to the repentunce of Judas.** The

* Pages 41, 42, † Wesley's Works, Vol. 12, p. 344. ‡ Wesley's Works, Vol, 7, p. 99—100; Benson's Apology, p. 227—228. § Ibid. ‖ Works, Vol. 12, p. 344; Apology, p. 225. ¶ Page 42. ** Matt. xxvii. 3.

word is μεταμεληθεις, from μετα *after*, μελομαι, *to be concerned*; that is to *repent one self*, or *to be concerned after* something improperly said or transacted. That no advantage may be taken from the inefficacy of Judas's *tears* and *anguish*, the Methodists are perfectly decided, that *sorrow*, without *amendment*, would be equally unavailing. Hence, with the first they connect the second word,* which is μετανοια, signifying *after-wit* or *after-wisdom*. It denotes, according to lexicographers, a returning to our wits—a becoming wise after our folly—a firm purpose of amendment. While the first is simply expressive of *distress* for a fault committed, the second imports a *change of mind*, or a being *more wise* in *future*. The Methodists are aware, that there may be the one without the other; and hence their anxiety to connect them; for, if divided, as in the case of Castor and Pollux, whose division, we are informed, was deemed ominous and fatal, it cannot be justly termed *repentance unto life*. *Sorrow* for *past sin*, should never be separated from a *hatred* to it, and the *renunciation of it*.

What seems most objectionable to Mr. W. is, the rapidity with which the work proceeds. "It is affirmed by the disciples of Methodism," says he, "that every true believer, before he has any authority to expect the salvation, *must*, at some period of his life, undergo, a *sudden* and an entire change in his principles and mental feelings; during which the odious nature of sin is placed before him in the strongest colours."† That persons are sometimes *suddenly* convinced of "the odious nature of sin," the Methodists certainly affirm; but it is because they have been witnesses of such facts. This, however, is remote from asserting, that, conviction of sin, to be genuine, "*must*" be "*sudden*." They no more assign any given period to this part of the work of God, than they fix the proportion of penitential sorrow which every individual ought to experience. Nevertheless, whether slow or sudden, they insist upon the essentiality of the thing itself; and consider it as occupying a prominent place in the doctrine of repentance. Ridiculed as "*conviction of sin*" is, by Mr. W. and denied as a tenet "to which the genuine members of the Establishment cannot possibly yield their assent, and which, in truth, they regard as evidently resulting from a spirit of enthusiasm, and a perverted imagination,"‡ the Methodists dare not withhold "*their* assent" to it, because taught by the disciples of Jesus Christ, and effected in the soul by the Holy Ghost. "Ye commit *sin*," says St. James," "and are CONVINCED of the law as *transgressors*."§ Our Lord, speaking of the office of the Spirit, says, "And when he is come, he will reprove (ελεγξει, or *convince*,) the world of SIN."‖ Few, I am sure, of "the *genuine members* of the Establishment," will thank Mr. W. for placing them at variance with Scripture. As though suddenly awakened, not observe, with

* 2 Tim. ii. 25. † Page 25. ‡ Page 25. § Chap. ii. ver. 9. ‖ John xvi. 8.

the most distant idea of the subject being at all consonant with *Scripture*, but with its *reasonableness*, he contrives to contradict what he had just affirmed, by stating, "We freely admit that no man can reform his conduct till he is *convinced* of the criminality of his former habits, and *feels* that *regret* with which such a conviction must of *necessity* be attended. But this reformation we contend *must*, in order to be permanent, be *gradual* in its progress."* Admitting it to be *gradual* in its *progress*, is that to be deemed a sufficient proof that it is not *sudden* in its *commencement?* But why "*must*" it be "*gradual?*" Is there any "needs be" for this? Here we are again at issue. It is not contended by the Methodists, that it "*must*" be either *slow* or *sudden*, but that it "*must*" be *genuine*. They are delighted to see a *reformation* of any kind, and seldom deliberate on the *manner*, when they are convinced that the *work* itself is *effectual*. There is certainly a predeliction in favour of a hasty reformation; and I dare say, you, Sir, will be ready to conclude with the Methodist body at large, that the *sooner* mankind are reformed the better. Instead of adopting a strain of language which seemed to indicate, that sinners were to take time, and to consider the propriety of a reformation—a work, as Mr. W. tells us, which is "the result of much deliberate reflection," you would sound in their ears the trump of God,—"Choose you THIS DAY whom ye will serve;"—To-DAY if ye will hear his voice, harden not your hearts;" "Behold *now* is the accepted TIME; behold, NOW is the DAY of salvation."†

Dreadfully afraid, lest the sinner, who has violated the laws of God, should experience too much uneasiness of mind, Mr. W. shews the baneful effects of such a doctrine as that of "conviction of sin." He remarks, that "Many an unfortunate object, whose natural disposition may have been tinged with melancholy, and who has long been accustomed to view human nature in its darkest aspect, has been led by the preaching of these self-elected instructers to feel the effects of *a conviction of sin* in their full force, but, with all his reiterated efforts, has never been able to acquire that happy *assurance*, which he is told never fails to accompany, or to follow, a *true saving faith*. And what is the prospect such an individual is thus compelled to contemplate? However undeviating may have been his perseverance in well-doing, he can look forward to nothing but 'tribulation and wrath;' nor will all the means of grace enjoined in the gospel, while he is depressed by fears and doubts, enable him to escape final destruction."‡ Should the melancholy being, thus described, not make a *merit* of his "undeviating perseverance in well-doing," and his attention to "all the means of grace enjoined in the

*Page 29. †Josh. xxiv. 15; Heb. iii. 15; 2 Cor. vi. 2. ‡ Page 48.

gospel," he will meet, in Methodism, with ample encouragement. To such an one a Methodist Preacher would change his theme from "a conviction of sin" to the promises of the gospel. On the other hand, to a person who reposes confidence in these things as meritorious, Methodism offers no consolation, because unauthorised by Scripture. To persons of this Pharisaic cast, it is to be feared, Mr. W. alludes; for the whole passage is perfectly unconnected, on his own side of the question, with *faith* in the *merits* of *Christ*. Such characters never reflect, that "the *means* of grace" may be used, without their enjoying the *grace* of the *means*. Now, every Methodist knows, that the *means*, exclusive of the *grace* of them, would no more satisfy the soul *thirsting* after righteousness, than the *pipe* or *conduit*, which conveys the refreshing stream to the abodes of men, would allay their thirst, without the water. With the Establishment, they have learned to distinguish between the grace and the means; as where she teaches us that a Sacrament is "An outward sign of inward *grace*, and a *means* whereby we receive the same." Mr. Wesley, with the same caution, in his SERMONS, guards the people against confounding the means with the end.* There must be some radical defect in the system of those persons, who use "All the means of grace enjoined in the gospel," without arriving at the enjoyment of religion. "Ye ask," says the apostle, "and receive not, because ye ask amiss."†

Granting Mr. W. what he advances, viz. that the doctrine may produce unfavourable impressions on the minds of the melancholy; is it for that reason not to be preached? What! are the *multitude*, who need it, never to hear it, because the *few* are weak enough to deduce from it unfavourable inferences? Is it a doctrine that cannot be guarded? Surely there can be no difficulty in this. When an individual is sincere in the use of the means—mourning—trusting in Christ alone for salvation, how easy is it to address him in the language of Mr. Wesley, "Whosoever thou art, to whom God hath given to be 'poor in spirit,' to feel thyself lost, thou hast a right to the kingdom of heaven, through the gracious promise of him who cannot lie. It is purchased for thee by the blood of the Lamb. It is very nigh: thou art on the brink of heaven. Another step, and thou enterest into the kingdom of righteousness, and peace, and joy."§ It was in this way that he was accustomed to cheer the disconsolate; and if Mr. Wainewright will only give his Sermons a second reading, and not only "principally" but *altogether* "rely" on them for his information, he will find that he adapted his advice, exhortations, reproofs, warnings, and entreaties, to the characters he addressed; "rightly dividing the word of truth." Nor did he, any more

* Works, vol. vii. p. 221-2. † James iv. 3. § Works, vol. vii. p. 330.

than his followers, consider it impossible for a person "to escape final destruction," merely because of his being "depressed by fears and doubts." He had too much descrimination to confound *guilt*, with *fears* and *doubts*; and knew that the latter might be present without the former, and that too without at all endangering the safety of the individual. Fear is more an expression of timidity than of distrust. It is a proof that the person is not yet made perfect in love, but it is not a blot that obliterates his Christianity. This, however, can only be applied to such as really possess religion, and to whom Jesus would say, "O thou of little faith, wherefore didst thou doubt?"* There is no consolation for a melancholy being, who resolves to persist in his sins. There is no remedy against despair, when the despairing sinner refuses to renounce those crimes, the remembrance of which causes all his distress. It would be as unscriptural to soothe the mind of such an one with the balm of Christianity, as it would be cruel to augment the grief of the penitent.

Mistaking his way, as he does in the outset of religion, it is not likely that Mr. W. will improve much as he proceeds. A person who is about to discharge a ball from a fowling-piece, may possibly find, in running his eye along the barrel, that the muzzle only appears to be a few inches from the mark. He is soon convinced, that the ball verges wide of the point at which he aims, in proportion to the distance it has to fly. Methodism is the butt of Mr. W.'s indignation. Without different materials from those he has hitherto employed, his attempt at its demolition will be vain. "Wesley," he informs us, "considered *justification* itself as distinct from a *sense of pardon*, which were often confounded by his followers."† No one will attempt to deny the former part of this, Mr. Wesley considered *justification* and *pardon* as one and the same thing. "The plain notion of justification," says he, "is pardon, the forgiveness of sins."‡ Since he considered them the same, he could no more confound *justification* with a *sense* of pardon, than he could confound *justification* with a *sense* or *assurance* of justification itself. I can as easily distinguish between *justification* as an *act* of God, and a *sense* of it, as *enjoyed* by man; as I can discern between an *impression* upon my spirit, and the *cause* of that impression. Though Mr. Wesley had learned to distinguish between cause and effect, and betwixt different doctrines, yet he was cautious not to *separate* them. He was aware that, though a necessary connexion between the members of the human frame may be demonstrated, yet, when once separated, they cease to be living members; just as justification ceases to be genuine, when separated from any of its evangelical effects. Mr. Wainewright was perhaps never more wide of the mark than when he states the Methodists to hold, that a man "is justified by the irresistible effusion of the grace

* Matt. xiv. 31. † Page 26. ‡ Works, vol. vii. p. 67; also vol. vi. p. 309.

of God." Though justification is *perceptible*, it is not, as stated, *irresistible*.* Their whole system declares, that a man may *resist* the grace of God against himself, in every stage of his Christian pilgrimage. Equally erroneous is he, where he supposes that "Momentaneous justification and a plenary assurance of pardon," are produced by a *change* of *ministers*.† With the apostle and with their founder, the Methodists attribute the whole to the free *grace* of God;—"Being justified freely by his GRACE, through the redemption that is in Jesus Christ."‡ The ministry of the word would, by an old Puritan divine, be considered as the *remote* or *accidental cause* of our justification.

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

MY DEAR SIR,

HAVING lately met with a copy of the only pamphlet ever written by the justly celebrated and Reverend Mr. Grimshaw, I send you, for early insertion in your much-read periodical work, his remarks on the miracles of Jesus Christ; and remain, your's, most sincerely, W. HILL.

Keighley, Nov. 26, 1818.

ON THE MIRACLES.

"The Miracles of our Saviour are, as I think, intended to typify the truly gospel doctrine of *the Faith of Assurance*; denied, indeed, by the generality even of *serious professors*, though clearly, either expressly or implicitly, taught in almost every page in the New Testament, as also in the Psalms and Prophets. In many of them there is a lively representation not only of *this truth*, but of the whole work of conversion or regeneration. Our Lord, I am persuaded, (think other men as they please,) did not only intend the many miraculous cures that he wrought upon men's bodies, to be the credentials of his Messiahship, but to be *lively emblems* also of the cures he works upon our souls. So that what we find in the one, the like corresponding therewith we shall discover in the other. I shall only instance in two miracles: that of the woman with the "issue of blood," (Mark v. 25, &c.) and of the man "sick of the palsy," (Mark ii. 3, &c.) designing to take little more notice of them than what concerns my present purpose.

The woman "had spent all that she had, and was nothing better, but rather grew worse." A lively representation this of an awakened sinner's using all self-endeavours to obtain pardon of his sins, and eternal life of God. "When she heard of Jesus," —a last shift! So sinners, or self-righteous men, never come to

* Page 26, 51. † Page 121. ‡ Rom. iii. 24. Wesley's Works, vol. vii. p. 155.

Jesus, neither will they hear of it, till they are brought to see, that all their other means and attempts are ineffectual.—"Came behind him in the press saying, (within herself) if I may but touch his clothes, (I have faith to believe) I shall be made whole." So sinners, convinced that all their righteousness will not secure them from eternal death, hearing of Jesus, and convinced that none but *Jesus only* can pardon and save them, by faith come and touch him.—"And having touched his garment, straightway, (that very moment) the fountain of her blood was dried up." That very instant a sinner comes by faith and touches Jesus, he is pardoned; justification being an instantaneous work.—"And she felt in her body (mark the next words) that she was healed of her plague." She was sensible of a perfect cure. Sinners, in like manner, touching Jesus by faith, who is the true physician of the soul, also clearly experience the healing of their souls, the pardon of their sins; sin being the soul's "bloody issue." What is true in one case, is equally and every way so in the other.

In like manner, the paralytic was so helpless, as to be borne on a bed by *four*, (an argument of his exeeding weakness) and not only so, but sensible of his incurable condition, and confident that *Jesus alone*, and no other, could and would cure him, he was resolved at all hazards, as appears from the circumstances of the story, to be set before him. Another plain indication of a convinced sinner's faith, that he must either come to Jesus alone for mercy and forgiveness, or perish for ever. "Jesus, seeing their faith, (O what a powerful thing is faith!) said, Son, thy sins be forgiven thee:" and afterwards, "Arise, and take up thy bed, and go thy way into thine house." Upon which words "he immediately arose, took up the bed, and went forth before them all." His cure was *instantaneous* and *sensible*. "He immediately arose," who could scarcely, it is probable, stir hand or foot before; and as a further proof of it, bore back the bed to his house, which had borne him to Christ. Moreover he had *his sins forgiven him* in express words. He had therefore the fullest assurance of his cure and pardon. As certain, sudden, and spiritually sensible, is the remission of sins, the cure of the sin-sick souls, who come by faith as this man did, to Jesus.

I know it is as great a paradox, and counted as gross blasphemy by the *letter-learned* wise men of this day, to hear men affirm that their sins are forgiven by that same Jesus who, they ought to consider, "hath still power on earth to forgive sins;" as it was to the Scribes in our Saviour's days to hear him, *viva voce*, pronounce the same then. But where is the absurdity or unreasonableness of it? It is not only equally as easy a matter with our Saviour to pardon our souls, as to heal our bodies; or as possible with him to manifest the one as the other to

us: but, methinks, the former is of infinitely *greater consequence* to be known than the latter; and that for the following most important reasons:—1st. Because it is impossible for a man to know himself to be a Christian, till he is assured that his sins are forgiven him; forgiveness of sins being but another name for a Christian. And, 2dly, Because, upon this knowledge of remission indispensably depends the love of God, the praise of God, and the obedience and worship of God. This also we may clearly learn, from the miracles of our Lord, and particularly from this of the paralytic. When he was cured he arose, "took up that whereon he lay, and departed, glorifying God." This glory that he gave to God proceeded from the *clear sense* that he had of this mercy. The want of this sense, which to him would have been the very same as no cure at all, would have prevented all praise of God. The man was not only cured, but *knew* he was cured; and therefore it was not only that *mercy*, but the *knowledge* of that mercy, that caused him to glorify God. In like manner, 'tis not remission of sins, but the *knowledge* of this remission, that not only discovers us to be Christians, but causes us to love, and praise, and serve our Lord Jesus.—So far ought we therefore to be from opposing this most necessary, gracious, and soul-solacing gospel truth, that we ought by all means to esteem it our chiefest wisdom, care, comfort, and happiness, on this side eternity, with all speed to secure ourselves of this witness, *which*, says St. John, "He that believeth on the SON OF GOD hath in himself."

To the Editor of the Methodist Magazine.

As it is one object of your useful Miscellany to elucidate obscure passages of Scripture, I have taken the liberty of sending you some observations on one, which, as it stands in our translation, is, perhaps, as obscure as most passages we meet with; and not only so, but it has proved the occasion of much anxiety and distress to many sincere souls, who have understood it as speaking of final impenitence; whereas, if viewed in a proper light, and taken in connexion with the context, it will be found to treat of a very different subject. The passage I refer to is in 2 Cor. iv. 3, 4, and the observations on it are taken from the works of an eminent divine.—The translation, he observes, does not seem good English; "The gospel is hid *to* them; the god of this world hath blinded the minds of them that believe not, *in whom*," &c. There is, then, at least inaccuracy enough in the translation to induce any man to examine the original. The reading he proposes is this—The gospel is hid, concealed, or veiled, *among or by the things that are abolished, by which things* the god of this world hath blinded the minds of them that believe not, &c. There are two general sources of arguments in defence

of this sense of the passage; the first is merely literary:—1st. We render the verb απολλυμι, abolish. The English word *abolish*, (which generally signifies to *annul*, to make void, to repeal, to abrogate) comes from this very word. The Romans rendered it *aboleo*, and we make it *abolish*. No violence, therefore, is done to the verb by our translation.—2d. In regard to the gender of the participle απολλυμενοις, and the articles οις, τοις, nothing can be determined from the terminations. In this case they may be masculine, they MAY be neuter. Here then is no argument against our translation.—3d. The meaning of the preposition εν, is our last enquiry. Greek prepositions are in general of vague and uncertain meaning; this is remarkably so, as in Luke xiv. 1, iv. 32; Romans viii. 29; Matt. xxiii. 20, vi. 7; John v. 4; 1 Cor. vii. 15; Rom. viii. 34; Matt. x. 32; Rom. xi. 2, xv. 5. It should seem then there is no impropriety in rendering the words in question thus: The gospel is hid AMONG the things that are abolished, BY which things, and so on. We say the words *may* be rendered thus; but in this, how they *must* and ought to be rendered, can only be determined by the construction of the whole sentence, and the scope of the place, which is his second argument in defence of his sense of the passage; in favour of which there seems every thing in the context, coherence, and scope of the writer. In the foregoing chapter the apostle treats of the two œconomies, the Jewish and the Christian; and gives the preference to the latter, as for other reasons, so chiefly on account of its superior clearness and perspicuity; Moses, who spoke to the children of Israel, put a veil over his face, and taught his doctrine by signs; but Christ and all his apostles, with uncovered face, that is without signs, and with great plainness of speech: Moses addressed the senses of the Jews with ceremonies that were to be abolished, but these ceremonies are done away in Christianity; and the teachers of it bend all their attention to make plain, simple truth manifest. Moses established a local œconomy, and addressed his ministry to the children of Israel only; but Christianity is an universal religion, and the propagators of it commend themselves to every man's conscience in the sight of God. Judaism and Christianity are not two religions, but one religion in two different degrees of perfection. The one was the gay blossom, the other is the rich fruit; the one was the design, the other is the execution. A Jew might object—Do you Paul affirm, that the birth, the life, the doctrine, the miracles, the death of your Jesus; the dissolution of the Mosaical œconomy, and the incorporation of all Gentile nations into one body of Divine worshippers; were foretold by our prophets, believed by our ancestors, and included in the religion of our nation? The far greater part of our nation have denied this, and have crucified your Lord of Glory. To this natural ob-

jection supposed, our text seems to contain an answer. It is as if the apostle had said, our gospel was actually contained in your law, and if it lay concealed from the bulk of your nation, it was owing to their want of discernment; they could not look to the end of the ceremonies, which are now abolished. Their puerile minds were dazzled with the splendor of ceremonies, and never penetrated into the truths concealed under them. The grand adversary of mankind availed himself of this popular prejudice, and by heating their passion for pomp in religion, blinded their minds by means of the very ceremonies that were intended to inform them. *If our gospel be hid* from the Jews, *it is hid* by Jewish ceremonies; which, though formerly appointed by Divine statute law, are, now Christ is come, *abolished*, and rendered obsolete: *By these* ceremonies, while they stood, *the god of this world blinded the minds of unbelievers, lest the light of the glorious gospel of Christ*, contained in prophecies and sacrifices, should shine unto them. Henry on this text, has this observation—"Christ's design by his gospel is to make a glorious discovery of God to the minds of men. The design of the devil is to keep men in ignorance; and, as he could not keep the gospel out of the *world*, he makes it his great business to keep it out of the *hearts* of men."—I am, your's, &c. BENEVOLUS.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR,

As your Magazine has occasionally been the record of some of the wonderful and stupendous works of God, I submit for your inspection a brief account of the Giant's Causeway, in Ireland; the insertion of which, when convenient, will oblige, dear Sir, your's, most respectfully,

Kettering. W. B. BROWNE.

Remarks on the Giant's Causeway, in Ireland.

> "As much is seen, as man a God can see,
> In these astonishing exploits of power.
> What order, beauty, motion, distance, size!
> Concertion of design, how exquisite!
> How complicate in their Divine police!
> Apt means! great ends! consent to general good!"

That which is denominated the "Giant's Causeway," is situate at the northern extremity of the island. It consists of about thirty thousand natural pillars, mostly in a perpendicular situation. At low water the Causeway is about six hundred feet long, and probably runs into the sea, as something similar is observed on the opposite coast of Scotland. It is not known whether the

pillars are continued under ground, like a quarry. They are of different dimensions, being from 15 to 20 inches in diameter, and from 15 to 36 feet in height; their figure is generally pentagonal or hexagonal. Several have been found with seven, and a few with three, four, and eight sides, of irregular sizes. Every pillar consists, as it were, of joints or pieces, which are not united by flat surfaces; for, on being forced off, one of them is concave in the middle, and the other convex: many of these joints lie loose upon the strand. The stone is a kind of besaltas, of a close grit, and of a dusky hue; it is very heavy, each joint generally weighing two hundred and a half. It clinks like iron, melts in a forge, breaks sharp, and by reason of its extreme hardness, blunts the edge of tools, and by that means is rendered incapable of being used in building. The pillars stand very close to each other, and though the number of their sides differs, yet their contextures are so nicely adapted as to leave no vacuity between them; and every pillar retains its own thickness, angles, and sides, from top to bottom. These kind of columns is continued, with interruptions, for nearly two miles along the shore. By its magnitude and unusual appearance, it forms altogether an object of great rarity, and is mostly visited by all strangers who have any curiosity. This amazing and stupendous production of nature is of a very uncommon kind; we know of few, if any, similar to it.

Reflection.—Every thing proves the existence of the one great, true, and living God. His mighty arm launched forth those prodigious masses of matter which we observe in the universe, and gave them their form and use. His wisdom arranged them, and causes them to answer their respective ends; his goodness appoints the ends to be numerous and promotive of human felicity. To the works of God around us let us never be inattentive; from the almost imperceptible atom floating in the air, through all the various gradations of bulk and size, a God is to be seen; and where thus beheld, he ought to be adored and served!

From the same.

As God is seen in his works minute, as well as in his works immense, I beg leave also to transmit an account of two small Foreign Birds, which have been greatly admired for their singular sagacity.—I am, dear Sir, your's, with much esteem.

An Account of the Indicator, or Honey-guide of Africa.

"Whate'er or walks on earth, or flits in air,
Whate'er of life the watery regions bear,
All these are ours, and for the extensive claim,
We owe due homage to thy sacred name."

In the Philosophical Transactions is an account of a very ex-

traordinary bird, found in the interior parts of Africa, called the *Indicator*, or *Honey-guide*, which directs travellers to the spot where honey is to be found. It is a species of the cuckoo, but much smaller than that which is known in Europe. Honey being its favourite food, it is prompted by self-interest to point out the place where the booty is concealed, and it is generally paid for its intelligence, by a part of the spoil. The morning and the evening are the times in which it searches for food, and it is then heard calling, in a shrill tone, *cheer, cheer;* a note which immediately draws the attention of the honey-hunters, as they consider it a signal for the chase. From time to time they answer with a soft whistle, which the bird hearing, continues its note. As soon as it perceives the men, it flutters gradually to the place where the bees are situated, continually repeating its former call of *cheer, cheer;* nay, if it should happen to have advanced considerably before the hunters, (who are very liable to be impeded by bushes, rivers, &c.) it returns to them again, and redoubles its note, as if to stimulate them to more activity. At last the bird is observed to hover for a few moments over a particular spot, and then to retire silently to a neighbouring bush, or resting-place, and the hunters are sure of finding the bees' nest in that identical spot, whether it be in a tree, in the crevice of a rock, or, as is most commonly the case, in the earth. Whilst the hunters are busy in taking the honey, the bird is seen looking on attentively to what is going forward, and waiting for its share of the spoil. The bee-hunters never fail to leave a small portion for their conductor, but commonly take care not to give him sufficient to satisfy his hunger, but only a taste, that they may incite him to seek for another nest.

An Account of the Tailor Bird, of the East Indies.

This peculiar bird is a native of the East Indies, and makes a very extraordinary nest of the pendulous kind, hanging at the end of a bough, too slender to support its dreaded enemies. She picks up a dead leaf, and sews it to the side of one growing upon a tree; her slender bill is the needle, and some fine fibres her thread. When she has formed the external coat, she lines it with feathers, gossamer, and down. This fragile habitation is proportioned to the tenant; she is but three inches long, and weighs only three-sixteenths of an ounce. How great does the Almighty appear in his minutest works! And if he thus endows the birds of the air—what has he not done for man, who rises so much higher in the scale of existence and chain of being? therefore, much stronger are his claims upon us, and in proportion ought to raise our strains of gratitude and praise.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

I beg to offer the following remarkable instance of the interposition of Divine Providence, which took place in North America, in 1813, for insertion in your Magazine. I am, dear Sir, your faithful servant, J. H. MANLEY.

On the banks of the York river in North America, and three miles from its entrance, is situated the Hudson's Bay Factory, at which place a party of Englishmen reside, who, during autumn, winter, and spring, are employed in collecting furs, ivory, &c. from the various tribes of Indians that inhabit the adjacent forests, on behalf of the Hudson's Bay Company; and during the summer in embarking the same on board merchant ships, sent thither for the purpose of transporting such articles of commerce to England.

When the Indians neglect to bring their commodities for barter to the factory, which they are often prevented from doing by their engagements in war, and other casualties, it is customary for a party of our countrymen, accompanied by an Indian guide, to go up the various branches of the York in search of them, and there being numerous cataracts and shoal places to pass in that river, it can only be effected by means of a canoe, which is easily carried by two men up the sides of the falls, or along the banks of the stream, which, from its shallowness is impassable.

It was on such an occasion that a party, consisting of six men, after having toiled all day against the current, retired in the evening to the shore, and having pitched their tent, (as is customary,) on the skirt of a forest, were regaling themselves around a fire that they had kindled, when their mirth was suddenly turned into alarm, by a black she bear, which, rushing from the adjacent wood, seized one of the men with her fore paws, and attempted to bear him away; at the same time roaring and squeezing her captive in a dreadful manner. On this, the rest of the party regaining their fire-arms, which had been deposited at a short distance, pursued, and would have easily destroyed the bear, but that they feared killing the unhappy man, who was boldly struggling in her embrace, and who, on observing them to hesitate, implored them, as they valued his life, to fire. One of the party did so, and wounded the bear; whereupon she instantly let go her hold, and pursuing, fastened on her new adversary, and seemed bent on his destruction; when, on a sudden, she fell backward and expired. On being opened, it was dis-

covered that the musket-ball had lodged in her heart, which, by producing almost instantaneous death, prevented the destruction of the last-mentioned person, who, with his fellow-sufferer, escaped with a severe hugging, and a few flesh wounds from the creature's claws.

The fury of the bear was doubtless occasioned by the assembling of the party near her cubs, as two very young ones were afterward discovered at a short distance from the tent.

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

Rev. Sir, *Scarborough, 22d Aug.* 1817.

Being of opinion that the following brief account of a dear departed sister-in-law, may prove useful to young people, I shall feel much obliged by your giving it a place in your excellent Miscellany, should you consider it worthy of insertion.—I am, with much respect, Rev. Sir, your very obedient servant,

Henry Fowler.

Elizabeth Fligg was born at Scarborough, in the county of York, the 23d November, 1794. Her father died a short time after her birth; she was left under the care, and blessed with the example and instructions of a pious mother, who brought her up in a regular attendance on the means of grace, among the Methodists, which she considered a pleasure, rather than a task. Although moral in her conduct, she was not then changed in heart. It was early in the year 1812,* that she was awakened to a deep sense of her condition as a depraved, guilty, helpless, and ruined sinner. She evidently experienced much of that godly sorrow which worketh repentance unto life, and sought the Lord earnestly with many tears, until she proved that she did not seek his face in vain. Waking early one Sunday morning, she was led to consider what was the cause of her remaining in bondage, and it was suggested to her mind, that there was no sufficient reason why she might not that day be brought into the glorious liberty of the children of God. Under this impression she went to the meeting, and having had a discovery of the way of salvation by faith in the Lord Jesus, while she was there her chains fell off, the bar of unbelief was broken, and the love of God was shed abroad in her heart by the Holy Ghost given unto her. She who had sown in tears now reaped in joy. She lost no time in communicating to me the blessed change she had experienced, that I might rejoice with her; and so happy was she in a sense of the Divine favour, that her full heart sought to vent itself in a way similar to that which David adopted, when he exclaimed, "Come unto

* She joined the Methodist Society within a very short time after this period.

me and hear, all ye that fear God, and I will declare what he hath done for my soul."

From that time to her death she retained her evidence, though from a variety of circumstances incident to the Christian warfare, it was not at all times equally bright. She diligently attended the public worship of God, and very rarely absented herself from class-meetings; the latter were especially profitable to, and were therefore highly esteemed by her. Nor was the closet forsaken; very frequently did she retire thither to hold converse with her Maker, and to read his sacred word. Thus she continued to go on, a steady, humble follower of the Lord Jesus, and advanced from strength to strength. But her mortal career was short, her race was soon run. In July, 1816, she was attacked with an inflammation on her lungs, from which she appeared slowly to recover; and in order to try what change of air would do in restoring her to health, she was removed to Knapton Hall, near Malton. There she enjoyed in the greatest degree, through the kind care of the worthy and respectable family who reside in that delightful place, every thing which could in any way prove conducive not only to the restoration of her body, but also to the profit of her soul. And indeed both these valuable ends were in a great measure answered; her soul prospered and increased with the increase of God; and her health was so far improved, that when she returned home, after an absence of nine weeks, she seemed to be nearly restored, and we indulged the most sanguine hopes of her perfect recovery.

But alas! how soon the scene changed. She had scarcely got to Scarborough again before her health began to decline; so liable was she to take cold, and so fatal were its effects on her wasting constitution, that she was never able to attend the chapel at all, and but once to go to her class. Every symptom of a confirmed consumption began to appear; though, as is common in those complaints, we were often flattered with the prospect of her getting better. She appeared in general to believe that her sickness would be unto death; but though in the very bloom of life, and favoured with every prospect of earthly happiness, it did not cause her to repine. While she cheerfully used every means which her kind friends pointed out as likely to be beneficial, she was enabled to leave the event to God, and to acquiesce in his unerring dispensations.

Her mind about this time was a good deal harassed with temptation. The enemy of souls suggested that her present affliction was a proof of God's anger, and was a judgment for her past unfaithfulness. In these deep waters, through the power of unbelief she was ready to sink. She kept her feelings to herself for awhile, but at length broke through, and with tears opened her mind to me as I sat with her one evening, (which I was in the

habit of doing during her illness, whenever I had opportunity.) I immediately endeavoured, in the best manner I was able, to comfort her disconsolate mind, by observing to her, that was so far from being the case, that it was quite the contrary; for, that in my opinion, her affliction was a mark of God's love to her soul. I reminded her, in corroboration of this assertion, that St. Paul declares, "Whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth." I exhorted her to hold fast her confidence in God, and constantly to look up to him by faith as her reconciled Father, and to approach him as a child would an affectionate parent, who tenderly loved it; believing that whatever blessings she stood in need of, either for body or soul, would, most undoubtedly, be freely and liberally imparted, so far as would promote her good and his glory. I intreated her likewise to believe that her present illness proceeded from the Divine regard, and would be made to work together for her present and eternal good; and that these light afflictions, which were but for a moment, would work out for her a far more exceeding and eternal weight of glory. By thus conversing together, the snare of the tempter was broken, her faith and comfort increased, and she was enabled to view the subject in the light I recommended, not only then, but ever after.

Her disorder still kept increasing, though at times we were flattered, as before, with favourable symptoms; and I am happy to say, that "as the outward man decayed, the inward was renewed day by day." Her soul "grew in grace, and in the knowledge and love of our Lord and Saviour Jesus Christ." How thankfully she acknowledged to me the mercy of God in so supporting and comforting her mind; while others, who were enduring the same affliction, had what was ten thousand times worse, a wounded spirit. We used to contrast the situation of those, who could look back on nothing but a life of sin, upwards only to an angry God, and forward to an opening hell, with her's, who could with pleasure and gratitude trace the dealings of God with her soul, in convincing her of sin, justifying her by faith, blessing her with a measure of the sanctifying influences of his Holy Spirit, keeping her in the hour of temptation, and in enabling her to read her title clear to mansions in the skies, till she felt, that instead of murmuring, her only business was to be thankful. Many profitable seasons did we thus spend together, in reading, conversation, and prayer; emblems, I trust, of our meeting above to praise the wonders of redeeming love through the countless ages of eternity.

One day, while conversing together on her approaching dissolution, I remarked, that if health and life had been good for her, the Lord would most certainly have given them, because he had promised "to be a sun and a shield," to "give grace and glory,"

and to "withhold *no good thing* from them that walk uprightly;" therefore that she had every reason to believe that afflictions and death were in the estimation of her heavenly Father not only *good*, but the *best* things he could then bestow upon her. And that, since in all his dispensations the Lord has our present and eternal happiness in view, he who knows what is best, and does all things well, would not remove her from her family and friends if he did not see an absolute necessity for so doing. From a conviction of these truths, she more fully sunk into the will of God, and said to me, "I look forward to death with pleasure, as the period when I shall be perfectly happy with my God in glory." Thus exemplifying the words of the apostle St. Paul, where, in enumerating the treasures of the real Christian, he classes even *death* amongst them.

In the silent watches of the night, when unable to sleep; in those solitary hours when no eye saw her, save his "who keepeth Israel, and neither slumbereth nor sleepeth," she enjoyed sweet communion and fellowship with the Father and the Son, through the ever-blessed Spirit. Then, as well as by day, the Lord graciously visited her soul, and manifested himself unto her as he does not unto the world. She frequently told me of those happy seasons wherein she had experienced the sweetness of that passage in the Psalms, "When I awake I am still with thee."

I have often admired the grace of God, as manifested in her resignation to his will, and in her deadness to the world. She was weaned from all undue attachment to the things which are temporal, and her affections were supremely placed on those which are eternal. When speaking of the many comforts she had enjoyed, and of the happy hours spent with those she loved, she exclaimed, "But those things are nothing to me; now they are as though they had never been." Her friends were neither distressed by hearing her express any anxious wish for life, nor any regret at the prospect of death. She became crucified to the world; her life was hid with Christ in God, and she aspired after the glorious things above.

Her patience was worthy of imitatiton; though she manifested an uncommon degree of this fruit of the Holy Spirit, yet she was continually afraid that it would fail her. She felt the truth of the apostle's declaration to the suffering Hebrews, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." Her constant prayer was, that patience might have its perfect work. In her last moments, when, through extreme pain, she had to exercise this grace to the utmost, her prayer still was for an increase of it, and she begged her affectionate friends, (whom she always felt afraid of troubling), to have patience with her.

Her cheerful countenance and kind manner of speaking, with

her gratitude for the smallest attention to her wants, could not fail to strike all around her. This flowed from that never-failing source of support, peace with God through Jesus Christ, a sense of his favour, and a hope full of immortality. Amongst other passages of Scripture which proved a great blessing to her mind, she told me that the following words, (John xiii. 1,) afforded her much comfort; "Having loved his own, which were in the world, he loved them unto the end." This text was like a reviving cordial to her thirsty soul, and enabled her to be confident of this one thing, that he who had begun a good work, would perform it until the day of Jesus Christ." She ardently hungered and thirsted after righteousness, and appeared nearly as much distressed on account of the remains of inbred sin, as when first convinced of her need of the pardon of it. She longed for a full conformity to the will of God, and for all the mind that was in Christ, and her soul evidently ripened fast for glory.

And now the closing scene drew near apace, her strength was become perfect in weakness, her heart and flesh did indeed fail. She presented a lively picture of those words of Isaiah, "All flesh is grass, and all the goodliness thereof is as the flower of the grass."

On Sunday the 15th of June, 1817, about noon, she grew much worse; and the change which then took place in her was so visible, that we looked almost hourly for her dissolution; and I believe she literally was dying from that period. The next morning I went early to see her, dreading to find her dead; which, however, was not the case. On my entering the room I found she was in a kind of slumber; I therefore stood by her bed a few moments, when she opened her eyes, and, with her usual sweetness, said, "What, are you come so soon?" I replied, that we were so anxious to know how she was, that I could not defer calling any longer. We then entered into a profitable conversation on the glories of heaven, and the bliss which awaited her. After I had done speaking of the rest which remaineth for the people of God, and reminded her that the Lord was saying to her, "Thine eyes shall see the King in his beauty," that she would very soon be brought to walk with God,

> "High in salvation,
> And the climes of bliss,"

she said, "How amazing that such blessedness should be for us!" While I was endeavouring to lead her mind to a firm dependence on those promises, "My grace is sufficient for thee, as is thy day so shall thy strength be," she added, "I used to be harassed with a fear, that I should have a severe conflict at the last, but now I can cast all my care upon him who careth for me." I saw her again that day, and found her in the same composed state of mind, but nearer her important change. She continued in this

dying state without our perceiving any material alteration, except in growing weaker, until Wednesday, about five o'clock in the afternoon, when she felt herself so much worse, that she expected to breathe her last almost every moment. With this impression she sent for my wife and myself; and on our entering the room, where were her mother, two sistsrs-in-law, and a kind friend, she looked steadfastly at me, in such an impressive manner as I shall never forget, and said, "I am going." So affecting was the scene, that for a considerable time we remained speechless, and almost motionless. At length I went near her, and inquired if she felt the Lord to be with her; she replied, "Yes, I am very comfortable." Her mother said, "Must Henry pray for the Lord to release thee?" She answered, "Yes, speedily, if it be his will." Before I could get on my knees she exclaimed, "I think I am just going." Recovering, however, a little, I prayed a few minutes, in which she joined with great fervency. A little after, I observed, that St. John had recorded, "I heard a voice from heaven, saying, Write, Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." I proceeded to add, that when David was happy in the enjoyment of his God, he once cried out, "Oh that I had wings like a dove, then would I fly away and be at rest." I then addressed her thus, "As it regards thyself, the end of life is gained, the end of Christ's death is gained, heaven is gained, all is gained." Shortly afterwards, seeing her mother deeply distressed, she said, "Don't fret, mother, I am in good hands, I shall soon be well off,

"Far from a world of grief and sin,
With Christ eternally shut in."

She then asked, how long we supposed she might live, and what the doctor's opinion was, who was then in the house. On being told perhaps a few hours, or until morning, she remarked, that will soon be over; and appeared much comforted at the information. After desiring her dying love to her class-leader and his wife, (Mr. and Mrs. F. Brown) she bid farewell in a most affecting manner to all who were with her, adding, that she hoped to meet them all again in heaven shortly. She was perfectly sensible to the last moment; and a little before she expired observed to her mother that she should soon be gone, because her sight had become so dim that she could not discern her. After which, as dying embers before they are quite extinguished, emit a momentary blaze, her sight again returned, and she said, "Now I can see you again." She attempted to repeat the words, "Far from a world," &c. but nature failed, and at about half past twelve o'clock on Wednesday night, the 18th of June, she quietly sunk into the arms of death, in the 23d year of her age.

Thus lived and died this amiable young female, this child of God, this heir of a glorious immortality.

May my last end be like hers! And may all, but especially the rising generation, who have set their faces Zion-ward, feel stimulated by this short account, to be "followers of those who now, through faith and patience, inherit the promises."

MEMOIR OF JOHN ORGAN.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE substance of the following account was committed to me by a pious friend; which if you think merits a place in your valuable publication, its insertion will much oblige

St. Austle, Your's,
March 1, 1817. J. MARSH.

JOHN ORGAN, the subject of the following account, was born in the parish of St. Austle, Cornwall, Nov. 1788. His parents were persons whose industry and carefulness enabled them to bring up their children in a decent manner; and to make provision for their future wants, by placing them in situations corresponding with their station in life.

The mother of our deceased friend has been a member of the Methodist society for several years. One evening, when she was about to attend preaching, she briefly addressed her children on the necessity of early piety; at the same time using repeated solicitations for them to accompany her to the house of God. With this advice John obstinately refused to comply. This circumstance, though little in itself, became the cause of his being effectually convinced of sin: for a short time after his mother had left the house, his act of disobedience grew too sensible for resistance; and such was the discovery of his guilt made to his mind, that he could think of nothing but the wrath of an offended God, which he dreaded would be poured out upon him without any mixture of mercy. The sentiment of his awakened conscience was,

> "I tremble lest the wrath Divine,
> Which bruises now my sinful soul,
> Should bruise this wretched soul of mine,
> Long as eternal ages roll!"

Those scriptural penitents, whose case bore some analogy to his own, furnished him with appropriate language to his condition.—"I have sinned: what shall I do, O thou Preserver of men?" "O wretched man that I am, who shall deliver me from the body of this death?" "God be merciful to me a sinner." "Save,

Lord, or I perish!"—Sentences such as the above, are truly descriptive of the light in which he beheld himself. Being thus alarmed for his safety, his conscience could take no repose till God absolved him from his guilt. During the gloomy period in which God seemed to suspend Divine mercy, he would feelingly inquire, Will the Lord cast off for ever, and will he be favourable no more? Is his mercy clean gone for ever, doth his promise fail for evermore? Hath God forgotten to be gracious? On the answer to these strong interrogatories, all his hopes rested. The eternal God pitied his distress, and gave him a hope that proved as an anchor to his soul. This enabled him to urge the promises of God with such success, that while he was yet calling God answered him; and gave him reason to exclaim, Who is a God like unto thee, that pardonest iniquity, and passest by the transgression of thy heritage.

After this manifestation of Divine goodness, he could confidently say, Jesus is mine, and I am his. From this period gratitude became the ruling principle of his heart, calling into action all the powers of his mind. The subsequent fruitfulness of our friend pleasingly illustrated that promise, "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." He, though a plant of the wilderness, became a tree of righteousness, yielding fruit to the glory of God, and the good of man.

During a long and lingering illness, he manifested exemplary patience, which shone with increasing lustre to the day of his death. His occupation in life was that of shoe-making; for which, through the assistance of a kind friend, he fitted up a little shop, which from the devout prayers and ardent exhortations he there gave to many, might justly be termed "the house of the Lord;" to the truth of this remark, many, who there received spiritual aid, can testify.

His grand object was, "to do good and to communicate, knowing with such sacrifices God is well pleased." The following Scripture, "Thou shalt not suffer sin upon thy neighbour," made an indelible impression upon his mind, so that he could never suffer sin to pass unreproved, generally setting forth its effects in the most feeling manner. For this he was admirably fitted by his deep piety, and comprehensive knowledge of the Scriptures. In this labour of love he was far from laying burdens upon others which he would not touch himself: for his life was an "epistle, of Christ, known and read of all men." Whatever sacrifice he felt it his duty to make, he conferred not with flesh and blood, but immediately entered on its execution. The following instance may afford a specimen of his conduct, in reference to whatever he suspected might be exceptionable in his life:—He was advised to smoke tobacco for the benefit of his health, but, on discovering

that the benefit was merely ideal, and the waste real, he immediately abandoned the use of it.

He frequently groaned in spirit, not only from a sense of his need of a greater conformity to the mind of Christ, but also for the sins of mankind. His feelings on these occasions bespoke the language of David, "Rivers of water run down mine eyes, because men keep not thy law." He had learned that "he who offends in one point is guilty of all;" and therefore acutely felt when he saw any deviating from the sanctity of their profession. However trivial the matter might appear to the transgressor himself, it was like a "sword passing through his bowels." If he saw any remiss in their attendance on the means of grace, he would admonish them in the words of Malachi, "They that feared the Lord (of old) spake often one to another;" and his reproofs seldom failed to stimulate them afresh to duty.

The chapel door was scarcely ever open for Divine service, but John was in his place, unless prevented by affliction. He esteemed class-meetings to be means of much edification and comfort to his soul; and always embraced the opportunities afforded him of attending them with a degree of pleasure that was highly descriptive of the interest he felt therein. During the summer season he was wont frequently to resort to some retired spot, where he could spend a leisure hour in sacred devotion. Sometimes he would pour out his soul to God under the shade of a large tree, situated near his home; at other times he repaired to the "holes of the rocks, and the caves of the earth;" not from a slavish fear of the Lord, like those mentioned Isa. ii. 19, but to hold communion with him. Here his soul has often been imperceptibly drawn out in strains of joy so loud, as to draw the attention of persons at a distance from his retreat.

He preferred Jerusalem above his chief joy, and earnestly sought her prosperity. To this end he laboured both in public and in private. His talent for prayer was out of the common line: his language in these exercises was strong and scriptural; his address easy, familiar, and importunate; and his prayers like those of a person who had power with God.

From the strict agreement of his life with the oracles of God, he drank deep into the spirit of holiness. Towards the close of his life, his experience led him to testify, that "the blood of Christ can cleanse from all sin;" and he proved in himself the fulfilment of that promise, "I will sprinkle clean water upon you, and you shall be clean; from all your idols and from all your filthiness will I cleanse you."

In the beginning of September, 1815, in addition to his former affliction, God was pleased to visit him with a nervous fever, which lasted till the close of his life. But the consolations poured into his soul, supported him under his acute sufferings; and he

proved the truth of that gracious promise, "My grace shall be sufficient for thee;" for God did not lay upon him more than he was enabled to bear.

Having been acquainted with him through his pilgrimage, and witnessed his holy life and conversation, I was anxious to embrace every opportunity of visiting him, expecting to see that religion exemplified in his affliction, which he had manifested in his health. Nor was I disappointed in my expectations. On my inquiring into the state of his mind, his general answer was, "I have a sure trust and confidence in God: I have not served him in vain: I know in whom I have believed: he is still a strong hold." On my asking if he was particularly assaulted by the enemy of souls, his reply was, "No, the Lord does not permit him to take advantage of my weak state; he is a chained enemy." At another time, being asked if he had any doubt on his mind respecting his acceptance, he replied with great fervour, "Doubt, no, my friend; I never waited on the Lord in sincerity, but I found him faithful to his promise." His long acquaintance with death had so familiarized him to it, that its approach had nothing terrific in it. As he drew near to the period of his dissolution, his future inheritance began to disclose itself more and more, and presented to his enraptured view "glories unheard, unseen before." This rich effusion of Divine love caused him to "rejoice with joy unspeakable, and full of glory." Anxious that all his class-mates should participate in his joy, he requested his mother to send for them, that he might testify of the loving-kindness of God; declaring at the same time that the pains of his body were quite removed.

He continued in this happy frame of mind, exhorting all about him to live up to the rules of the gospel; and urged the necessity of religion on those who, he feared, had not began to inquire after salvation; telling them it was the only source of happiness in life, and consolation in the hour of death. When the solemn moment arrived for him to wing his mystic flight, he lifted up his death-worn hand, and with his dying lips cried, "Glory! glory! glory! going to glory!" This ecstacy of joy continued until the intervening shell gave way, and his happy spirit entered into the world of bliss. He departed this life, Sept. 21, 1815.

MISCELLANEOUS.

Dear Sir,

The Journal of Hans Egede Saabye, from which I lately sent you an extract, (see page 45,) is preceded by an introduction, containing some account of the manners of the Greenlanders, and of the mission in that country, translated from the German; and I shall now, with

your kind permission, furnish your readers with some extracts from that part of this valuable work.

The intelligent reader, who has perused similar works, will observe, that savage life is nearly the same in all countries; that it contains but little variety; and that pressing want gives birth to nearly every thing, coming under the general denomination of art. The most barbarous nations under heaven are in summer taught, by experience, to anticipate the wants of approaching winter; beyond which their views are seldom extended.

The reader who has felt the glow of Divine love in his breast, cannot suppress the involuntary desire, that the degraded condition of Savages may be meliorated by a communication of the blessings of Christianity and of civilization.

Hoping the following extracts will be read with pleasure and profit, I remian, my dear Sir, your's, very affectionately,

London, Nov. 10, 1818. SAMUEL TAYLOR.

The Greenlanders are, in general, of a middle size, but not of so small a stature as is generally imagined,* fleshy and well formed, of a rather dark colour, have almost all black hair, and broad flat faces.

In respect to bodily strength, they are inferior to the Europeans in violent exertion and hard labour; but they can, by practice, become accustomed to carry weights on their heads, which an European would find much difficulty in doing: a Greenlander carries, for instance, his kajak, and a Greenland woman a rein-deer, a long way on the head† without difficulty. What they want in bodily strength they gain in dexterity; for instance, they climb up rocks with uncommon agility, and jump with great facility, when the ice breaks under them, from one piece to another, and their dogs fall into the water. The men have, for the most part, no beard, either because Nature refuses it, or because they pluck it out at its first appearance.

In winter the Greenlanders live in houses, and in summer in tents. The houses are from eight to ten ells (in the clear) broad or deep, about fifty ells long, (according to the number of families who inhabit them,) and only high enough for a person to stand upright: they are generally on elevated places, that the snow-water may run off the better, but not far from the shore, as the Greenlander must live by the sea. The wall is several ells thick, and consists of great stones, between which earth and moss are laid.

Near their habitation the Greenlanders have little store-houses, like ovens, built of stone, in which they keep meat, blubber, dried fish, and the like. What they catch in winter they preserve under the snow. Near the dwellings are their boats turned upside down, and placed on posts, and underneath they hang their hunting utensils and

* Only in the most northern part of Greenland the inhabitants may be all very short; in the other parts they are of a common middle size: there are also some tall people among them, who are more frequently found the farther we proceed to the south, which indicates a mixture with the remains of the extirpated Norwegians and Icelanders.

† The Greenlander carries, besides, his hunting utensils in his hand, and his gun upon his shoulder.

skins. In September the Greenlanders build their houses, or repair them, go into them about Michaelmas; and in March, April, or May, sooner or later, according as the snow melts and threatens to penetrate their roofs, they joyfully leave them, and then live in tents.

Every where on the coast we meet with houses, and if we might estimate the number of inhabitants by that of the houses, in which very often about fifty persons live, Greenland must be a very populous country. But the Greenlanders love a roving life, and generally wander about the country all the summer. If a company is overtaken by winter, or where they think fit to pass that season, they build houses, if they do not find any: and a house which has been inhabited one winter may stand empty many years, till another party thinks fit to take up its residence in it.

The tents are of two kinds; namely, fixed, that is, such as form a fixed summer residence, and such as the Greenlanders set up on their journeys, and which often stand only from the evening to the morning, or, at least, but a short time; they are, therefore, travelling tents.

Every family has generally its own tent, yet two families sometimes live together; and the owners sometimes take in some of their poor relations, so that not unfrequently twenty people live in such a tent. In the corners of the tent, the mistress of the house, who shews all her ornaments only in summer, keeps her furniture, and hangs before it a curtain of white leather, stitched with all kinds of figures, and fastens to it her looking-glass, ribbands, and pin-cushions. Every thing is much cleaner in the tents than in the houses; and, consequently, the abode in them is much more tolerable for an European. The travelling tents differ from the fixed tents in having no wall, but the lower ends of the poles rest on the ground.

The dresses of the Greenlanders are made of the skins of rein-deer, seals, and birds. The coat or cloak, generally of seal-skin, is not open in front, but sewed on all sides down to the knee, (for which reason they put it over their heads after they have put their arms through it,) and provided with a hood which they draw over their heads in cold or wet weather. The breeches are made of seal skin, or of a thin-haired rein-deer skin, and are short at the top and bottom; the stockings are of a smooth skin of a young seal; the shoes, of smooth black tanned seal skin leather, are tied at the top with a strap drawn through the soles, have no heels, and the soles project nearly two fingers' breadth before and behind; the boots, which have the seam before, are made in the same manner: dry grass is put in the shoes and boots to keep the feet dry and warm. The skins of birds serve the Greenlander for shirts; they wear the feathers inwards; they also wear the rein-deer's skin with the hair inside, and sometimes over this a cloak of thin-haired rein-deer skins: these skins are now very rare. The cloaks and breeches are generally rough: it is only in summer, and when he means to be fine, that the Greenlander has on a smooth cloak and breeches, the seams of which are trimmed with several narrow and broad strips of red and white dog's leather. The men are often seen in the dress of Danish sailors; the women, on the contrary, keep to their national dress, except those who are

married to Danes. The men wear their cloaks shorter in summer and longer in winter; they reach about half way down the thigh, and hang loose. The breeches reach down to the knee, but longer in winter, when they are laced over the boots. The stockings, which reach to the breeches, are trimmed at the top with fur. When the men are at sea, they put on a water-proof coat, of smooth black seal skin leather, and under this cloak, and over the clothes, sometimes a frock made of entrails, the better to keep them warm and dry. The dress of the women differs but little from that of the men, only that the cloak has a longer hood, and in summer shorter sleeves, is not cut short off, but has a flap behind and before hanging down from the hips, and fits rather closer; the breeches are a little shorter, and the stockings, on the contrary, longer; and, on the whole, they are more ornamented: thus, the sleeves are not only trimmed round the edges, but have many stripes lengthwise; the edge of the cloak is often trimmed with seven narrow and broad stripes of coloured leather, of rough seal skin, and at the bottom of red or blue cloth, besides a garland (for so I must express it) of coloured glass beads. They like to have the shoes and boots of white, yellow, or red leather, the seams neatly sewed, and often set with glass beads. Mothers and nurses wear a cloak which is so large that they can wrap up the child in it, which never has a cradle or swadling clothes, and is generally quite naked: that it may not fall through, they bind the cloak fast round the body with a girdle, which is provided in front with a buckle or buttons.

The men wear their hair short, hanging down on all sides, and cut it off before; the women, on the contrary, do not cut it, except in the deepest mourning, and when they are resolved not to marry, but bind it together over the crown of the head, in a great tuft, over which there is a smaller one; for this they like to use a handsome ribband, which is often ornamented with glass beads. The rich sometimes tie a cotton or silk handkerchief round the forehead, but in such a manner that the tuft of hair, as the greater ornament, is not covered. In ancient times, the women, to be quite handsome, were tattooed: the mother performed this operation on her daughter, already in her childhood, for fear she should not get a husband; she stitched the skin of the face, hands, and feet, with a thread made black with soot, so that when the thread was drawn through, the soot remained behind in the skin. Traces of this almost obsolete custom are now but seldom found, and that in old women. The men sometimes let their beard grow, which, as we have said, is very thin; sometimes they pluck it out with a knife.

Rein-deer flesh is the favourite food of the Greenlanders, but they do not often get it; because, since they have obtained fire-arms, the rein-deer have become more scarce. Their best food is, therefore, the flesh of sea animals, fish and fowl, particularly that of seals: they do not care much about land birds and hares. They eat some kinds of berries, roots, and herbs, as also sweet sea-weed, but the first more for refreshment than nourishment, and the latter (except one kind, which is taken as a refreshment) only if they are not provided with other food. A kind of smelt, dried in the open air, serves the Green-

landers for bread and vegetables: they catch this fish in May and June, when they are so plentiful that they catch whole boats full in a few hours, and preserve them in leather bags for winter provision. In the summer they preserve the heads and legs of the seals under the grass, and whole seals under the snow in winter: the flesh thus frozen, and half corrupted they call Mikkiak, and eat it with great appetite. They boil the rest of the seal's flesh, as well as the flesh of the white fish* and other sea animals, also sea birds and small fish; but they cut the larger fish, as hollibut, cod, &c. in narrow strips, which are dried in the sun and eaten raw. They eat the entrails of smaller animals without cleaning them, any farther than by squeezing them with their fingers. What is found in the stomach of the rein-deer, as well as in the entrails of the snow-fowl, mixed with fresh train oil and berries, they think a great delicacy. Bears' flesh, and the tail and skin of whales, are also among their favourite dishes: it is only in case of need that they eat the rest of the whale. Fresh, rotten, and half-hatched eggs, bilberries, and Angelica, they preserve for winter refreshment in a sack of seal's leather, filled with train oil. It appears, therefore, that train oil serves them to preserve their food, but they do not take it in any other manner; neither do they take blubber, unless it be a little bit to the dry smelt. Fresh meat also is not eaten raw, except they are out in the chase, or are in want of vessels or time to dress it. Their beverage is water, and that it may may be the cooler, they like to put ice or snow into it.

(To be continued.)

To the Editor of the Methodist Magazine.

Reverend Sir,

Some truly pious people, in various circuits in the Methodist connexion, are found unhappily negligent in regard to one thing, attending on the *Lord's Supper*. By such neglect I know many preachers and others are often discouraged and made sad. The following observations I have taken, nearly verbatum, from Hawkins's Commentary on the Three Epistles of St. John. Seeing many need encouragement or admonition, in reference to this ordinance, if you deem it proper I should feel obliged by your giving the remarks a place as soon as practicable in the worthy Magazine of which you are the Editor.

I am, your's, affectionately,

Chichester, December 7, 1818. Benjamin Hiley.

Observations on the attendance of Christians at Sacramental occasions.

Attendance on the Supper of the Lord is our express duty, and a blessed privilege. If there be any danger of eating and drinking *unworthily*, (which many fear,) there can be no less danger in a perpetual and wilful *neglect*. Among other proofs of love to Christ, look to the attendance on the Lord's Supper. This is a Divine institution, a certain test by which the love and loyalty of professors may be

* A smaller kind of whale.

tried. When love is cold, and religion is at a low ebb, the Lord's Supper will generally be neglected.

1. Pious people should attend on this Supper, because it is the express *command* of Christ. One would think *this* reason sufficient, and that a believer would not require a single argument in addition. The command is plain and peremptory, "Do this in remembrance of me." "Whatsoever he saith unto you do it." I beseech you do it without demur or delay. Be as forward as Isaiah, and as fervent as St. Paul.

2. The believer and the penitent should attend on the sacred Supper, because it is an high and acknowledged *privilege*. Admission into the company and society of those who are greatly above us, is an undoubted favour. A welcome to their house and their table, is superlative kindness. The invitation of Christ is full of such kindness, and is perfectly sincere. Regard the privilege, and undervalue it not.

3. Every follower of Christ should attend this ordinance, because it is highly *nourishing;* it cherishes faith, and invigorates the whole soul; it feeds the mind with a rich repast; herein Christ, as the Lamb of God, is the rich provision expressly designed to sustain and nourish believing souls.

4. The Christian believer should regard this ordinance, and duly attend the Supper of our Lord, because it is an *uniting* ordinance. It is one powerful cement of the church. It is a bond of union. It binds Christians more and more to each other.

Neglect and inattention are more injurious than many are aware. By such neglect many a gracious season is lost; the church is weakened, and the brethren are discouraged and made sad. There are sins of omission, as truly as there are sins of commission. The meetings of a Christian society for solemn worship and mutual edification, may be considered as the tests of Christian affection. It is certain that Christain fellowship is a scriptural duty. Though no man can be justified by his works, nor any man saved by his duties, yet it is a certain truth, that "in keeping the commandments there is great reward."

MR. FLETCHER'S APPEAL.

To the Editor of the Methodist Magazine.

Mr. Fletcher's Appeal, with his Address to the Earnest Seekers of Salvation, has for many years been a volume in my library; and I have frequently put it into the hands of others, whenever I conceived it was calculated to do good.

In 1814, when quartered in one of the Ionian isles, I lent it to an officer of considerable rank in the army, who on first looking into it became much prejudiced against it. However, on leaving the island, I left the book with the same gentleman; and shortly after he wrote to me, signifying that the Lord had made the little volume a peculiar blessing to his soul, that all his prejudices were removed, and that

he considered Mr. Fletcher's Appeal the most valuable work, next to the Bible, which ever came into his hands.

Having lately lent the same book to another gentleman of the army, I received the annexed extract in a letter from him, dated Chelsea, Dec. 24, 1817: and judging, if inserted in a number of your valuable and widely-circulated Miscellany, it might have a tendency to induce those who have not the work, to procure it, I send it for your insertion, should your views coincide with mine. I am, dear Sir,

Harrow, Your's, affectionately,
February 26, 1818. WILLIAM HILL.

EXTRACT.

"I have frequently since you left this, been engaged with the 'Appeal,' and have no hesitation in pronouncing it the most wonderful and convincing work I have ever met with. I confess that I at first searched for objections, but I find them all completely answered. How much I regret that I did not meet with this admirable production many years ago. It would, with God's blessing, have saved me from being 'pierced through with many sorrows.' To an unawakened sinner, the effects of many of his arguments must be similar to those of a person's being startled from a confused dream by a flash of lightning, and midnight thunder.

"I am particularly impressed by his affectionate, urgent, and pathetic address to the earnest Seekers of salvation. I could expatiate on many most striking passages, but shall content myself for the present in giving it as my humble opinion, that this production comes nearest to the writings of the great Apostle of the Gentiles, of any thing that has hitherto appeared. There is only one remark more in which you must indulge me, namely, that the whole volume in a peculiar manner, *brings the subject of salvation so home, that it almost entirely precludes speculation on the matter.*"

To the Editor of the Methodist Magazine.

REV. SIR,

I AM not a little disgusted with the hackneyed phraseology of some divines, who in their public discourses, and private conversation, generally claim for themselves and party the *exclusive title* of *Gospel ministers*. Hence when these truly *orthodox* divines visit a town or village where the peculiarities of Calvin are scarcely known, and a congregation is collected to hear them, we are soon humbly and gravely informed, "That the *Gospel* has been preached in the said dark place—that a *Gospel minister* now labours there with great acceptance—and that the prospect of usefulness is very extensive, as the *Gospel* has not been preached there for years past, if at all."

Now, Mr. Editor, it is a *notorious fact*, that in most of these places, thus visited, the Methodist Preachers have had regular congregations and societies for many years, and the Established Church has had her appointed ministers and services. But it seems, Sir, that neither of the above classes of preachers *preach the Gospel;* and it must be acknowledged that they do not preach the *Gospel according to Mr. Calvin and St. Austin*, (the latter person appears to have de-

rived his gospel partly from the Manichees,) and I hope they never will. But that none of them preach the Gospel of Jesus Christ is a monstrous assertion, and not quite consistent with truth and candour. Perhaps the following anecdote, which I received from good old Josiah Gregory, late of Paulton, Somersetshire, (a man who, though unpolished by human learning, and a little eccentric in his manners, was nevertheless universally beloved, and whose name Dr. Clarke has immortalized in his Commentary on the thirteenth chapter of the first Epistle to the Corinthians) will not only illustrate the term *Gospel*, but also show that the Methodist Preachers preach *the genuine Gospel of Christ* as much as some of their *candid* brethren. You will oblige me by inserting it in your valuable Magazine. I am,

Kingsbridge, Your's, respectfully,
Oct. 4, 1818. RICHARD MOODY.

ANECDOTE OF JOSIAH GREGORY.

IT is well known that for many years prior to brother Gregory's death, he was wholly supported by the generous contributions of his numerous and respectable friends. Among these was found a gentleman farmer, then living at ——; who, when our deceased friend visited that neighbourhood as a local preacher, kindly received him into his house, and generously entertained him. Several years before Josiah Gregory's death, this gentleman retired from business, settled in a neighbouring town, and with his wife, (who was before this a Calvinist) entirely forsook the Methodists, and joined himself to another church. As he had changed his religious sentiments, Josiah had not called on him as he formerly did; but being in that town on a certain occasion, he was accidentally met in one of the streets by his old friend. "How do you do, Josiah? How is it that you never call to see me?" inquired the gentleman? Our friend replied in his homely language, "Why, you are seldom at home, I believe, and you know your wife would as soon see any one else as see I there." "But, (continued the gentleman) will you take tea with me this afternoon?" To this proposal Josiah consented. Accordingly he went at the time appointed, but was surprised to find a considerable party at the gentleman's house, partly composed of Calvinist divines. Soon after his arrival, a conversation took place about hearing the Gospel preached. One of the company affirmed, he did not care from whom he heard the Gospel preached; and this language was immediately adopted by the whole party, with the exception of brother Gregory, who, (to use his own language) sat still, and said nothing. One of the company, however, determined to have his sentiments on the subject, and took the liberty to ask, "What say you, Josiah?" "Why, I do say, that some folk do call that the Gospel, which I don't." What do you call the Gospel, was immediately inquired? Josiah replied, "That which the angel brought from heaven to the shepherds: he would never come thence with a lie in his mouth,"—i. e. Glad tidings of great joy, which shall be to all people; St. Luke, ii. 10. It is needless to add, that the conversation about the Gospel was immediately dropped, as this *just definition* of the term Gospel, was incompatible with the sentiments of these *Gospel* Ministers.

ON BEING IN DEBT.

To the Editor of the Methodist Magazine.

The following extract from a sermon by Dr. Charters, on the words "Owe no man any thing," has so much of good sense and practical inference in it, that I beg leave to transmit it to you, hoping it will find a place in your Miscellany. I remain, your's, respectfully,

Halifax, Oct. 1, 1818. T. S. SWALE.

To be out of debt is accounted a part of happiness. Debt haunts the mind; a conversation about justice troubles it; the sight of a creditor fills it with confusion; even the sanctuary is not a place of refuge. The borrower is servant to the lender. A life at another man's table is not to be accounted for a life. It is mean to flatter the rich. It is humiliating to be the object of pity. To be the slave of unattainable desires is to be despicable and wretched. Independence, so essential to the virtues and pleasures of a man; independence can only be maintained by setting bounds to your desires, and owing no man any thing. A habit of boundless expense undermines and destroys the virtues even in a mind where they seemed to dwell. It becomes difficult, and at last impossible, to pay punctually. When a man of sensibility thinks of the low rate at which his word must henceforth pass, he is little in his own eyes; but difficulties prompt him to study deceiving as an art, and at last he lies to his creditors without a BLUSH. How desolate and woeful does his mind appear now that the fence of truth is broken down! Friendship is next dissolved. He felt it once; he now insinuates himself by means of sentiments and professions which were once sincere. He seizes the moment of unsuspecting affection to ensnare the friends of his youth; borrowing money which he will never pay, and *binding them for debts which they must hereafter answer.* At this rate he sells the virtuous pleasures of loving and being loved. He swallows up the provision of aged parents, and the portion of sisters and brethren. The loss of truth is followed by the loss of humanity. His calls are still importunate: he proceeds to fraud, and walks on precipices. Ingenuity, which in a better cause might have illustrated his name, is exerted to evade the law, to deceive the world, to cover poverty with the appearance of wealth, to sow unobserved the seeds of fraud.

WRETCHED CONDITION OF SLAVES.

To the Editor of the Methodist Magazine.

The following facts may teach us to prize our privileges. If you consider them worthy a place in the Methodist Magazine, they are sent for insertion in that useful and entertaining Miscellany.

Your's, respectfully, W. SHARP.

Of the wretched condition of slaves, according to the laws and customs of the Romans, a late learned writer gives us the following delineation. The common lot of slaves in general, says he, was with

ancients, in many circumstances, very deplorable. Of their situation take the following instances: they were held *pro nullis pro mortuis, pro quadrupedibus*, for no men, for dead men, for beasts; nay, were in a *much worse* state than any cattle whatsoever. They had no head in the state, no name, tribe, or register. They were *not capable of being injured;* nor could they take by purchase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were *excluded from all civil concerns whatsoever!* were not entitled to the rights and considerations of matrimony, and therefore had no relief in case of adultery; nor were the proper objects of cognation and affinity; they could be *sold, transferred*, or *pawned*, as goods, or personal estate; for goods they were, and such were they esteemed; might be tortured for evidence; punished at the discretion of their lord, and even *put to death* by his authority; together with many other civil incapacities, which I have not room to enumerate. So truly deplorable was the *legal* state of these unhappy persons under the *Roman* government.

Diss, Oct. 10, 1818.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

In your number for November last, there was an essay on the impropriety of having the children of pious persons taught to dance; which I thought of some importance, considering that that amusement tends to demoralize the mind, and especially in balls and assemblies, where the attire of females is so light and indelicate, as to kindle the flame of unhallowed desire.

But dancing is not only injurious to the mind, but is also frequently hurtful to the body, which is evident from the following and similar anecdotes of unquestionable authenticity; and which, if you think proper, I shall feel obliged by your inserting in your most valuable Miscellany. I am, with much respect,

Chelsea, Dec. 21, 1818. A Constant Reader.

1. A gentleman in the law, distinguished in his profession, had one only daughter, of great personal beauty. He felt very desirous that she should dance in a superior manner, and declared that he would never see her dance until her dancing was considered elegant. As soon as he was informed that she had made great proficiency, he gave numerous invitations to a grand ball at his house in Surrey, that he might then have a favourable opportunity of displaying the dancing of his daughter, and of witnessing her excellence for the first time himself.

The company assembled on the appointed evening; the dancing commenced; the young lady exerted herself to the utmost, even till she was completely exhausted, and, shocking to relate, till she fell back in the arms of her fond father, groaned, and immediately expired. The consternation produced in the company was, of course,

great; and the gentleman has never entirely recovered from the shock his feelings sustained.

2. The most beautiful daughter of a dignitary in our national church, who was much admired in the first circles of fashion, into which she had recently been introduced, lately danced at a ball. In coming very warm, though thinly attired, from the ball-room to her carriage, she had to wait a short time at the door, till the carriage drew up, when she felt suddenly chilled by the cold air, which immediately affected her lungs; a rapid consumption ensued, of which she died in a short time.

3. A young lady, who received her education at a respectable boarding-school, at Hammersmith, was fond of the vain amusement of dancing, and seemed much pleased with her supposed proficiency. She went home, and danced at a ball given on a Wednesday evening; at which she exerted herself in such a manner as to throw her into a violent fever, of which she died on the Saturday, and was buried on the Wednesday following, which was only one week from the evening of the ball.

There is no doubt but that similar cases to the above are very numerous; and what an awful consideration it is, that so many persons will sacrifice the most precious talents of time, and health, and even life itself, for the poor gratification of an amusement so senseless and irrational.

OBITUARY.

To the Editor of the Methodist Magazine.

For six months past, I have anxiously looked over your Obituary and Notices to Correspondents, expecting some mention to be made of the death of Mr. Edward Bolton, sen. of *Blandford Park, Oxon.* As this event has not yet been announced in the Methodist Magazine, I take the liberty of informing you, that Mr. B. departed from this world on the 28th of April, 1818, aged 71 years. His name will be remembered by some who are now fathers in Israel; and will be associated, in recollection, with the names of our venerable founder and his brother, Mr. Fletcher, and many of those, who, having borne the burden in other years, are now entered into the rest that remaineth for the people of God. Mr. B. was favoured with the friendship of these excellent men; and it was at his house that Mr. Wesley took up his residence, on his visits to Witney, and that part of Oxfordshire. A sister of Mr. B.'s (still living) was a correspondent of Mr. Wesley's; and many of the letters which passed between them are yet extant in the former volumes of the Magazine, and in Mr. Wesley's works.

Though our deceased brother never had his name in the Minutes of Conference, as an itinerant preacher, yet in his oft-repeated journeys with Mr. Wesley and with other preachers, he preached at several of our principal places in the south of the kingdom; and continued a very acceptable local preacher as long as he had strength to labour. He was present, I believe, at the famous Conference of 1771; the proceedings of which gave birth to Mr. Fletcher's celebrated "Checks to Antinomianism."

Mr. Bolton loved Methodism; he had been long wedded to it; and as he possessed an inquiring mind, aided by a retentive memory, he was a complete chronicle of its history for half a century. During the last years of his life, he was confined to his room, and generally to his bed, by a complication of acute disorders. In the intervals of ease, with which he was sometimes favoured, it was his delight to admire the wondrous power of God, as displayed in the rise and rapid spread of vital godliness, through the ministry of Mr. Wesley and his followers. On this topic he was never tired of speaking; and his information was so extensive that he was never tiresome. I have

oft-times sat at the foot of his bed, whilst, propped up by pillows, he has forgotten all his pain, in recounting the trials and the triumphs, the excellencies and the usefulness, of our revered founder: and oft would he exclaim, with all the pathos of the sincerest love, "Taking him all in all, I ne'er shall look upon his like again!" A short, but characteristic anecdote of Mr. J. Wesley just strikes me. In one of his visits, when seated in a very retired parlour with Mr. B. he was, according to custom, busily employed in reading and writing. Mr. B. wishing to enjoy the benefit of his conversation, began by remarking, how much more pleasant it was to be in the country than in London; "All is silent," said he: "all retired; and no distracting noises of the busy multitude intrude themselves." "True, Neddy," replied Mr. Wesley, with his usual quickness; "but *noisy thoughts* may." Mr. B. was silent. He delighted to relate this, and other anecdotes of a man whom he valued above all others; and whose friendship he counted the greatest privilege he had ever enjoyed. Then he would revert to his own past experience, and deeply lament the unprofitableness of former years: he would admire the richness of that provision which is made in the Gospel of Christ; and, transported with the view, would carry forward his ideas to the glories of the resurrection, and the solemnities of judgment; would speculate on the future state of the blessed, and endeavour to steal a trembling glance into the holiest place. Here we were lost, till, taking our stand within the bright circle of revelation, we could felicitate ourselves with the thought, that though "it does not yet appear what we shall be, yet, when he who is our life shall appear, we shall see him as he is, and be like him." Thus would he beguile many a painful hour of a long and lingering illness; and thus it was with pleasure I attended on his sick couch, when my duty placed me on that side of the circuit. It was my first circuit. I was young, very young, in the good way; I wanted to gather knowledge, and I profited by him. The time is now past, but I wish him to be remembered; and I would, in compliance with my own feelings, and those of his family and friends, pay to his memory some tribute of respect, though it may be but trifling.

Possessing a strong constitution, Mr. Bolton bore up long against the violence of disease: but he was mortal, and that constitution was gradually undermined. As he drew nearer to his end, he became increasingly serious, and seemed more and more alive to heavenly things. He trusted in God, conscious that he would do all things well. He was in a strait betwixt two; having a desire to depart and be with Christ, and yet a wish to live a little longer for the sake of his children. But it was denied; and, collecting them around him, he gave them his advices and benedictions; and the solemnity of the season will, I trust, never be forgotten. For a short time before his death, I am informed, he seemed almost insensible; but, from the little which was gathered from him, he seemed to be anticipating his entrance into the joy of the Lord. But, being at a distance, and the information with which I am furnished being scanty, I am not able to give that account of the last moments of our departed brother which I could wish. And I shall only add, the event of his death was properly improved in a discourse delivered on that occasion.

Your's, respectfully, and affectionately,
Harwich, Nov. 1818. A. G. JEWITT.

August 29, 1818, died, aged 62, our respected friend, Mr. THOMAS BROCAS, who was once sententiously styled, by our revered founder, the late Rev. J. Wesley, "The Father of Methodism in Shrewsbury." A man whose mind was cast in no common mould; naturally strong, discriminating, and independent: so totally uninfluenced by the opinions and prejudices of others, however immortalized by general fame, that he received nothing as truth that did not bear the seal and superscription of Divine inspiration. His acquaintance with the Scriptures was very general and remarkable. His memory was a concordance; and the reverence and affection with which he read these Divine oracles in his family, and prayed over them privately, was truly exemplary. Innovation as to Scripture-doctrine, and corruption in Christian discipline, roused his honest indignation, and drew from his lips and pen reproofs of just severity, marked with great impartiality. In zeal for truth and piety, upon all occasions, he was truly an host. He rose in such strength of argument against what he judged to be destructive error, that every boasting disputant became as flax and tow before the light and flame of Divine truth, which issued from his discourse: and the energy with which he wielded his weapons appeared irresistible. In visiting the gloomy cells of condemned prisoners, he was truly indefatigable, and eminently successful. Often has he been for whole nights shut

up with them in their dark abode, when he has opened unto them the Scriptures, pointing them to that Saviour who died the just, for them the unjust: and then agonizing for them, with strong cries and tears, that they might be brought to God. Many, benefitted by his fervent prayers, and, awakened by his faithful admonitions on these occasions, have, no doubt, long e'er this hailed him as their spiritual father, in brighter worlds. The Christian sympathy and benevolence he discovered to embarrassed sufferers, as well as orphans and widows, has often impressed others with what is said in Job xxix. 11—13, "When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness of me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."

The affliction which terminated his active life, was an ossification of the heart. Five years before, this harbinger of mortality proclaimed that the king of terrors was on his way. Several months before his departure, his increasing deadness to the world, the serious and spiritual turn he often gave to conversation, as well as his love of retirement and prayer, accompanied with the great caution and command he now discovered over his own spirit and temper, fully convinced all that knew him, he was ripening for glory. On the Thursday before he died, observing to him in conversation, that though the professors of a certain description placed all their dependence on the persuasion of their being the dear elect people of God, yet we are also in great danger of inferring the certainty of our final salvation from our being once the subjects of converting grace, while our present tempers and actions too plainly evince how deeply we are fallen;—he remarked, in a manner I shall never forget, "Brother Claxton, that has long been my thought; and as I view myself in a dying state, I must say as a dying man, I never was in my writings the enemy of Calvinism, any further than as I believed Calvinism to be the enemy of my God and all holiness:" when he related to me such instances of depravity in the family of a well-known opponent of the great and holy Fletcher, as struck me with horror. On the Friday morning, when his daughter entered his room, inquiring if he had passed a bad night, he answered "No, no, a most blessed night; a praying night, a believing night: I have been happy, truly happy; God is good to me." After some little assistance was afforded him, overwhelmed with gratitude and affection he exclaimed, bursting into a flood of tears, "Don't think I am unhappy: Oh no, mine are not tears of sorrow, but tears of gratitude and holy joy. Yes, I am happy, very happy; all is well, all is well. My dear offended Redeemer had the vinegar and the gall. I am astonished at the love of God to me all my life long. I was left alone with my widow'd mother when but a few months old, the Lord took care of me, led me about, instructed me, and chose my habitation for me. I was ignorant of the world and business, but oh! how did he bless and prosper me! Oh, the goodness of God! 'Sure, if all the world his goodness knew, then all the world would love him too.'" In this happy grateful frame he continued until Saturday morning, at three o'clock, when, with peaceful triumph, he gathered up his feet, and almost imperceptibly withdrew to that world where the *righteous shall shine forth as the sun in the kingdom of their Father.*

N. B. His son intends forwarding to your valuable Miscellany a Memoir of his late father. MARSHALL CLAXTON.

Shrewsbury, Jan. 2, 1819.

☞ The friend, who styles himself *Veritas*, mistakes the meaning of our Newcastle Correspondent, who asserts, that "in our classes and love-feasts the sexes are indiscriminately met," supposing him to mean that men and women of all descriptions are admitted to our classes and love-feasts. But this is not the case, nor does our Newcastle Correspondent intend any thing of the kind: but only that members of society, whether males or females, are admitted to our love-feasts, on shewing their society tickets to persons appointed to examine them; and that, in many societies, some classes comprehend persons of both sexes.

MISSIONARY INTELLIGENCE.

CEYLON.

We continue our Extracts from Mr. Carver's Journal. Mr. Carver, after noticing the decaying state of the Missionary library at Tranquebar, proceeds:—

Afterwards we visited the rooms used for printing; there was only one small press, from whence, I was a great deal surprised, so many works had ever issued. It had stood still for about a month, and I know not when again it will be set in motion.

From this we went to see the Portuguese and English male and female schools. Upwards of twenty scholars were in each of them; I examined some of the children, and heard them sing one or two of the songs of Zion in a strange land. Mr. S. has also several boarders under his care. The Mission Church in the town was the next object of attention, which was built by Ziegenbalg and Greindler, and where their bones rest in peace, in hope of a glorious resurrection.

It had a very dark and gloomy appearance on the outside; but on entering, we found the inside plain and neat. It is built in the form of a cross. On the left side of the entrance stands the altar. Two small tablets, one on each side, preserve the memory of Ziegenbalg and Greindler, who, after faithfully labouring in their blessed Lord's vineyard, were here buried.

Upon the altar table stood two large wax candles, and between them a large and splendid German Bible, presented formerly to the church, but never used, and now exposed to worms. The pulpit is fixed at one of the angles, and a very small organ stands nearly opposite at another. The roof appeared much damaged, and if not soon repaired, it is to be feared, will fall in. Many other missionaries have been interred just without the church, whose names the unfaithful stone has rendered illegible; but their worth the day of judgment will declare.

In the evening I accompanied Mr. Schnarré to the seminary, about one English mile from the town. Some other scholars from the villages were brought there for inspection, and nearly one hundred were present: English and Tamul were read by them with tolerable fluency. A few are proceeding in arithmetic; and the head class-boys gratified me very much by singing one or two of our tunes which we had taught the master when on a visit to Jaffna. After the examination, all the boys were drawn up in the shade of a large tree, when we all sung to the old hundredth tune, "Praise God from whom all blessings flow." The boys seemed highly pleased, and I returned home, thanking God for what I had seen. O that God may carry on his blessed work from the rivers even to the ends of the earth!

April 21. We walked round the old and ruined Fort, which has nothing about it deserving the name. It is a very small place of brick work, mouldering into its original dust. At a little distance from the sea stands an ancient pagoda, of very curious workmanship. It seems to have been long neglected, on account of the sea advancing too near, beating down some parts of it, and threatening the rest with destruction. The town is but small and crowded, and situated on a flat country, overflowed partly with water during the wet season; no trees are near the town, except a few which mark the roads and paths near the place. The inhabitants do not appear very numerous in the vicinity, which perhaps may have been caused by the stagnation of trade and commerce, which has been greatly felt both at this place and Negapatam. And these once flourishing towns now are drooping and sinking into ruin.

25th. This morning I got admission into the Royal Danish church, which is only small. On the outside it is rather pretty, and has a fine large terrace; but on entering it, you are displeased with its shape, being very narrow. A good organ, and three glass chandeliers, with a new font lately presented to the church, are its chief ornaments. I then made another visit to the library, that I might have a little more time to examine what it contained. Several hundred volumes of the most excellent works, in many languages, are here collected, but in a wretched state of ruin. Most of them are eaten through and through with worms; and when taken out of the ranks in which they stand, they can with difficulty be replaced. Generally they have belonged to the Missionaries, who on being called to heaven from their beloved labours on earth, testified their anxiety to perpetuate the blessed cause of God, by depositing their books in the Mission library.

The church called Bethlehem we saw in the evening. It is on the outside of the town about a mile, and much the same as the church in the Fort. From thence we went to the Mission-garden, where the

senior missionary resides, who was absent. The house appears large, well situated, and surrounded with trees.

26, Sunday. I had anticipated with pleasure attending in this place, the house where prayer was wont to be made, and therefore was ready at seven in the morning, to attend the Malabar service; Mr. Schnarré was present, but a native gave an exhortation. The organ assisted them in singing; still it was not good, and the congregation was very small to what I had been led to expect. About 150 people were present, including scholars and children. The Portuguese congregations assembled at nine o'clock; about 70 present, including children.

27th. It was three P. M. before I could leave Tranquebar, which I did with some regret, taking leave of those who had so kindly entertained me. My whole time had been taken up, while at this place, with profitable conversation, and some seemed stirred up to seek the Lord. May we meet in heaven.—Every thing being ready, after an early dinner I left my kind brother, Mr. Schnarré, whose house and heart were open to receive me as a servant of Christ---his reward is in heaven. The country on the borders of Tranquebar is flat and cultivated; but at some distance many parts lie waste. One hour and a half from the Fort we came to a large village, with a fine open street and with houses covered with tiles. Three large pagodas lifted up their heads, as if in defiance of the God of heaven; they are pyramidical in their form, curious in workmanship, and lofty, clumsy buildings. Two large cars, capable of crushing an elephant like a moth, stood by the road side. When the sun went down I got out of the palanquin and walked. The country on every side had the appearance of being in a high state of cultivation, and in certain seasons of the year must have a beautiful effect. In a few minutes we came to another village, with a large tank filled with water, into which the husbandmen, buffaloes, and bullocks, had promiscously plunged themselves, to enjoy the refreshment of bathing, after the toils and labours of the day. Presently we met a procession with drums and streamers, flaming torches, and several large and small figures of different idols, the work of men's hands, and borne on their shoulders. They passed away to some temple, without putting us to much inconvenience; and a few hours more brought us to a large and desolate temple, where I took up my abode under the canopy where their god Swamy had been wont to be set. I took a glass of wine and a little biscuit, which is all we can generally have here, and crept into my palanquin, meditating on the words of the Psalmist, "I will lay me down in peace and take my rest; for it is thou, Lord, that makest me dwell in safety." We rose before the sun, and commenced our journey through a fine country, the roads being often lined on both sides with the spiry bamboo, which is so very useful for building, that it is almost universally adopted even where houses are tiled. At six in the morning we reached a village, and the coolies requested to take some refreshment; they left me three hours to exercise my patience, and then we had to travel in the heat of the sun. In three hours more, however, we came to a large village, where was an English resident; and being sick, hungry, and fatigued, I was obliged to seek for refuge from the burning rays of the sun. I was kindly received, and dined with the resident, and two other gentlemen travelling like myself. After dinner one gentleman set out for Pondiebiug, lately restored to the French, and I proceeded on my way to Tanjore. We had not gone far when we were obliged to stop on account of the darkness of the night; sometimes the natives refused even a light, at others water, lest we should defile the vessels by drinking out of them, or even touching them.

We approached Tanjore, on a road raised up like a rampart, with a train of bullocks and natives, sometimes nearly suffocated with clouds of dust, raised by their feet. The Fort appeared as we crossed the Esplanade, and seemed a prodigious instance of human labour. The people, by mistake, took me to the old Mission House, where formerly Mr. Kohlhoff had lived. I was very politely received by a gentleman (Dr. Hunter from Scotland,) who, I found afterwards, was not a missionary, but whose kindness constrained me to remain in his house during my stay at this place. He introduced me to the English resident, but I had no opportunity of seeing the Rajah of Tanjore, whose time appeared occupied with arrangements for the marriage of his son.

I found the Rev. Mr. Kohlhoff, the missionary, a respectable and amiable man, whose great kindness I remember with gratitude. He shewed me the various parts of that extensive mission, and regretted his weakness in number for so large a people, saying, "What am I among so many." "God grant that faithful men may be sent to labour here." No doubt others are proceeding "to the help

of the Lord against the mighty," for the prince of darkness reigns mightily in the hearts of the heathen of these parts of the earth. The Fort became an object of attention, not only because it was the residence of a Prince of the ancient Mahratta dynasty, but because a servant of God, (Swartz) had erected a Christian church in the very heart of heathenism. On attempting to enter this formidable place, which resisted the repeated attacks of the French General Lally, and only bowed to British power, we were thronged with bullocks and men in the zig zag entrance, and glad to get through the inner gate, which was guarded by the Rajah's troops, dressed in white, with broad swords and steel caps. They were good looking men, without ferocity. Regularity in building, or domestic conveniency and cleanliness, seem to be little thought of by the inhabitants of this Fort; and, beyond the palace, which is hid from the observer by a high black wall, and the pagodas, little is worth notice.

The streets, such as they are, have a very mean appearance, and nothing seems so much cared for as embellishing the temples and places of superstitious ceremony. We at last came to Mr. Swartz's church, which is a modest plain building. Four plain pillars on each side divide it into aisles, and in the middle one, at the end, stands the marble monument sent out from England.

Next day service was performed in it, in the Malabar language, and a country priest, in *white raiment*, gave an animated discourse, a copy of which I requested him to give me. The massy pagodas next invited our attention, and we approached as near as the Brahminical policy would permit. In the chief pagoda is a very large figure of an ox, cut out of one solid block of black marble. Another pagoda stands near this, which was profaned and polluted by the French, and afterwards made a storehouse by the English; now it remains empty, as a monument of the folly and superstition of man.

(To be continued.)

The following extract of a letter from Messrs. HARVARD and CLOUGH, dated Columbo, May 30th, 1817, contains several important particulars, though of rather old date. The account of the young man, a native Cingalese, employed in the school at Colpetty, is interesting, not only as it shews the influence of religion on the mind of a native, in circumstances of considerable worldly temptation; but warrants the hope expressed by the brethren, that the work at Ceylon will ultimately furnish a considerable number of native missionaries, who may be most usefully employed in the island itself, or on the opposite shores of the continent. We greatly rejoice, in this view, in the successes of our brethren in having been made instruments in the conversion of several of the natives of Ceylon, priests and others, whose talents of various kinds promise, should the great Head of the Church choose to sanctify them for that purpose, eminently to qualify them to spread the knowledge of the Saviour Christ among their pagan brethren.

Our Colombo circuit now includes a space of ground not less than 40 miles over.

In respect to Colombo itself, we have been going on very charmingly since the opening of the Mission House. Every week we preach twice in English, once in Portuguese, and occasionally in Cingalese. On the Saturday evening we hold a public meeting; this, in the first place, was designed as a prayer-meeting, but the state of our congregation, particularly the Cingalese and Portuguese people, rendered it necessary for us to convert it into a kind of public catechising. On these occasions many, both old and young, attend; and in order to accommodate it to all classes, we conduct it in the English, Portuguese, and Cingalese languages; and this meeting promises very pleasing things, both among the young and aged inhabitants. In the first place it not only gives us an opportunity of communicating instruction to them in a way which we cannot do in public sermons, but it brings us to a closer acquaintance with the people, and enables us to form better ideas of their situation; and then we are able to ascertain when any are fit to be formed into classes. Already, besides our English class in the Pettah, which is going on well, exactly on the same principles as those in England, we are now forming two others, one in Portuguese and another in Cingalese.

Our English congregation is in general pretty large and respectable; it consists, however, principally, of young men, who are employed as clerks to Government in the different offices, as few besides those understand English.

The expenses attending our public worship are rather great, as we are forced *always* to light up the chapel when we have service, and the doing it with oil necessarily occasions much trouble. However, the monthly collection which we have established about meets this expense.

Our Portuguese congregation is the largest. This gives the females, and many

of the aged men, an opportunity of hearing the gospel, who understand no other language, unless in a very few instances a little Dutch be spoken among them; and from among this class of people we hope soon to be able to communicate very pleasing intelligence.

We have reason to fear, that in the most flourishing state of religion among the inhabitants of Ceylon, there was never much more than the name of Christianity; and, consequently, little, *very little*, of the inward power of godliness; and that when experimental religion is enforced, they either do not understand it, not having heard of such things before, or they treat it as strange things that are brought to their ears. However, the day of the Son of Man with power will fully decide all these points, and the dawn of it is already seen, and the arm of his salvation is beginning to be made bare. We are greatly encouraged at that spirit of ardent prayer which has lately been poured forth upon those who are in society with us; and we may truly say that our class-meetings, and assemblies at the table of the Lord, have been remarkable seasons to us all.

We must now beg your kind and indulgent attention for a moment to a different, yet not less pleasing department of our work in this station—we mean our labours in the country among the native Cingalese. We would just observe, however, that it has frequently been a source of pain to our feelings, that our numerous engagements in the town have not allowed us to spend so much of our time in the jungle as we wished. But from the faint ideas which you will be able to form of our printing concern, &c. &c. you will easily see that the absence of one of us from the spot, even for a day, is felt in some department or other. In the mean time we have been catching up every spare moment to do what we could in the country, and the prospects which now present themselves among the natives are of the most pleasing kind.

At Colpetty we have established a school, of which you have already had some particulars, under the kind patronage and assistance of Sir Alexander and Lady Johnstone, and the Hon. Robert Boyd, Sole Commissioner of Revenues. In this populous village there are several thousands of inhabitants; but notwithstanding it is in the very suburbs of Colombo, it has been greatly neglected. We have already a school of 158 children, boys and girls included, that are daily instructed in English and Cingalese; at the same time a strict attention is paid to their religious instruction. The order, and indeed the whole appearance of the school, is such as greatly interests every one who sees it; and it is really surprising to see the improvement that is made, both by the boys and girls. A considerable number, both of the boys and girls, spell very well, and read the English Testament with fluency. The girls are superintended by a respectable half-cast woman, who brings them on amazingly in reading, needle-work, &c. The boys are instructed by a young man, a native Cingalese, of very respectable connections. This young man was first placed under the instruction of brother Clough, in the first school that was established by our mission at Galle. He was put under brother C.'s care principally with a design to qualify him for some place under Government, as a head-man. These situations are in general sought after with great eagerness by the native chiefs, for their sons, as it gives them honour, influence, and great emolument. And in fact, their ideas seldom rise much higher than such attainments. However, while this youth continued under brother C.'s instruction, his mind was deeply impressed with the fear of God; and from that time he began to abandon the idea of connecting himself with the affairs of Government, as was the design of his parents respecting him. He therefore continued to unite himself more and more closely to our mission, and we are persuaded he promises to be an useful character among us. We watched his conduct, and kept him in mind with a view to engage him the first opportunity. During his probation he had to resist repeated and earnest solicitations from his connections, to apply to Government for some situation. One of his relations, who is one of the principal head-men in the island, promised him an office and title, if he would accept of it; this also he refused in the most handsome way. Now he stands among us as a candidate for a native mission; in the mean time he has the charge of this important school, which he manages in the most pleasing and satisfactory way.

Thus, you see, our native schools promise, (beside all other advantages which the people will derive from them) to raise up an army of native preachers, who will carry the gospel over every part of the island.

But our school at Colpetty promises well in another way. It has always been the custom in this country to instruct the children, and conduct religious worship in the same place; and this we also do. Hence we go out regularly, and preach them two sermons in a week, one in Por-

luguese; and another in Cingalese. And this is regularly, we hope, bringing the whole village under our influence. As it is only about a month since we began to preach to the inhabitants, we have only as yet seen, as the fruit of our labours, a good and an attentive congregation in a country Methodist chapel. And even this is not one of the least pleasing sights to us. The consequence of this establishment is, that the inhabitants of other villages are coming, and requesting that we will go and do the same among them.

At a place called Morratte, about seven miles further on the Galle road, where there was lately a large government church built, we are going to begin a similar establishment. One native has promised to give us ground. The inhabitants have offered to build the school; and we have got another *very pious* young man, a native Cingalese, to take charge of it. This same young man has met in class some time: he was brought up under the care of brother Armour in the seminary at Colombo.

At another place, called Pantura, about 15 miles on the Galle road, an establishment of a similar nature is already begun: and a fine clever young man, who also has been brought up under brother Armour in the seminary, volunteered to take charge of it. The young man has just left the Mission House to go to Pantura, from whence he only came yesterday, and he reports that the inhabitants have already built the school, and all is ready; so that, if all be well, brother Harvard and brother Fox intend to set out to-morrow morning, to visit those places, and set them a going. At both those last mentioned places the inhabitants have promised to place their children under our care. Thus we are, by slow yet regular and effectual degrees, gaining a permanent footing among the inhabitants.—From this hasty sketch of our circuit you will be able to form some idea of our present situation, and also of the steps by which our cause must be raised.

On the subject of Native Preachers, we are happy to have our views confirmed by the following extracts of a letter from Messrs. Carey, Marshman, and Ward, in the last Number of the Baptist Periodical Accounts, just published:

"In addition to these, there are, labouring in the same circle, a number of brethren raised up in the country, (the number of whom, blessed be God! is increasing every year,) who, from their superior knowledge of their vernacular tongue, their intimate acquaintance with the habits and ideas of their countrymen, their being accustomed to the constant fatigue of walking in a climate congenial with their constitutions, and a variety of other circumstances, are far more adapted for the work of making known and explaining the gospel to small groups of their own countrymen, than Europeans, and have been generally more successful. European brethren, indeed, while absolutely necessary to planting the gospel in India, far more resemble, in their work and their value, the great Evangelists who went forth from Judea—Mark, Silas, Timothy, Titus, and others: whose business it was to publish the word, plant churches, set things in order, and, from among the native converts, ordain elders in every city. True, they are not, like them, endued with miraculous gifts; but their superior knowledge of the gospel, their steadiness, and energy of mind, supply precisely what is lacking in native converts; over whom these qualities, combined with meekness of wisdom, give them a commanding influence of the most salutary nature, and fit them for becomin respectively the soul of a missionary system, to the incalculable advantage of the cause of God in the East. This eminently suits with their fewness, and with the increased expense necessary to support Europeans in a country and climate so different from their own. When the expense of a house, a conveyance, &c. is considered, it will not appear strange that the sum absolutely requisite for a European brother, particularly with a family, should be sufficient to meet the wants of twenty native brethren; who, under due direction, might itinerate through a large district, and furnished by their European brother with tracts and books of the Scripture, might soon fill every corner of it with general knowledge. And whether one brother thus acting as the directing intelligence of twenty native brethren, accustomed to the climate, and thoroughly acquainted with the idiom, habits, and ideas of their countrymen, would not be likely to do more than two European brethren alone, it is easy to judge. Twenty European brethren, placed in as many different provinces of India, and thus encircled with native brethren, would go far, in a course of years, towards diffusing that general light throughout the whole of the continent, which might prepare the way for the coming of the Redeemer's kingdom in its fulness and glory."

Extract of a Letter from Mr. JOHN CALLAWAY *to the* COMMITTEE, *dated Matura, October* 15, 1817.

Since my last communication no very material alteration has taken place in our plan of proceeding. In several instances, however, our sphere of usefulness has been considerably enlarged; and though we have been exercised in various ways, God has evidently favoured us with many tokens of his Divine blessing.

On looking over my journal, I observe an account of an excursion into the interior, within a short distance of the Kandian limits, undertaken by myself and colleague, and which you will perhaps deem somewhat interesting. About half the distance we went by water. The boats in use here draw but little water, as their bottoms are flat. We passed the first night on the water in the boat. I believe our situation was rather dangerous, in consequence of the fall of several showers of rain; the shed in the boat, formed of cocoa-nut leaves, being a slender protection. The next morning we took a little refreshment on the bank of a river. Having by me a copy of "O for a thousand tongues to sing," in Cingalese, I desired a man to take a copy of it for the people, which he transcribed immediately. After sailing a few miles further we disembarked, and went the remainder of the journey by land. The road cannot be travelled by horses. In many places it is with the utmost difficulty that a person can climb over the rugged hills. One mountain has a very steep and exceeding rough path for about a mile. We sometimes walked, and were sometimes carried in chairs with pieces of bamboo tied by their side. It was highly pleasing to observe the coolies (a cast or tribe of men whose business is to carry burdens,) readily entering into a religious conversation. They were Budhists, and had scarcely heard of Christianity before. The badness of the road would sometimes cause an interruption in the conversation, but the poor men frequently begged afterwards to hear some more of this good religion. In some points they remarked it was not contrary to the system in which they had been brought up. The country, especially the vallies, evidently proved that much attention had been paid to cultivation. The hills are numerous and lofty, and generally in a state of nature. Only three or four heathen temples came within our notice on the road; and not many dwelling-houses. In the corn fields were sticks, placed in different spots, with leaves like ribbons on their tops. On inquiry, I understood, that these portions of the fields were reserved for offerings to those devils who suffered the corn to grow without molestation. The end of our excursion was a most delightful spot, the residence of a kind magistrate, who wished us to pay the place a visit. The air is particularly cool and pleasant. The people are generally of the Wallallah or farming cast, and all heathens. Professedly they are worshippers of Budhu, but in fact are strongly attached to Pattene, Catteragamme, &c. There is a temple of smaller dimensions than some I have seen, in one of the finest situations imaginable. *Abana Mandua*, or a temporary building, stands near it, where discourses are delivered to the people by the priest. Their marriages are mostly contrived by the parents of the parties, and are celebrated in the Cingalese manner, but are dissolved if they cannot agree. Incest, it is said, is quite common. They have no diseases peculiar to that part of the country. The surgeon is a smith, and a priest the apothecary. The smith once amputated an arm, and lately cured a fracture with great dexterity. They have devil dances, &c. just as in other places. They are said to delight in quarrelling, and are frequently engaged in law-suits. A small fort, in ruins, is on a hill in the neighbourhood, built by the Portuguese. The distinction of caste is strictly kept up, though they are rather careless about the privileges and prohibition in point of dress. Some persons are now living there full 100 years of age. The Magistrate directed the inhabitants to attend. We had his court-house pretty well filled, and a good number stood on the outside. They were very attentive indeed during the service; and I trust the seed sown will, by the Divine blessing, spring up and bring forth fruit.

We have been enabled, within the last few months, to do something in the school department, for the instruction of native children. Those schools, which have been established longest, exhibit, in a pleasing manner, the abilities of the children. Some scores of children, who, six or eight months ago, were in the most deplorable state of vice and ignorance, can now read and write, and have learnt Mr. Wesley's Catechism, which was translated and printed for their use. They can also repeat the Lord's Prayer, the Creed, ten Commandments, and several prayers, in a manner that would not disgrace any school-boys in England. Some of the best scholars read the New Testament, and learn Mr Wood's Catechism; and several can spell and read English a little,

Their parents and others inform us that the children avoid lying and swearing,—evils to which they were once notoriously addicted, and are now obedient to their superiors, and kind to one another. In some schools we have between 40 and 50 boys; in others less.

The present season, however, is unfavourable, on account of the incessant rain. We have just had such showers as I never witnessed in my life before; and many of the children are gone into the country for a time. We lately commenced a school in a population altogether heathen, and had an interesting day. A congregation assembled, composed of several hundreds of men, women, and children. They listened to the word with much attention. I suppose the greater part never heard a sermon before. We afterwards formed a school there; 100 boys and about 50 girls attend. In a few days we propose paying the place another visit.—I would not have you suppose that the formation of schools is without its difficulties. In some cases the high-cast children do not like to attend if the low-cast children are instructed. I suppose it will be sometimes necessary to have distinct schools for them. It is really affecting to consider to what extent the prejudice of cast is carried; yet nothing is to be found in the writings of Budhu, it seems, which gives it countenance.

The people, in fact, are mostly dissenters from Budhism, and are attached, in a much stronger manner, to imaginary deities, of a ten-fold worse desoription than Budhu. In some places the parents are quite insensible to the advantages of religious instruction, particularly with regard to their daughters, but in other places they know better. I have the strongest confidence, however, that God will graciously open our way to the people and to their hearts, while we simply look to him for his continual blessing on our feeble efforts.

The schools at a short distance assemble together on Sunday evenings, and, altogether form a good congregation. We have partly translated and partly compiled, in Cingalese, Mr. Wesley's Abridgement of the morning and evening prayers of our excellent Liturgy. I believe it will be rendered a great blessing to the people, and especially to the school children.

In my last letter I had the pleasure to inform you of our having formed a class of Cingalese women. I have now the pleasure to send you an old class-paper. You will perceive with what regularity the people meet, and that we are introducing our discipline as prudently as we can. Praise the Lord, since the class began to meet we have had but little to do among them in the way of reproof or correction, but have been chiefly employed in "instruction in righteousness." Our souls are often edified and refreshed when we assemble. They are evidently in good earnest for the kingdom of heaven, and their general conduct is praiseworthy. About half of them were professed heathens when they first attended Cingalese preaching; several of whom have been baptized by me, and two or three, you perceive retain their heathen names, not having been yet baptized.

Some of the people tell us they used to be always kept poor when sickness happened in their family, by giving donations to astrologers, dancers, charmers, and persons of that description, who sadly impose on the ignorant. The manner in which their invocations are written before they are fastened on the body of the wearer, evidently proves the manufacturers to be a set of illiterate wretches.

We have also a small class composed of those who speak the Portuguese language; some account of which I hope to forward at a future day.

I need not enlarge respecting the mode in which we spend our time; as an accurate conception of this may be formed from what I have already stated. We have, regularly, preaching in English, Portuguese, and Cingalese, besides class-meetings, &c. We thankfully embrace such providential openings as the Lord of the harvest is pleased to set before us.—Though our sanguine wishes and earnest prayers have not been always answered in the manner we expected, yet in whatever way we turn our eyes, we see much to encourage us, much to humble us, much to make us thankful. "Hitherto hath the Lord helped us."

SOUTH AFRICA.

Mr. SHAW having been lately at Cape Town, waited upon his Excellency the Governor, who continued to express his approbation of Missionary efforts among the heathen, and gave liberty to Mr. Shaw to form a new settlement among the bastard Hottentots, about two days' journey from Kamies Berg, the present station. "On my arrival at the Kamies Berg," says Mr. Shaw, "I began to teach them the things pertaining to the kingdom of God, and to take means for the erection of a

house," &c. &c. The additional Missionary now about to proceed, will, upon his arrival, enable Mr. Shaw to pay a proper attention to this new station, from which the light of truth, and the blessings of civilization, may be communicated to another of the scattered tribes of that country.

WEST INDIES.

St. Vincent's.—The following extract of a letter from Mr. BELLAMY, dated Oct. 29, is a continuation of the statements in the letter, published in our last number, of the progress of the mission in that island, and the pleasing openings for the communication of religious instruction to the children of the negroes.

In my last I informed you of circumstances which led to an open door of juvenile negroe instruction. In this I am happy to say, that our little catechumens keep increasing in numbers.

Our congregation and society on Mr. Q.'s estate, is now greatly increasing, so that the chapel is too small. I asked Mr. Q. leave to enlarge it at one end. He said, "Certainly, I am glad there are so many who attend." The chapel is in a pleasant, but peculiar situation; on a fine green, level spot of ground, which has no other building on it; almost surrounded with a small, rapid, fresh-water river, without any bridge over it; and, on the other hand, a steep ascent up to Mr. Q.'s house. So that you must either come down the ascent by Mr. Q.'s house, or go through the river. It is pleasing to see on a Sunday morning, the negroes coming from different parts of the estate, and from others also, neatly dressed, with their stools on their heads, wading through the shallow river, and descending the heights to the chapel; and numbers of little children and young people coming to be catechized, &c. I held a love-feast, in which they spoke in a lively, short, and interesting manner. One black woman, expressing her views of the excellency and unchangeableness of religion in her esteem, said, "When me came to religion on dis island, it be good; religion be good now; no grow old, no grow worse; praise be to de Laud, and help me to hold it fast to de end, for Christ's sake." In this chapel, I have no doubt but many can date their spiritual birth; and it will be said in the last great day, that this and that man were born there. Though it has no doors, yet we are not afraid of its being robbed of valuable plate, splendid shrines, or costly decorations. No: it is a plain house, that stands open night and day, Sundays and week-days, free for every comer and goer to receive religious instruction. It resembles the free mercy of that eternal God for whose worship it was erected, open for all comers, at all times, who seek the Lord.

From the same, dated Nov. 2, 1818.

NEVER since I have had the honour of embarking, as a missionary, to this part of the western world, did I experience greater pleasure in the work of the ministry, than I do now. Notwithstanding that I have been called to pass through many painful exercises, such as a long and severe affliction myself, and the loss of an amiable and useful wife; together with sharp attacks at times from adverse powers, yet in the midst of all I am enabled to say, "None of those things move me" from duty. They only tend to brighten and sharpen my spiritual sword, and to call into exercise more fully the powers of my mind, and the Christain graces, to perfect that which is lacking in me, and to lead me up to the measure of the stature of a perfect man in Christ.

At one of our appointments on the leeward part of the island, we sometimes meet with a little opposition. One Sunday (being my appointment) I was informed, just before we entered the chapel, that a company of neighbouring gentlemen (whites) had combined together, to come and examine our proceedings, in our private meetings, and to put a check to the progress of Methodism there. However, in the course of the service, instead of a number, only two made their appearance, who behaved like gentlemen, and were very attentive; and, instead of molestation, one of the gentlemen brought near forty negroe children to be catechised; and I hope the other gentleman will follow his good example.

The gentleman was present while I catechised them, that he might know the doctrines we taught them, and the principles we infused in their minds. He expressed his satisfaction, and gave me an invitation to his house.

St. Bartholomew.—To the efforts made in so many of our West India stations to benefit the children of the colonies, by religious instruction, by establishing new, or

reviving neglected schools, we have to add the adoption of measures in St. Bartholomew, by Mr. White, for that purpose. His letter is dated September 28.

My new appointment came very unexpectedly. I sailed on the 16th. Our passage was rough and unpleasant, and we were exceedingly ill; but arrived in safety the next morning, and disembarked at six o'clock. The number in Society was 333. The people, generally, appeared to be in a good state of mind. The leaders are among the best I have yet met with. Their class and prayer meetings are very lively. They are very poor, and their contributions small. The society numbered 546 in February, 1814, when Mr. Talboys left it; but it has been decreasing ever since. The reason I have heard assigned for which, is, the declining trade of the island, obliging many of its inhabitants to remove to neighbouring places, especially to St. Thomas's, where such of them as were members of our society, are lost to us, as we have now no access to that island, the Danes, to whom it belongs, refusing to allow a Methodist Missionary to preach there. These removals still take place.

I soon found that the Lord was among the people, and that he gave me their hearts. I proposed, therefore, the recommencement of a Sunday school, which they had among them before, but which had been discontinued. They readily offered their assistance, and the work commenced on the 2d of last month, to the great joy of all our hearts. It goes on well: the first day we had 66 pupils and 11 teachers, and we have had an increase every Sunday. A month after, some of the teachers proposed the enlargement of the school, or rather of their exertions, and offered to teach three mornings every week, after the five o'clock service. I had thought of it myself, but doubted the success of the plan; but when we came to inquire for teachers and children, we found that most of both were both able and willing to attend. Accordingly, we now have them for an hour and a half every Monday, Wednesday, and Friday morning; beside two hours on Sunday forenoon, and two more in the afternoon. The number of pupils is risen to 154; and the zeal and diligence, the piety, affection, and faithfulness of the teachers present a very pleasing spectacle. I trust that when all the talents of all of them are brought more fully into operation, (for the whole business is as yet but in its small beginnings,) we shall have a powerful engine put in motion; and it may be hoped that great good will be done. I have seen such institutions rise and fall with an individual, or with impressions of a transitory kind; but this has many marks of an influence of a higher nature: the Lord really appears among them, and they seem to engage in all they do as for him; their motives appear to be of a sanctified kind. A commencement has also been made of an adult school. I am not without hopes of its success, though the prospect is not bright, and there are some difficulties in the way; because the people who have come forward seem to be in good earnest to learn, and they are all in society. There are 18 of them.

Our meetings are held as follow:—On Sunday morning, at five o'clock, several classes meet; at six, the adult school, which continues till half past seven; at eight the children's school assembles, and they continue till ten, when the public service commences by the reading of Mr. Wesley's Abridgment of the Church Prayers; the sermon follows: at twelve the children's school is resumed, which is finally dismissed at two. —At five the congregation returns to preaching; after which I generally meet the society, and that is succeeded by the meeting of classes.—On Monday and Wednesday mornings, at five o'clock, I give a short address without a text: these I endeavour to make as close and profitable as possible. On these occasions our assembly is generally large, and a good feeling always prevails. On Friday mornings I read the Litany: the practice did not originate with me; but I believe it proper to continue it, as it teaches our more ignorant people a form of sound words. On the other morning the leaders, in turns, hold prayer meetings, which are well and profitably attended. On Monday I visit the people. At five in the afternoon I meet the children to catechise, converse, and pray with them; but they are so numerous, I shall be obliged to divide them; and I intend to meet the boys on Monday, and the girls on Wednesday. I have desired the more serious, who wish to speak with me, to attend me separately after the others are dismissed. Some appear to be under Divine impressions. I have great satisfaction in the temper and conduct of many. I expect to see in many the preachers, and leaders, and stewards of a future day. The Lord multiply their number. On Monday evening I meet the leaders in class; an excellent practice I have from my predecessor, Mr. Whitworth. On Tuesday and Wednesday, from five till eight in the evenings, classes are met. On Thursday evening I preach; Friday meet the

leaders; and Saturday, the bands.—There is one trait in the character of this people, which is very pleasing: their frequent reference to the usefulness of their preachers, and the affectionate manner in which they speak of them. Mr. Turton, Mr. Talboys, (who was made eminently useful in a great revival of the work of God;) Mr. Whitworth, and Mr. Riley—all are mentioned. Mr. Gilgrass, who was here a fortnight, and Mr. Jackson, who staid six weeks, were both blessed to them. They still pray for them. I am frequently reminded of the attachment of the Philippians to St. Paul.

Barbadoes.—We are happy to state that this revived Mission promises success The congregations are large, and the decayed state of the old, and for some time forsaken, chapel, requires that a new one should be erected. A handsome subscription for that purpose has been commenced, headed by one sum of 100*l.* another of 40*l.* and several of 20*l.* and 10*l.*; which, though not all, as yet, equal to the expense, marks the sentiments of several of the most respectable class of society as to the necessity of missionary labours in an island where hitherto they have been in so small a degree successful.

NOVA SCOTIA.

Extract of a Letter from Mr. KNOWLAN *to the* COMMITTEE, *dated Shelburne, Sept.* 14, 1818.

By the gracious providence of God, my health has been so far restored, that I ventured to take a circuit this year, and delayed writing until I could ascertain whether I should be able to do its duties; and I praise God, that he has enabled me to go through the summer season with a good degree of comfort and satisfaction. The Lord supports my mind by his grace, and comforts me with his love; and I wish to set out afresh as a Christian and as a minister of the gospel. I feel more need than ever of a watchful praying spirit; and I think I feel unfeigned gratitude to God for having prolonged my life, restored my voice and health in a good degree, and opened to my view a prospect of further usefulness in his church. May all that is within me praise his holy name.

I have spent one quarter on this circuit, and can truly say we have had many refreshing seasons from the presence of the Lord. There appears to be a growth of grace in those who have already believed; and a few have been awakened to a sense of their danger while in sin and unbelief. I have held love-feasts both in town and country; and these were profitable seasons. At Barrington, the presence of God was most graciously manifested. It had been, and still continued to be, a time of great affliction, hardly a family escaping; and these afflictions appeared to have been sanctified. The hearts of many were filled with sorrow; but their sorrow was turned to joy.

The season, on this side of the peninsula, has been very unfavourable, and the crops of hay, grain, and vegetables, have generally failed; and in some places have been destroyed, with other property, by a devouring fire. So long a drought was never known in these parts, there having been hardly any rain for three months or more; and the soil being light and sandy, of course vegetation was greatly impeded. But as the judgments of the Lord often follow in rapid succession, so it has been in this instance, for, through the badness of the water, the continued drought, and other causes, dysenteries and typhus fever have prevailed, and with peculiar virulence and severity. But I feel thankful, that although I constantly attended the sick, praying with, and giving them advice, I escaped the contagion.

In addition to the above, the woods, by some means, took fire, which gradually increased, until it arrived at a most alarming height. At first it was confined to the back woods, but at length it approached the settlements, and filled the people with universal terror and consternation. I was at a place called Cape Niger at the time, and, from a commanding height, could see the country, inland, in one continued blaze, attended with a noise, like the roaring of the sea after a storm, for about twenty miles; the wind north-east, blowing hard. It suddenly changed to north-west, which brought the whole of that immense body of fire directly upon us. We spent that awful night in fearful apprehension, having every thing packed up ready to take to the boats, fearing there would be no safety on the land. The river preserved us from the impending danger; but I was afraid we should have been suffocated by the immense body of smoke. The next morning I rode to Barrington, accompanied by the Steward of the Shelburne circuit, to the quarterly

meeting: and we returned to Shelburne the following day, at the hazard of our lives; for we were both anxious for the safety of our families, fearing the town would be destroyed. My lungs were much injured by riding through the smoke and fire.

How the poor people, whose properties have been injured or destroyed, will support themselves through a long Nova Scotia winter, I really know not. Indeed, we have heard that the harvest in other parts of the province has been abundant, but where shall the distressed inhabitants of this shore, whose chief dependence for support is their own little crops, find money to purchase? Perhaps the legislature of the province will assist them.

Our friends, although in general poor, are very liberal, considering their means, and cheerfully contribute what they can spare to support the cause of God. But from the above-mentioned causes, they are really disabled at present from doing much towards my support, beside defraying the other expenses of the circuit, such as house-rent, fuel, hay and oats for the horse, &c. &c. so that I shall be under the necessity of drawing upon the General Treasurers for about 40*l.* to enable me to buy a little furniture for the use of the preacher, who is here wholly unprovided for, and to keep my family through the winter. I shall have to send to Halifax for nearly every thing wanted for the use of my family.

I have received the Secretary's letter, and feel grateful for its contents. I wish to live near to God, and to proclaim to all a present salvation. I also endeavour to attend to our whole plan of discipline.

NEWFOUNDLAND.

The following extracts from a letter of Mr. Ellis to the Committee, dated Trinity Bay, July 10, 1818, with extracts from his Journal, very strikingly shew the necessity of Missionary exertions in this island. The inhabitants, in many of the numerous coves and fishing stations, are in some instances entirely without the ministry, and in others are wholly indebted to some pious person who occasionally reads to them sermons and prayers. Nothing can reach their case but an itinerating ministry; and even that is rendered, by the nature of the country, difficult and hazardous.

My labours were never so contracted as they have been during the past year; not owing to want of willingness to extend them; but principally to the isolated situation in which I have been and am still placed. In the winter, or at least part of it, travelling by land is difficult, and sometimes dangerous; and by water it is for a length of time almost impracticable.

In the summer indeed I can visit almost every part of this extensive bay; but at this season the inhabitants are so necessarily engaged in catching and curing their fish, that they have no time to attend preaching, except on the Sabbath-day: and in some places many of them would not attend even then, as they frequently work at the fish on this day. But thank God this is not the case with *our* people in any part of this island.

During the fall months and in the winter, I visited a place about four miles from this by water, and about six by land. It is called English Harbour. The path is very bad; as part of it in the winter is over the salt water ice, which is sometimes covered with snow two and three feet deep, which makes the travelling very unpleasant, and not unfrequently dangerous. In this lonely place I think there are more than 200 inhabitants, mostly, if not all, Protestants; and I doubt not, but much good would be done, could they have preaching regularly. At present, and for four years past, there is a well-disposed man who reads prayers and a sermon in his own house, twice a-day, and has been the means of much good to the people. I preached here frequently in the winter with much enlargement of soul, while most of the people gladly received the word. Mr. Ivimey, the good man who officiates here, has three daughters in Bonavista, who are members of our society; two of them were brought to the knowledge of the truth during the winter I spent there, and have adorned the doctrine of God their Saviour ever since; as does also the other.

In English Harbour the prospects are pleasing at present. The inhabitants are friendly, and many of them love the word of God. I preached there last Lord's day, and joined ten in class; all of whom, I think, are seeking after God. During the winter I visited a place called Bonaventure, about eight miles from hence, and found the people kind and affectionate. Here they have a neat little church, in which a person reads on the Lord's day. I preached four times for them. I have no doubt had this friendly

people the word of God regularly preached to them, much good would be done.

In my last to the Committee, I mentioned my having paid a visit to a place called New Harbour, about 20 leagues from hence. Part of my journal during this excursion is as follows.

New Harbour, Sept. 27, 1817. Last night we left Trinity in a boat belonging to Mr. Garboard, and after a pleasant passage of nineteen hours, arrived here in safety. We were met in the harbour by Mr. Newhook, in his pleasure boat, and conducted to his house, where we were hospitably entertained. In 1815 the inhabitants built a neat little church: it is forty-two feet long, and twenty-four wide. Mr. Wilson reads prayers here, when able, once on the Lord's day, and has been the means of good to many of the people.

28. This day I went, in company with Mr. Newhook, to DildoCove, about three miles from New Harbour, where I was kindly received by Mr. and Mrs. More. Mrs. M. was brought to the knowledge of God in Conception Bay, and she still walks in his pleasant ways. She was rejoiced to have an opportunity of once more hearing the word of God.

29. This morning I preached in the church. All were deeply attentive while I enlarged on the goodness of God to all them that seek him in truth. In a new place I never, except once, saw the concern so general. I did not see one inattentive hearer in all the congregation.

30. This evening I preached, at Mr. W. Sigdon's, to a little company, from John xvii. 15, and all attended to the things which were spoken with seriousness.

Oct. 7. This evening I preached at Mr. More's, Dildo, from 1 Tim. iv. 8. I felt much of the presence of God in my own soul, and nearly all the people were bathed in tears during the service. When the service was concluded, none appeared to be willing to go away; and, as the rain was falling in torrents, I told them to begin to sing, which they did till ten o'clock, when we commended each other to the protection of God, and parted We had a wet walk through the woods to New Harbour; but, as the Marquis de Renty said, "they ride easy whom the grace of God carries," so we got on in safety and comfort, and made the woods resound with the praises of our heavenly King. One woman, who had her child to carry in her arms all the way, said, she would not grudge to endure the same fatigue every night if she could hear the word of God.

2d. I preached at Mr. H.'s, New Harbour, in the evening, from 1 Sam. xii. 23, 24. Many felt it good to be there, as the good Master was present to comfort their souls. After sermon we joined in singing psalms and hymns, and then committed each other to the grace of God.

3d. I preached this evening in Dildo again, from Luke xii. 20. We had a large company, as there were a number of boats here from several parts of the island, looking for mackerel. When I took leave of them, many said, "Oh! Sir, come and see us again." But, as the winter was setting in, I could not promise.

On Friday I left New Harbour; and, as we had plenty of wind, we got to Trinity about four in the afternoon. Thanks be to God for all his goodness to the least of his servants. In this place many things concur to hinder the work of God having free course; and, perhaps, none more than sabbath-breaking, as you know this sin strikes deep at the root of both religion and morality. Nor is it strange that this sin abounds here, as there is no service at the church on the morning of the Lord's day. But if the doors of the house of God are shut, those of the stores and shops are not; so that the morning of this holy day is spent by many in buying and selling, and by others in sauntering about from place to place. And such is the force of habit, especially of bad habit, that though I have very large congregations in the evening, but few attend in the morning, let the weather be never so fine: yet, notwithstanding this and many other impediments which were in the way, I can say, that some good has been done here. The congregations are increasing in numbers and seriousness; and most of the inhabitants see and acknowledge that we wish to do them good. So that I think, in some tolerable degree, the ground is prepared for the seed of the kingdom; and I hope and believe the period is not distant when many will return to Zion with joy, bringing their sheaves with them.

Shortly after I came to this place I instituted a Sunday school, the first that was ever formed here; and the good which has been done, not only to the children, but to many of their parents also, is notorious. We have 71 children, who attend regularly: the progress which they have made in learning proves both the strength of their minds and their ardent thirst after knowledge, as well as their unwearied diligence in the attain-

ment thereof. And I assure you it affords me much pleasure to see how emulous they are to excel. I think there are twenty or thirty of them that now read in the New Testament, and who commit parts of it to their memory, which they repeat to their teachers on the Sunday morning—who did not know how to join two letters together when the school began. And I doubt not it would have afforded you much satisfaction, could you have seen them wading through the snow, in the depth of winter, in order to get to school, when at the same time the frost is most intense. Add to this, they are kept from profaning the Lord's day by attending the school, which was the practice of too many of them before it began. Besides, I hope that the many useful lessons which they receive from the teachers and myself will do them good, and that the fruits of them may be seen after many days. The parents also of many of them have reaped advantage from hearing their children read the sacred word of God. I am greatly assisted in this labour of love to the children by two respectable planters in this harbour, namely, Mr. J. Creker and Mr. W. Boyden, and by several young women, daughters of some of the most respectable inhabitants; and to George Skelton, Esq. Surgeon and Surrogate, I am under peculiar obligations, not only for his helping me in the school, but also for his kindness in giving me the use of the Court House, a commodious place, to keep the school, and to preach in whenever I think it convenient, and in assisting me in the erection of our chapel, as well as in forwarding, in every other respect, the great work in which I am engaged. I find the inhabitants friendly, in general; and most of them who could afford it, willingly contributed their mite to assist us in building our house. The frame of the house is up and paid for; but as I am determined not to get in debt for building, I have thought it best to stand still till the fall, as this is the usual time for making collections in this island, and then attempt to get a little to assist us in going on with it.

BAPTIST MISSION IN INDIA.

From the last Number of the Baptist Periodical Accounts, just published, we have great pleasure in making the following extracts, which, both as they contain very just general views of Missionary enterprizes and hopes, and state encouraging facts as to the important and increasingly successful operations of the Baptist Mission in India, will give great pleasure to all who wait "*for the kingdom of God.*" The extracts are taken from a Review of the Mission, dated December, 1817, by Doctors Carey and Marshman, and Mr. Ward.

"Relative to the work of conversion in India, perhaps all our expectations have been far wide of the mark. We have been so accustomed to fix our eyes on a Pentecost, as to account every thing short of it nothing. But have we reasoned wisely concerning this? Have we at all taken Scripture for our guide herein? We do not deny that God is able to take a man, completely ignorant of every principle of religion, both natural and revealed, and at once create him anew in Christ Jesus. But is this his general method in converting any people or nation? Does his infinite wisdom deem no preparation necessary? Did none precede even the day of Pentecost itself? A little reflection on this, the brightest display of the power of converting grace ever known, may be highly profitable to us, as it may teach us to exercise faith according to knowledge—a matter of high importance in the work of Missions; for, although the desire, when it cometh, is a tree of life, it is no less a fact, that hope deferred maketh the heart sick. And, if we have suffered our expectation to rise beyond the highest ratio warranted even by a due consideration of apostolic times, we cannot complain that God or his holy word have deceived us: we have rather deceived ourselves, by not duly weighing that which his word has revealed.

"This view of the subject, if it be just, will prepare the mind for this brief review of the Mission. It is not intended for a review of conversions, of churches established, of days of Pentecost witnessed: it is, rather, a review of feeble and imperfect efforts to spread light amidst the thickest darkness; to erect the standard of the cross where Christ has been scarcely named; to contend with the spiritual rulers of the darkness of this world, and with the desperate wickedness of the human heart, strengthened as it is by prejudices which have stood the shock of ages, and survived the revolutions of empire. It will show the manner in which the Lord is gradually opening the way for the diffusion of light throughout India, by the three grand methods he is pleased to employ: *Mission Stations*, as furnishing the means for putting things in motion; *the Scriptures*, by the circulation of which light is dif-

fused; and *Schools*, as enabling men to receive the light conveyed by the Sacred Scriptures.

"At Serampore, the seat of so many years' labour, we are furnished with strong proofs of the truth of what has been already advanced on the necessity of that previous illumination, that general diffusion of knowledge, which, pervading the whole country, shall dispel its gross delusions, and free the mind from those fetters which even yet hold back the natives around from approaching sufficiently near the Gospel to discern what it really contains. Till that period, the work of a Missionary will differ exceedingly from that of a Minister of the Gospel in a Christian country. There, the authenticity, the divinity, the supreme importance of the Gospel being universally allowed, the business of the preacher is with the heart of each individual; and the inquiries stirred up by conscience are, 'Am I truly converted to God? Do I really believe on the Lord Jesus, or am I deceiving myself with the form of true religion, while my heart is a stranger to its power?' Here, the inquiry is, if a death-like torpidity suffer any to arise, 'Is Christianity worthy of attention? Is there any truth in it? Is it not a sin even to inquire into its nature and design? Will not my merely listening to it endanger the loss of cast, and all that is dear in life?' Till a favourable answer to these questions shall be generally impressed on the public mind throughout the country, a knowledge of human nature, and of the manner in which God has hitherto prepared men for the reception of the gospel, forbids our expecting that general attention thereto which is found in Christian countries. But are we hence to conclude, that, till this period arrive, there is nothing to be done? How then is that light to be diffused throughout the whole country, which may hasten this happy period? Our business is to form a right judgment of the work to be done, that we may not suffer our minds to sink because we do not see the full corn in the ear before the seed be sown, or even the ground completely prepared for its reception. To these reflections our labour at Serampore naturally leads us—a result which we have no reason to think would have been materially different, had we confined our whole attention to this spot, instead of attempting, as far as we have been able, to send the light of the Gospel throughout India. Those glorious effects of the Divine word, which we have already witnessed, however, have been such as to convince us fully, that a time will come when the natives of India will receive the Gospel as really and as effectually as it is now received by the inhabitants of Britain; and we feel no less certain, that the Lord will hasten this in *his* time, and that our business is diligently to do the work now required, and daily to wait before him in cheerful hope.

"In sixteen of the languages of India are the holy Scriptures brought into circulation, in a greater or less degree: in some of them, merely the Gospels are proclaiming the Redeemer's name; while in others, the whole book of revelation is laid open to view. These versions, if the reader examine the situation of Hindoost-'han, will be found to include nearly all those countries which are most populous. Of the two hundred millions which, we are ready to think, Eastern Asia, exclusive of China, contains, (as we are convinced it has been hitherto greatly underrated,) these versions will be found to include the languages of the greater part.

"The number of persons baptized, on a profession of faith, in these three years, including the brethren in the various regiments, somewhat exceeds 400. Of the exact number we cannot be perfectly certain; but it appears to be somewhere between 410 and 440. These, added to the number baptized previously, 756, will bring the whole number baptized, of all nations, in these 17 years, to nearly 1200; a number for which we cannot be sufficiently thankful, when we consider their value in India, and their situation as scattered over so great an extent of country. They comprise fourteen or fifteen different nations, including those from the various nations of Europe brought to the knowledge of the truth in India. Nor do they appear to be thus selected without the excercise of the Divine wisdom. Their being of different nations seems far more likely to advance the cause in this country, than as though they had been all Europeans, or all natives of India. The Lord is wise in all his ways.

"Relative to the number of churches these form, it is scarcely proper to inquire: small as many of them are, even to term them churches would almost mislead the reader; they are rather little groups, which may either sink to nothing, or become flourishing societies, as the Divine blessing shall be withheld, or poured forth. Yet of these, the promise of future good, in which the Gospel is really made known, though with much imperfection, and its ordinances administered, if we include our brethren in the field, there are now, in India and the isles, scarcely less than thirty."

FORMATION OF SOCIETIES.

Having witnessed in London, and other places, the excellent effects of the association of young persons to obtain contributions for carrying on the work of God abroad, we have great pleasure in announcing the formation of the PENZANCE *Juvenile Society* in August last. By the activity, the leisure, and we may add, the *influence* of young persons of both sexes, who will always find many persous to encourage them in such a work, considerable sums may be raised, without at all interfering with the subscribers, obtained by the collectors of the Auxiliary and Branch Societies, which, we are very glad to find, is very properly guarded against by one of the resolutions adopted at the formation of the Society of our Juvenile Penzance Missionary friends. The example of this Society will, we hope, be followed in many other parts of the county of Cornwall, where there are so many thousands who love Jesus Christ, and the cause he died to establish among all nations;—and many hundreds, both of young persons who feel that they owe much to their Lord, and of parents and friends, who will be willing, nay, even anxious, to engage the hearts of their sons and daughters in a benevolent regard for their fellow-creatures, and early exertions and interests in the work of the Redeemer. We advise the committees of the Penzance Juvenile Society to transmit the rules of their institution to all their juvenile friends in the country.

The following is the preamble to the resolutions of the first meeting.

"This institution originated with some pious young men, who, having seen an accouut of a Juvenile Missionary Society in Guernsey, conceived the idea of forming a similar Society in this town. They accordingly communicated their design to several respectable friends, who encouraged them to proceed, and to give a general invitation to all well disposed young persons to join them in this benevolent undertaking. A public meeting was therefore convened at the Methodist chapel onMonday evening, August 10th, when the under-mentioned resolutions were unanimously adopted."

An *Auxiliary Society* for the CARLISLE DISTRICT has been formed. The public meeting for this purpose was held in the New Chapel, Fisher-Street, Carlisle; and was numerously attended. The first fruits of this Society have been remitted to the Treasurer, and we trust they are indicative of large, future, and permanent exertions.

We have great pleasure in announcing the formation of another Missionary Society in the WEST INDIES. Mr. White brought the claims of Missions upon the benevolence of Christians, before the public of the island of St. Bartholomew, on the 7th of September, obtaining the willing aid of about 24 Collectors, who immediately commenced their exertions, and in a short time brought in donations to the amount of 42*l.* 15*s.* sterling.

The Committee thankfully acknowledge the receipt of a fine folio Dutch Bible, from Mr. W. Baynes; a gold seal; seven copies of "The Youth's Theological Dictionary," from Mr. Dowson; a parcel containing presents for the scholars of the Mission Schools; two casks of Sheffield goods, for the Mission at New South Wales; and two packages for Mr. Shaw, South Africa, from Mr. Elsworth.

Contributions to the Missionary Fund, received by the General Treasurers since the Account published last Month.

	£.	s.	d.
In a Letter bearing the Leeds post-mark, "Two Mites for the Mission Fund" - - -	100	0	0
Mr. Hunt, for the Birmingham dist.	100	0	0
Joseph Butterworth, Esq. London	21	0	0
W. Morgan, Esq. for First Welsh district - -	20	0	0
Dr. Adam Clarke - - -	5	5	0
Benj. Sadler, Esq. for Leeds dist.	254	5	11
Mr. May, for Plymouth-Dock circuit	28	0	0
Ditto, Plymouth - -	8	0	0
Mr. Lee, for Carlisle circuit	10	0	0
T. Thompson, Esq. for Hull district	130	0	0
Salisbury Branch Society	20	0	0
The Female Missionary Association in the City of Durham, by Mrs. F. Ward - - -	30	0	0
Received from Broseley -	4	0	0
Mr. Allen, for Macclesfield District	20	0	0
Rev. J. Waterhouse, Reading	10	0	0
J. Ashworth, Esq. for Halifax dist.	127	3	9
Thos. Ho.y, Esq. for Sheffield dist.	65	0	0
C. Wawn, Esq. for Newcastle dist.	99	0	0
Cash for Trinkets sold	0	5	0
Mr. William Young, Woolwich	1	1	0
The Rev. G. P. by Mr. Norman, 14, Marshall-street, Golden-square	1	1	0

POETRY.

THE OBITUARY,

A Poem.

Or, Lines inscribed to the Memory of those faithful and useful Preachers in the Methodist Connexion, who departed this life during the last twelve months.

BY JOSHUA MARSDEN.

Darlington, Sept. 1818.

WARRIORS of the cross adieu,
Now your laurels gaily bloom;
May I live and die like you,
Praying till I reach the tomb!

Fighting by his Captain's side,
Rising as he nobly fell,
Every soldier bravely died,
Shouting, "I have vanquish'd hell!"

Many brilliant stars are set,
But the sun's immortal light
Shines with living lustre yet,
Brighter, and for ever bright.

Tho' upon your quiet sleep
Death hath set his awful seal;
Many eyes for you shall weep,
Many hearts for you shall feel.

Many pens your worth recite;
Many tongues your loss deplore;
One lone muse bestows a mite,
Griev'd that she can do no more.

Zion hear a tale of woe,
Faithful *Bramwell* sleeps in dust;
Let thy tears for ever flow,
O'er the memory of the just.

His was sure a life of faith,
Love and prayer united ran,
(Sweetest flowers!) and form'd a wreath
To adorn the holy man.

Patient "in his lot he stood,"
Till the sky-writ summons came;
Then he sprang across the flood,
Rapid as electric flame.

Story, too, his course hath run,
(He was one of other days;)
Setting like a summer's sun,
All serene his parting rays.

Zion, hear the solemn sound,
Brackenbury's cross'd the flood;
Sit in sables on the ground,
Mourn the *generous, wise*, and *good*.

Travelling thro' our vale of strife,
With the weight of years opprest,
Bardsley slipt away to life,
In the sinless realms of rest.

Jesus welcomes with a smile,
Owns his aged servant dear;
Fifty years of holy toil,
Crowns with heaven's *eternal year*.

Patient herald of the cross,
Parkins meekly smil'd in pain;
O how great the church's loss!
Greater still our brother's gain!

When such lustres disappear,
"Stars in the Redeemer's hand;"
How shall "Zion's pilgrims" steer,
Safely to the promis'd land?

"Zion's pilgrims" they shall steer,
Tho' the night were ne'er so dark;
Christ the pilot still is here,
He protects the little bark.

Let us not in talents trust,
Wisdom no man can devise;
Hare had gifts, but ah! in dust,
Cold and silent, now he lies!

Free from all *polemic strife*,
"Where the living waters roll;"
Now he drinks immortal life,
Error cannot pain his soul.

Seraphs chaunt the solemn lay,
Pious *Vasey* is no more;
Bright and *brief* his modest ray,
Open wide the pearly door.

"Godly men are failing fast,"
Useful *Needham* prostrate lies;
Like a ruin 'neath the blast;
"Help, O Lord!" arise, arise!

Some in *climes* beyond the main,
Perish'd in the prime of years;
But their memories remain
Water'd by the *negro's tears*.

They have purchas'd early graves,
'Neath a vigour-wasting sky;
But their zeal for *injur'd slaves*,
God hath register'd on high.

Oft the toil degraded slave,
Shall each Sabbath sit and weep;
By the willow-crowned grave
Where "*good Buckra massa*" sleep.

Near the sweet banana grove,
Where their *holy ashes* lie;
Future Missionaries shall rove,
Eye the spot, and heave a sigh.

Warriors of the cross, adieu!
Now your laurels gaily bloom;
May I live and die like you,
Praying till I reach the tomb.

Not where tempests scour the main,
Not where "garments roll in blood"
You the wreaths of glory gain,
But in *meekly doing good*.

"Daughters of Zion," weep,
Their holy path pursue,
Tho' now in death they silent sleep,
They often wept for you.

To heaven's pearly gate,
"They turn the battle's rage;"
And patient the last conflict wait,
Before they quit the stage.

Now all the strife is past,
The final battle won,
And they have victory gain'd at last,
Through *God's Eternal* Son.

Not one but died in peace,
And witness'd when he died,
The triumphs of redeeming grace,
Through Jesus crucified.

I see them burst the clod,
In *fiery conflict* sharp,
I see them reach the throne of God,
And seize the golden harp.

No pencil can define,
No poet's fancy trace,
The extacies of bliss divine
Which beam on ev'ry face.

I hear the golden lyres,
I see the city walls;
But ah, my muse already tires
And, lo! the curtain falls!

Printed by T. CORDEUX, 14, City-Road, London.

Blood sc.

M.r Wm.s Worth.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR MARCH, 1819.

BIOGRAPHY.

MEMOIRS OF THE LATE MR. JOHN LEIFCHILD.

(Concluded from page 88.)

On the evening of the Wednesday he found himself considerably worse. The death-like cough was now heard to escape him. "O," said he, as he was stepping into bed, "this is the worst night of all!" It was, indeed, a night of great restlessness to him, and difficulty of breathing. Early on the ensuing morning, his wife, and his other children, who were consoling themselves with the hope that he might be recovering, were sent for, to witness his end. He revived a little as the morning approached. Glad to see the light, and to cast his eyes from the chamber, to the fields, still green, he exclaimed: "Never did poor benighted traveller long for the morning more than I have done." He was unable, however, to leave his bed. It was the only day he was confined to it. He was told, on awaking, that his wife and children were sent for. "Ah," said he, "how will they be alarmed!" He then joined in prayer, and appeared deeply to feel the importance of the petitions that were offered. On being asked, if his mind was calm, he said, "O, yes; I can do nothing, but cast my soul on the *faithfulness* of God. I wish I had joy; but I look to his mercy, his love, to the merits of Christ. But I want my children to be animated, and to know that I am going to glory."

He expressed his acknowledgment of the benefit he had derived from the perusal of "Practical Piety, by Mrs. Hannah More;" and particularly requested, that the volumes he had borrowed on this subject might be returned.

The following were sentences that fell from him at intervals, in the course of the morning: "I have *done* the will of God, and I must now *suffer* it: but oh, it is harder to suffer than to do." "I rest on the *truth* and the *faithfulness* of God." "He

has made with me an everlasting covenant: on this I rely." "What a glorious thing for the soul to escape from the body! I trust I shall see God!" "I can say to all my children—Follow me, as I followed Christ." "I wish I had attended to this complaint sooner; but there must be something to bring us to an end. I have been too careless of myself. But, 'thy will be done.'" "I am glad I came hither. Where could I have been so comfortable? O Lord, wash me! Make me fit to see thee! Make me meet for thy glory?" "Though I tell you, I have not that rapturous joy I wished for, yet I have *confidence* in God. He must save me. Christ came into the world to save those who trust in him." These words were brought to his recollection—

> "No guilty doubt, no anxious gloom,
> Shall damp whom Jesu's presence cheers."

He seemed to feel them as appropriate to his case, and remarked, "I have not done the work of God deceitfully; I have finished the work thou gavest me to do. The truth of God—I am fixed upon that rock."

After some further expressions of confidence, he seemed to check himself, and said to the son who was attending him, "I hope I speak with humility, child?" He was answered, "O fear not to trust in God! You cannot speak with too much confidence of his goodness." "No," he rejoined; "but I attribute nothing to myself, I ascribe all to his grace and mercy." These words abruptly escaped him, as if musing on his state, "Oh, if I had it all to do now!"

His wife and children arrived about this time; and, upon hearing of it, his countenance was lighted up with joy. He called them all, excepting his younger son, who, residing at a greater distance, was not yet arrived, to come round his bed; and, raising himself up, like dying Jacob, to whom he alluded, he first addressed himself to his aged and beloved partner, saying, "We have lived together many years—God Almighty be your portion—serve him fully—and may all the blessings of redemption, in Christ Jesus, be your's! Amen." He then, in a similar manner, gave his blessing to his eldest daughter, charging her to fear God. Over his son, who sustained the office of the ministry, he uttered the most affectionate wishes; praying, that, as he had already been made useful, he might still become abundantly more so. In the same way he continued speaking to his other children, including his son's wife, whose attention he particularly acknowledged, begging of God to reward her for it. He then requested prayer to be offered up for all. As far as grief would allow of it, his own words, which he had used in blessing his children, were presented to God in the strains of supplication, and evidently received the warm concurrence of his heart.

He had already made some disposition of his effects. To his wife he gave his little property. To one of his daughters he bequeathed his religious books; to another he presented an interesting volume, which had recently been purchased for him. To the child of his younger son he left a tribute of his affection; and then, as having relieved himself of a burden, he fell into a gentle slumber. Upon the arrival of his last-born son, he gathered himself up, with renewed energy, gave him his blessing, reminded him that nothing but experimental religion would make all things go on well; and, putting two volumes in his hand, which he had previously requested to be given him, upon the subject of private and family prayer, he intreated him to peruse them closely. He received assurances from his children of compliance with all his requests; with which he seemed perfectly satisfied. He now begged to be left a little. His thoughts, which had been called down to earth, seemed to long to regain their elevation. His tranquillity, indeed, was not much disturbed, even by these exercises; but no sooner were they over, than every little agitation they had occasioned him subsided.

It was now four o'clock on the Thursday afternoon, and he composed himself to sleep as though he had lain himself down, upon some common occasion, to be refreshed by a short and easy slumber; or, rather, it was like the sleep which a weary traveller would take when near his home, to recruit himself for the remainder of his journey. His unvarying testimony, through the whole of this day, as well as the two former days, was, that he relied upon the *faithfulness* of God. He had repeated, with great emphasis, those words of Scripture, as applicable to himself, "I will never leave thee, I will never forsake thee:" adding—"never, no, *never*." He had comforted himself with repeating that appropriate promise, "When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee." "What! said he, on one occasion, "can He who has done so much for me, and been with me so long, suffer me to perish?" He added, and his eyes beamed with animation as he spake,

"On this my steadfast soul relies,
Father, thy mercy never dies."

Again he was heard to say, as if remonstrating with those who could doubt of the mercy of God, "For what did he send his Son into the world? What is the design of the Gospel? 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, might not perish, but have everlasting life;' and, 'God sent not his Son into the world, to condemn the world, but that the world, through him, might be

saved.' O, fear not!" Thus he continued, supporting himself and others; and his supplies did not fail:

"His God sustained him in the final hour;
His final hour brought glory to his God."

The twenty-seventh Psalm (his favourite Psalm) was now read to him, which greatly delighted him. He said, "I can make it all my own." He repeated, as if addressed to himself, "I will make all thy bed in thy sickness." From this time, how did he long to be gone! He inquired of his son, clearly with a desire of being answered in the affirmative, if he thought his end was approaching. A determinate reply could not be given. The apothecary found his disorder so much removed, that he spake to him in a manner calculated to excite an expectation of recovery. But, though the disease was gone, its effect upon the frame was irretrievable. The storm had spent itself, but the scene of its operations exhibited a melancholy proof of its destructive power. His extremities were becoming cold, and the restlessness of dissolving nature was apparent. A friend of his son expressed a desire to see him. He said to him, "Do you now find happiness in religion? What should I do without it? Be not offended with my plainness: press after religion in its heights and depths." To another, who, after a short interval, called upon him, he addressed a most affectionate warning; "Fear God," said he, "and then it will be well with you. Accustom your children to go to some place of worship on the sabbath-day." Upon being assured that nothing should prevent them from following their own inclination that way, "O," said he, "this is not enough—*encourage* them—set them a good example." The person whom he addressed, observing, "You are going to a happy place," he hastily interrupted him, saying, "And why should not you? Your's has been a thorny path, but it is not too late." He was too much exhausted to proceed, and again requested to be left. After a short slumber, he desired those two hymns of Mr. Wesley's to be read to him, which begin, each, with the following lines:

"Peace, doubting heart, my God's I am;"

and,

"Come on, my partners in distress."

He could, however, bear only part of the former, much as it seemed to delight him. From this time, as the night advanced, he became exceedingly restless. It was now that he apprehended his patience would fail. "Pray," said he, "for *ease*." This was done with earnestness, several of his family kneeling round him. Surely, that prayer was heard! Even before it closed, his agitations had, in a great measure, ceased, and they were never renewed. It was said to him, "Hold out faith and patience a little longer." "O," he replied, "but it is hard work!"

A little afterwards he said, "Is not the Lord long? How is my pulse?" "Fainter," it was answered. "O, that," said he, "is good news! 'Why are thy chariot-wheels so long in coming?' 'Come, Lord Jesus! O, come quickly!'" He said, he had not that *rapture* which he had often wished he might have on his death-bed, but yet he could *lean his soul on the faithfulness of God*. It was observed to him, that the frame of the mind might considerably depend on the nature of the disease; that, as a fever, from which he was remarkably free, might contribute to raise the spirits, so, mere decay would naturally sink them; that the end of the upright was said, in the Scripture, to be *peace*, not *rapture*; that the resignation to the will of God, and the calm confidence of the soul in him, were, at least, as satisfactory evidences of divine grace, as ecstacy. With all this he acquiesced, but observed, that he wanted rapture, not only to give effect to his dying testimony, but to animate his children. He acknowledged, however, that the tempter had not been permitted to come near him, and that he had not suffered a moment's uneasiness of mind during the whole of his illness, if he might except what arose from the soporific medicines he had taken.

Upon his alluding to some remarkably happy seasons which he had enjoyed in the service of God, and some extraordinary exertions which he had made for his cause, it was observed to him, that still all his dependence must be on the righteousness of Christ, he said, with great eagerness, "O, my dear, I mention not these things on my own account, but for his glory—his glory!—O, yes, it is for Christ's sake alone that I can be saved—

"I the chief of sinners am,
But Jesus died for me."

He asked what time it was; and, being told ten o'clock, he said, "What, no more! O, how slow!" He still seemed to imagine, that he must suffer much more before he could die. That verse was now repeated to him—

"Who suffer with our Master here,
We shall before his face appear,
And by his side sit down:
To patient faith the prize is sure,
And all, who, to the end, endure
The cross, shall wear the crown."

Some hesitation was made in repeating the second line, which he instantly removed by suggesting the forgotten words—"his face." The words of the Saviour were repeated to him, "Into thy hands I commend my spirit." "O," said he, "I always intended those should be my dying words;" and, raising himself up in the bed for the last time, with out-stretched hands, and eyes turned towards heaven, he pronounced the above passage in the most distinct and pathetic manner. He was now wearied

out with longing to be gone. How truly might those words of Solomon be applied to him, "Hope deferred, maketh the heart sick." His spirit stood, as it were, on the verge of eternity, waiting for the summons to enter. The following lines were exactly expressive of his feelings—

"Never weather-beaten sail,
More fully bent to shore;
Never tired pilgrim's limb,
Affected slumber more,
Than my weary spirit longs
To fly to my Redeemer's breast;
O, come quickly, dearest Lord,
And take me home to rest."

He was frequently reminded of the joys of heaven. The martyr's address to his companion in the flames was mentioned, "Cheer up, my brother, one moment of glory will make amends for all;" he said, in a low voice, "O, yes, one moment!" His son repeated—

"How do the blest behold the face
Of Him that sits on high!
With what rapture do they gaze,
And sing triumphantly!
There's no sin nor sorrow in
The glorious regions of the bless'd;
What admiring, and aspiring, still desiring,
O, how do I long to be at rest."

"That," said he, "is a sweet hymn, and *I can make it my own.*"

He now requested that prayer might be made for his speedy departure. Hard request to those who were so unwilling to part with him! Yet, why should they have wished his continuance here? All his desires had been gratified: all his work was done. He had said of some little circumstance, that he had mentioned just before, "That is the last thing I ever wanted to speak about." The bitterness of death was past. He had gone through a great part of the valley, and was even at the gates of heaven; who could wish him to return, or to be kept waiting there? His request, therefore, that his release might be petitioned for, with submission to the Divine will, was complied with. The petition rose, and the answer was at hand. That line of Pope's was quoted to him, and seemed exactly to express his state of feeling—

"Tell me, my soul, can this be death."

Indeed, few of the usual symptoms of death had occurred. There was none of its cold dew upon his brow; there was no convulsion of the frame. The work, however, of the king of terrors was going on silently, but not the less rapidly and effectually. One of his children asked, "Do you know me?" He seemed surprised at the question, and said, "To be sure." Shortly after, he began to breathe harder. He beckoned to

his ear, the son who was feeling his rapidly declining pulse, and said, "I am dying; O, hasten, hasten!" The other son he grasped with his hand. His eyes were now turned upward, as if fixed on heaven; and, every succeeding breath becoming still more gentle, his spirit quietly withdrew to another world, at sixteen minutes past one, on Friday morning, Dec. 13, 1816. At that moment his dying charge was fulfilled, "When the conflict is over, kneel down, and give thanks to God." So soft, so sweetly impressive, was the scene, that it seemed as if angels witnessed the solemnity, and covered the suppliants with their wings.

Thus fell, in the seventy-first year of his age, one, whom to know, was to love; and who has left a testimony to his worth in the bosoms of all those who were intimately acquainted with him, that no time or change can ever obliterate.

The following extracts, taken from the letters of some who were intimately acquainted with the deceased, from the beginning of his course, will give an idea of the general estimation in which he was held.

At a village near to St. Alban's, and distant about seven miles from his own habitation, to which reference is made in the first of these letters, he was the instrument of forming a Sunday-School, (an object upon which his heart was always most anxiously fixed,) and of producing a concern among the inhabitants of it, upon the subject of religion, which will long endear his memory to the spot. To this place, his services, on the Sabbath, were gratuitously devoted for a period of six years; and in walking to and from it, he travelled upwards of three thousand miles. The recollection of these walks cheered him in his last hours.

"Dear Sir, *St. Alban's, Dec.* 1816.

"I am thankful at having an opportunity of stating what I have known of your deceased parent for more than twenty years. The love of the Divine Being, which was the stimulating principle of his labours in the ministry, seemed to burn continually in his breast. The salvation of lost mankind was the subject that seemed to occupy all his thoughts, and was even the prevailing topic of his conversation. Frequently have I heard him speak to this effect—'O that I could prevail upon all the world to become acquainted with Jesus! Had I property to the amount of many thousands of pounds, it should all be devoted to the erection of places of worship, and the purchase of religious books, to be given away for the instruction of mankind.' Whatever would most advance the glory of God, he was sure to delight in. As a preacher, he gave abundant evidence of his love to immortal souls; and that, at all times. I never once heard him preach, without perceiving this. It was not his to

speak with indifference or languor on the great subjects of the Christian ministry. On the contrary, he seemed as if he thought he could never say enough to induce men to seek the salvation of their souls. As he advanced in years, he became even more than ever spiritual; and, for the last few years, his discourses to me, and many others, have been rendered eminently useful. Nothing pierced him with greater pain, than a dread of disappointing the people; and though he has laboured here more than twenty years, I do not remember him, on one single occasion, to have neglected his appointment. It was his lot to receive, in some instances, evil for good—envy might dictate what love failed to inspire—but he continued to repay evil with good to the very last. His labours were, however, most extensively appreciated. At this place, and at many surrounding villages, there were those who would have made any sacrifice for his comfort, so dearly did they love him, so much had they been benefitted by him; and now that he is gone, their tears testify how unwilling they were to lose him, and how great they account the loss. With respect to the neighbouring village, which was the principal scene of his services, I have heard him frequently say, that he was obliged, at first, through the ignorance of the people, to use the most earnest entreaty with the parents to send their children to the school. For these children he felt, as though they were his own. Often, as he has repeatedly mentioned to me, did he beg at gentlemen's houses and boarding-schools, for left-off apparel, for these children; and, by this means, clothed many of them decently from head to foot. The vicar of one of our parishes, hearing of his benevolent labours, solicited interviews with him, and gave the most marked testimony of his approbation. He still contributes to the support of that school. The last time I saw your dear parent, was at the commencement of his recent affliction. He said to me, then, with great emphasis, 'I think my work is nearly done; I have, therefore, rigorously examined what has been the moving principle of all my labours; and, I can say, the prevailing motive has been the love of God, and compassion for immortal souls.'"

Another friend, from a village near St. Alban's, writes thus:

"O, my dear Sir, I have lost a spiritual guide—a friend—a father. I look back on the past twenty years, and recal to mind, with mingled emotions of gratitude and sorrow, the many admonitions and animating exhortations I received from his faithful lips. To many he was useful, but particularly to myself. Long will he live in their affections, but never die in mine. Oh, how do the many consolatory letters, which, for years past, I have received from him, prove how deeply he interested himself in my welfare. All breathe the same spirit, all point to the same grand source of consolation, Jesus Christ, and him crucified. When

wading through the deep waters of affliction, the perusal of these letters has afforded me the greatest support and comfort; nor would I part with them for the world. How often has his entrance into my abode chased away the darkness and sorrow from my mind. He was always the same; always cheerful, always lively, always pious. Forgive me, if I say—A great man is fallen in Israel. A funeral sermon will be preached for him here, as I understand there will be in several other places, next Lord's day."*

These extracts, while they give a further insight into the character of the deceased, sufficiently show the impression which his death made upon the minds of those whom his virtues had inspired with esteem and attachment.

The characterictics of his mind were *ardency, affection, simplicity*—

" Of manners gentle, in simplicity a child,"

to which may be added *sincerity*. " He was a *pure* man," is the testimony of one who knew him well; meaning, that he was free from the alloy of falsehood and deceit. He was charitable to an extreme. On his death-bed it was a grief to him that he had passed a poor man a few days before, without relieving his necessities. Who that knew him can fail to be struck with the justness of the application of the following lines to him, penned by the Biographer of Sir Isaac Newton? " He had such a meekness and sweetness of temper, that a melancholy story would often draw tears from him; and he was exceedingly shocked at any act of cruelty to man or beast; mercy to both, being the topic he loved to dwell upon. An innate modesty, and simplicity, showed itself in all his actions and expressions." In him, religion was divested of all gloom. His experience led him to cherish, on this, as well as on other subjects, the most cheering views. His conversation was literally " in heaven." How often did he speak of its joys! How frequently did he advert to the thought of meeting with his children there, in the presence of his Saviour! But on the " terrors of the law," and the torments of perdition, he was never heard to speak. The propriety of urging these topics in certain cases, he did not deny; but they presented a scene from which his spirit instinctively and powerfully recoiled. He lived not for himself. His heart was not " an island cut off from others, but a continent that was joined to them." Especially did he live for his family. In them all his earthly

* The Rev, Mr. Jenkins, who preached one of these funeral sermons for him, (his family being present,) on the evening of Christmas-day, after an interesting comment on his text, (1 Cor. xv. 55—57,) as applicable to the deceased, gave a public and decided testimony to the excellence of his character, from a personal acquaintance with him for many years.

happiness centred. From them he sought, and from them he obtained, his principal joys below. Never were children more beloved by a father; never was a father more beloved by his offspring. He was of a remarkably hale constitution of body, experiencing but little of infirmity or disease through the whole of his life. His last illness was but of a few days.

His remains are deposited in the burial ground of Mr. Wesley's Chapel, City-Road; and the following ode, furnished by the kindness of a friend, was repeated at his funeral.

Not to the grave, not to the grave, my soul,
Descend to contemplate
The form that once was dear;
Feed not on thoughts so loathly horrible!
The spirit is not there,
That kindled that dead eye,
That throbb'd in that cold heart,
That in that lifeless hand
Has met thy friendly grasp.
The spirit is not there!
It is but lifeless perishable flesh,
That moulders in the grave:
Earth, air, and water's mingling particles,
Now to their elements
Resolved, their uses done.

Not to the grave, not to the grave, my soul,
Follow thy friend beloved;
The spirit is not there!
Often together have we talk'd of death:
How sweet it were to see
All doubtful things made clear:
How sweet it were with eyes,
Such as the cherubim,
To view the depths of heaven,
O ****, thou hast first
Begun the travel of eternity;—
I gaze amid the stars,
And think that thou art there,
Unfettered, as the thought that follows
thee.

And we have often said, how sweet it were,
With unseen ministry of angel power,
To watch the friend beloved,—
**** We did not err!
Sure, I have felt thy presence! thou hast given
A birth to holy thoughts!
Hast kept me from the world, unstained and pure,
**** We did not err!
Our best affections, here,
They are not like the toys of infancy;
The soul out grows them not;
We do not cast them off:
O! if it could be so,
It were a dreadful thing indeed to die!

Not to the grave, not to the grave, my soul,
Follow thy friend beloved;
But in the lonely hour—
But in the evening walk—
Think that he 'companies thy solitude;
Think that he holds with thee
Mysterious intercourse;
And if remembrance wake a tear
There *will be* "*joy in grief*."

DIVINITY.

The Spiritual Employment of Christain Ministers, briefly stated, and affectionately recommended, in a Sermon on 2 Cor. iv. 5. By JAMES SPINK.

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. iv. 5.

In the writings of St. Paul, we beheld a good man bringing out of the good treasure of his heart good things, with a kind of magnificent negligence, seldom to be found in any other writer. "His works are like a wilderness of beautiful and fragrant plants, springing up promiscuously out of a happy soil; and, amidst all their seeming confusion, producing to a natural

taste, a finer effect than if they were drawn out with a solicitous care, set in the most regular figures, and cut into a thousand artificial forms." Apparently inattentive to the admired style, and methodical order, recommended by the strict rules of polite writing, he adorns his epistles with a great many lively and interesting digressions, which have a peculiar reference to our salvation by the cross of Christ, and to the things which belong to our peace; while he illustrates and enforces those grand and leading doctrines of the gospel which claim the most serious and attentive regard both of Ministers and private Christians; one of the most important of which is offered to our consideration in the words of my text. He seems, indeed, here, and in some other passages, to pass a great encomium on himself, when speaking in his own vindication, and in defence of the gospel which he preached; but the obligation under which he was laid, the important work in which he was engaged, the authority with which he was invested, the zeal and affection which he felt for the credit of the Redeemer's cause, and the salvation of a lost world, with the Christian modesty and humility which governed his spirit, and dictated his expressions, enabled him to do it without the least appearance of pride or vain glory. Indeed he speaks in the name of all the faithful brethren in the ministry, as well as his own.

And what can preserve wisdom from degenerating into craft, eloquence from sliding into flattery, learning from claiming undue honours, and superior credit from projecting schemes of interest or power? What will prevent us from being negligent, curious, trifling; or what will be, under God, one mean of retrieving the honour and power of religion, and rendering the office of the ministry a public blessing, but the reviving of that public and evangelical spirit which is represented in the Apostle's assertion? Surely nothing can be more obvious, than that God desireth not the death of a sinner; that he is not willing that any should perish, but that all should come to him and live. And, accordingly, in his great love to precious souls, he has provided an all-sufficient salvation. He has given his only begotten Son to be their Saviour. He reveals these glad tidings in his written word, which he has stored with the most precious promises, and most gracious encouragements. But, notwithstanding all this, men are prone to neglect their souls, and to forget the one thing needful; and, therefore, to all his other gifts, God has added that of a Christian ministry. He raises up a number of men to attend peculiarly to the spiritual concerns of their fellow creatures, and upon these he bestows a clear conviction of their duty, competent qualifications for the discharge of it, and a proper sanction to their exertions. And their language is that of St. Paul, "We

preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Let us, in order to the elucidation of this subject, consider, *first*, the important office of Christian Ministers; *secondly*, the principal theme of their discourses; and, *thirdly*, the motives by which they are influenced.

Begin we then, with considering the important office of Christian Ministers. This office is two-fold; it is their business both *to preach and act as your servants*. But the most important part of their office is that of *preaching*. We place an emphasis here, with a view to give ourselves an opportunity of noticing the import of the phrase, the ability it pre-supposes, and the exertions it requires.

(1.) There are two methods which are very commonly used by Christian Ministers in the promulgation of the gospel. One is the dead formality of reading written sermons; the other, the mere pulpit vassalage of repeating written sermons verbatim from memory; but it requires a degree of courtesy to call either of these *preaching*. "The best method (of preaching, as one well observes,) seems to be that which the most popular and pious preachers use; they study till they thoroughly understand their subject; they habitually feel its truth; and they retire some time before preaching; and, in fervent prayer to God, possess their souls with a full idea of the importance of the matter of which they are going to treat." Now, whether the Apostles used this method, or spake without premeditation, is of very little consequence; the fact is, according to the literal meaning of our text, their business was, not to read or repeat sermons after the manner of some, but to *preach*, to preach to the reason and consciences of their hearers, and so to preach as to inform their judgment, influence their dispositions, and improve their lives. This is the special appointment of every Christian minister. "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." And, "that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

(2.) This appointment evidently pre-supposes ministerial ability. It would be unreasonable to expect that all Christian ministers should be equal as to ability; the nature and fitness of things require it to be otherwise. But whilst some may be capable of the profound reasoning of St. Paul, or the engaging eloquence of Apollos, or the pious simplicity of St. John, it is expedient that all of them should have a competent knowledge of the great truths they teach; a capacity to explain those truths to others; an inclination to exercise that capacity; a consciousness of the approbation and assistance of God; and a remembrance that

Paul may plant, and Apollos water, but that God must give the increase.

(3.) The exertions required are considerable. And in compliance with the Divine requisition, they preach with *evangelical propriety*. They do not speak as the Scribes of old, to instruct men in Jewish traditions, or legal rites and ceremonies. Nor do they speak as ancient or modern philosophers and moralists, to teach the people merely what the light of reason might discover. But they speak as teachers in the school of Christ; as preachers of the New Covenant; and the important truths of genuine Christianity run through and spread their glories over all their discourses. They "preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." They preach with *zeal and activity*; whilst they carefully guard against that kind of zeal which is bitter and intolerant, or ignorant, blind, and misplaced, they uniformly encourage and cultivate that which is scriptural and salutary. They imitate Phineas, who obtained "the covenant of an everlasting priesthood, because he was zealous for his God." They imitate all the prophets, who were "very zealous for the Lord of Hosts;" they imitate John the Baptist, who "was a burning and a shining light." But, above all, they imitate our Lord and his apostles, who were clad with zeal as with a garment; no intenseness or contrivance of suffering could lessen its ardour; every thing served as fuel to the fire, to make their zeal burn with an increasing brightness.—They preach with *perseverance and fidelity*. Having "renounced the hidden things of dishonesty," they do not "walk in craftiness," to beguile ignorant and unstable souls, nor "handle the word of God deceitfully," by corrupting the pure truth by any base alloy of their own; "but, by manifestation of the truth, they commend themselves to every man's conscience in the sight of God." They deem it indispensably necessary to distinguish between Scripture truth and human refinements—between doctrines of greater or less importance. Their sermons are replete with the most mortifying truths, and the most awful warnings against those things which are pleasing to corrupt nature. They are careful to inculcate those truths which are essential to the edification, comfort, holiness, and salvation of their hearers. And being supported under all their infirmities, they "faint not" amidst their greatest trials, but cheerfully persevere unwearied in their glorious course. Their motto is, "Let glory consummate what grace began."—They preach with *practical and exemplary piety*. They are aware, that if they could speak with the tongues of angels as well as of men, in commendation of true religion; and if they warned men against impiety and vice, both day and

night, with tears, yet if their own conduct were stained by any of the works of the flesh, it would be vain to expect any happy effect to be produced by their labours. And, on the other hand, they perceive that when the goodness, which shines in the instructions of ministers, reigns in their own lives, its influence is most powerful, and their instructions have all the weight they possibly can derive from the proofs they give of their own sincerity and genuine piety. Hence their instructions are not merely theoretic; they are such as recommend and enforce the formation and improvement of holy and virtuous habits, and the regular performance of civil, moral, and religious duties; and they are "examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity." But there is another part of the ministerial office which deserves our attention.

They acknowledge themselves the *servants* of those to whom they minister the word of life, and act accordingly. Yea, though they are chosen from among the people to be ambassadors for Christ, and ministers of the everlasting gospel, yet they are "your servants," and even the servants of your servants; lower than this they cannot stoop. But permit me to explain myself,

1. They are your servants as shepherds are the servants of their flocks. They consider you as the sheep of Christ's flock, and under the direction of their blessed Master, the Chief Shepherd, they lead you into the fat and fertile pastures of truth and righteousness, and guide you to the waters of consolation. They strengthen the diseased, heal that which is sick, bind up that which was broken, seek that which was lost, and are tender of that which is young, Ezek. chap. 34.

2. They are your servants as watchmen are the servants of a city or town. They protect you from your enemies, warn you of approaching dangers, lift up the voice, and feel a lively interest in your welfare.

3. They are your servants as physicians are the servants of the public. They are ever at your call, and ready to visit the sick in body, and the weak and erring in mind. They recommend moderation in all things, and prescribe whatever they think will be beneficial to your souls.

4. They are your servants as ambassadors are the servants of the state. They expostulate with you concerning your hostility to your Creator, Preserver, Redeemer, and Saviour. They propose terms of peace, and affectionately use every reasonable mean to remove the natural rebellion of your hearts. Hence the apostle, who was one of the best patterns and representatives of Christian Ministers, says, "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be

sin for us, who knew no sin; that we might be made the righteousness of God in him."

5. They are your servants in many other respects, as they serve you in a way of instruction, intercession, consolation, exhortation, caution, reproof, rebuke; and they serve you by administering the seals of the covenant unto you, with the purest affection, and on the most proper occasions. But here observe, that whilst they serve you, it is with a reference to the honour and authority of God; hence they must not flatter your vices, nor connive at your sins, but deliver unto you the truth, the whole truth, and nothing but the truth.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

REMARKS
on the Rev. LATHAM WAINEWRIGHT'S "*Observations*," *&c.*

(Continued from page 115.*)*

As though Mr. W. were sensible of the injustice he had done the Methodists, he begins to veer a little; though not without censure, in order to keep up the spirit and propriety of attack. "In asserting the necessity of justification by faith," he observes, "they agree, in expression at least, with the declarations of the Church of England; but respecting the *mode* in which it is accomplished, and the effects by which it is followed, they differ most widely."* If they agree "in *expression*," why does a *clergyman* attempt to oppose? Why! because they differ in "the *mode*" and "the *effects*." What precise ideas Mr. W. attaches to the term "*mode*," is impossible for me to conceive. For *faith* itself is part of the "*mode*," or *method*, of *justification*: hence, to "*agree* in *expression*"—the expression of "*justification* by *faith*," is to agree in "*mode*," since *faith* is included in the *mode*. It is foreign to my present purpose, Sir, to enter fully into the doctrine of justification. In addition to Mr. Wesley's sermon on the subject, and other remarks in different parts of his Works, there are two excellent treatises, published by the late Mr. P. Haslam, and the late Mr. Hare, which supersede the necessity of a lengthy discussion, and which contain a pretty correct Methodistical view of the doctrine. I shall barely satisfy myself with such a view of the subject as will tend to repel the charge. In confirmation, that the Methodists and the Church of England do not "differ most widely," take the following particulars. Mr. Wesley, and those late in connexion with him, affirm,

1. That man is a *sinner*,—depraved by nature, and vicious in practice.† The Establishment, on this subject, is explicit; "Original sin is the fault and corruption of the nature of every

* Page 183. † Wesley's Works, vol. vii. p. 64; vol. xii. p. 5—315.

man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit."*

2. That, as a sinner, he is exposed to *punishment*.† What says the Church? That "We are very sinful, wretched, and damnable;" "Every person born into this world, deserveth (through sin) God's wrath and damnation."‡

3. That *we cannot*, by any works of our own, *effect* our own *deliverance*.§ To keep this in countenance, we read, "In ourselves (as of ourselves) we find nothing whereby we may he delivered from this miserable captivity into the which we were cast, through the envy of the devil, by breaking God's commandment in our first parent Adam. We are all become unclean, but we all are not able to cleanse ourselves nor to make one another of us clean. We are by nature the children of God's wrath, but we are not able to make ourselves the children and inheritors of God's glory. We are sheep that run astray, but we cannot of our own power come again to the Shepherd, so great is our imperfection and weakness." Again, "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."‖

4. That *repentance*, already noticed, *precedes* justification.¶ This is in perfect conformity to the language of the Church: "He pardoneth and absolveth all them that truly repent, and unfeignedly believe the gospel."**

5. That the *merits* of Christ, including his life and death, is the grand cause of our justification.†† Such too is the doctrine taught by the Establishment. "Our justification doth come freely by the mere mercy of God, and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that do truly believe in him. He for them paid the ransom by his death. He for them fulfilled the law in his life."‡‡

* Articles, former part of ix. † Wesley's Works, vol. vii. p. 64; vol. xi. p. 414. ‡ Article ix. Homily on the "Misery of all Mankind, and of his condemnation to death everlasting, by his own sin." Page 6—11. § Wesley's Works, vol. vii. p. 98. ‖ Homily ii. p. 10; Article x. ¶ Wesley's Works, vol. 12, p. 344. ** See "Collect for Ash Wednesday;" Communion Office;" "Visitation of the Sick," &c. †† Wesley's Works, vol. xii. p. 58. ‡‡ Homily of Salvation." Part i. p. 13, 14.

6. That *faith* alone is the *condition* of our acceptance with God.* "Consider diligently these words," says the Church of England, "without works by *faith only*, freely we receive remission of our sins." "That we are *justified by faith* alone, is spoken, to take away clearly all merit of our works, and wholly to ascribe the *merit and deserving* of our justification unto Christ only."†

7. That the *fruits*, or *effects*, of justification, are *love*, *joy*, and *peace*.‡ Thus again, we read, "Faith does not shut out repentance, hope, love, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether."§

8. That *good works*, *inward* and *outward holiness*, naturally and necessarily *follow* justification.‖ Not less deceived is the Church of England on this particular. "Of (justifying) true faith, three things are specially to be noted; first, that it doth not lie dead in the heart, but is lively and fruitful in bringing forth good works. Second, that without it, can no good works be done, that shall be acceptable and pleasant to God. Third, what manner of good works they be, that this faith doth bring forth." The fruits are then illustrated.¶

Now, Sir, I should be glad to know, after this statement, to support which, a reference has been made to the respective authorities, in what the Methodists "differ so widely" from "the Church of England," on the subject of justification; either "respecting the *mode* in which it is accomplished, or the *effects* by which it is followed?" Equally solicitous I am to be acquainted with the points of difference between this view of the subject, and the bible; especially that part of it—"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given to us."**

In the Preface of 1562, attached to the Homilies, it is intimated, that one reason why they were written and published was, because "All they which are appointed ministers, have not the gift of preaching sufficiently to instruct the people, which

* Wesley's Works, vol. vii. p. 72; vol. xi. p. 415, 416. † Homily "Of Salvation," Part ii. p. 14, 15. ‡ Wesley's Works, vol. vii. p. 308 § Homily "Of Salvation." ‖ Wesley's Works, vol. vii. p. 71, 308. ¶ Homily "Of Faith," p. 20—27. ** Rom. v. 1—5.

is committed unto them, whereof great inconveniences might rise, and ignorance still be maintained, if some honest remedy be not speedily found and provided." Things must have been in a deplorable condition, to have rendered such a reason necessary. If there be any truth in that almost proverbial expression, "Whom God *calls*, he *qualifies*," is it too much to say, that such as "have not the gift of preaching sufficiently to instruct the people," are not "appointed" by heaven? But, Sir, is the Christian ministry, in different churches, more ably supported now, than it was in that early stage of the Reformation? If the sermons, and various treatises published, be specimens of what is delivered in the pulpit, it is to be feared, that many of those who attempt to correct others, have not the "*gift*" of preaching themselves. Such characters would do well to return to first principles, and rather than deliver their own crude and heterodox notions, begin and read the Homilies, and administer proper nourishment to the flock of Christ.

Admitting justification to be a doctrine of God, yet all *sense* of it is denied. "*Sensible* justification," as Mr. W. terms it, is merely the result "of enthusiasm, and a perverted imagination."* Indeed, every thing, bearing upon a knowledge of the influence of the Spirit, is discarded. Hence, in allusion to the operations of the Holy Ghost, he affirms, "Neither Scripture nor reason will authorize us to suppose that this influence is ever actually perceptible by the person on whom it is exerted, or that it can ever be distinguished from the ordinary operations of his own mind."† In this, Mr. W. is not singular. The *imperceptibility* of the Spirit's operations, is a doctrine widely disseminating among a certain class of the clergy.‡ Though Mr. W. as usual, talks about Scripture, he is careful to keep us in the dark relative to any passage which at all countenances *his* side of the question. No authority from *Scripture!* Did not those in the apostolic age know they were under the influence of the Spirit—who were justified by faith—rejoiced with joy unspeakable, and full of glory—who had the love of God shed abroad in their hearts by the *Holy Ghost* given unto them—who were washed—sanctified—sealed with the Holy Spirit of promise—who, through the Spirit, were mortifying the deeds done in the body—had the earnest of the Spirit—and were bringing forth the fruit of the Spirit?—Did not, I say, all these know that their bodies were temples in which the Holy Spirit dwelt?§ Mr. W. has a very convenient way of surmounting the difficulty, by placing such

* Page 25. † Page 91, 32. ‡ The Rev. W. H. Rowlatt, who has lately published Sermons on the Evidences, the Doctrines, and the Duties of Christianity, has stated his views on the subject in similar terms; and, what is not a little alarming, he states them partly on the authority of a Rt. Rev. Prelate. § Rom. v. 1—5; 1 Pet. i. 8; 1 Cor. vi. 11; 2 Cor. i. 22; Ephes. i. 13; 1 Cor. vi. 19.

texts as these exclusively to the account of the *primitive* Christians. Having endeavoured to cut up this doctrine by the roots, in the former part of this letter, I have simply referred to the texts. Every individual, who attentively considers the subject, must view them as general in their application.

In the publication of a clergyman, the doctrine is peculiarly objectionable; because opposed to the creed of that Establishment by which he is fed and clothed. What! "Neither *Scripture* nor reason will *authorize* us to suppose that *this influence* is ever actually *perceptible* by the *person upon whom it is exerted!*" Is it possible, that this should be the language of a clergyman? a clergyman, who officiates in that church which speaks of our *feeling* the Spirit—of our being *filled* with the Spirit—of our being *moved* and *inspired* by the Holy Ghost? What! *inspired* and not *know* it! put in *motion* after that which is good, and not *feel* it! Impossible. I had thought, Sir, of collecting the various passages on this subject out of the Homilies, Liturgy, &c. and presenting you with them. But I find this done to my hand in the Works of Mr. Wesley;* and shall, therefore, satisfy myself with an extract therefrom.

"In her daily service, she teaches us all to beseech God, 'To grant us his Holy Spirit, that those things may please him which we do at this present, and the rest of our life may be pure and holy;' to pray for our Sovereign Lord the King, that God would replenish him with the grace of his Holy Spirit; for all the Royal Family, that they may be endued with his Holy Spirit, and enriched with his heavenly grace; for all the clergy and people, that he would send down upon them the healthful Spirit of his grace; for the Catholic church, that it may be guided and governed by his good Spirit; and for all therein, who at any time make their common supplications unto him, that the fellowship or communion of the Holy Ghost may be with them all evermore.

"Her collects are full of petitions to the same effect: 'Grant that we may daily be renewed by thy Holy Spirit.† Grant that in all our sufferings here, for the testimony of thy truth, we may, by faith, behold the glory that shall be revealed, and, being filled with the Holy Ghost, may love and bless our persecutors.‡ Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity.§ O Lord, from whom all good things do come, grant to us, thy humble servants, that by thy *holy inspiration* we may think those things that are good, and by thy merciful guidance may perform the same.‖ We beseech thee, leave us not comfortless, but send to us the Holy Ghost to comfort us.¶ Grant us by the same Spirit to have a right judg-

* Vol. xii. p. 110. † Collect for Christmas-day. ‡ St. Stephen's-day. § Quinquagesima Sunday. ‖ Fifth Sunday after Easter. ¶ Sunday after Ascension-day.

ment in all things, and evermore to rejoice in his holy comfort.* (N. B. The Church here teaches all Christians to claim *the Comforter*, in virtue of the promise made, John xiv.) Grant us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful.† O God, forasmuch as without thee, we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts.‡ Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name. Give thy Holy Spirit to this infant, (or this person,) that he may be born again.§ Give thy Holy Spirit to these persons, (N. B. already baptized,) that they may continue thy servants. Almighty God, who hast vouchsafed to regenerate these persons by water and the Holy Ghost; strengthen them with the Holy Ghost the Comforter, and daily increase in them the manifold gifts of thy grace.'‖

" From these passages it may sufficiently appear, for what purposes every Christian, according to the doctrine of the Church of England, does now *receive the Holy Ghost*. But this will be still more clear from those that follow, wherein the reader may likewise observe, a plain, rational sense of God's revealing himself to us, of the inspiration of the Holy Ghost, and of a believer's *feeling* in himself the mighty working of the Spirit of Christ.

" ' God gave them of old grace to be his children, as he doth us now. But now, by the coming of our Saviour Christ, *we have received* more abundantly *the Spirit of God* in our hearts.' *Homily on Faith*, part ii. ' He died to destroy the rule of the devil in us, and he rose again to send down his Holy Spirit, to rule in our hearts.' *Homily on the Resurrection.* ' We have the Holy Spirit in our hearts, as a seal and pledge of our everlasting inheritance.' *Ibid.* ' The Holy Ghost sat upon each of them, like as it had been cloven tongues of fire; to teach, that it is he that giveth eloquence and utterance in preaching the gospel; which engendereth a burning zeal towards God's word, and giveth all men a tongue, yea, a fiery tongue. (N. B. Whatever occurs in any of the journals, of God's ' giving me utterance,' or ' enabling me to speak with power,' cannot therefore be quoted as enthusiasm, without wounding the church through my side.) ' So that if any man be a dumb Christian, not professing his faith openly, he giveth men occasion to doubt, lest he have not the grace of the Holy Ghost within him.' *Homily on Witsunday*, part i.

" ' It is the office of the Holy Ghost to sanctify: which, the more it is hid from our understanding, (*i.e.* the particular

* Whitsunday. † Ninth Sunday after Trinity. ‡ Nineteenth Sunday after Trinity
§ Communion Office. ‖ Office of Confirmation.

manner of his working,) the more it ought to move all men, to wonder at the secret and mighty workings of God's Holy Spirit which is within us. For it is the Holy Ghost that doth quicken the minds of men, stirring up godly motions in their hearts. Neither doth he think it sufficient inwardly to work the new birth of man, unless he doth also dwell and abide in him. Know ye not, saith St. Paul, that ye are the temple of God, and that his Spirit dwelleth in you? Know ye not that your bodies are the temples of the Holy Ghost which is within you? Again he saith, Ye are not in the flesh but in the Spirit, for why? The Spirit of God dwelleth in you. To this agreeth St. John; The anointing which ye have received (he meaneth the Holy Ghost) abideth in you. And St. Peter saith the same, The Spirit of glory and of God resteth upon you. O what comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth in him! If God be with us, as the Apostle saith, who can be against us? He giveth patience and joyfulness of heart, in temptation and affliction, and is therefore worthily called *The Comforter*. He doth instruct the hearts of the simple, in the knowledge of God and his word; therefore he is justly termed *The Spirit of Truth*. And where the Holy Ghost doth instruct and teach, there is no delay in learning.' *Ibid.*

"From this passage I learn, 1. That every true Christian now *receives the Holy Ghost*, as the *Paraclete*, or *Comforter*, promised by our Lord, John xiv. 18. 2. That every Christian receives him as *the Spirit of Truth*, (promised John xvi.) to *teach all things*. And, 3. That the anointing, mentioned in the first Epistle of St. John, abides in every Christian."

Can you imagine, Sir, that it ever entered the minds of the persons who composed the Homilies, and the Liturgy, that the whole of what they described was to be *imperceptible* to the Christian? that is, that it was neither to be *known* nor *felt?* was not to be "*distinguished* from the *ordinary operations* of *his own mind?*" Such a doctrine, exclusive of its want of Scriptural support, must be attended with the most pernicious consequences, leading men to content themselves with a name to live while they are dead. Any mere *moralist*, by comparing his belief of the Bible, and his outward conduct with those of the genuine Christians, will, in his own estimation, be in a perfectly safe state. The operation of the Spirit upon the *heart*, is the grand criterion by which to judge, since a similiarity of *external* deportment already exists. While it is calculated to sooth the formal professor, to the sincere Christian it must be peculiarly distressing. A devout worshipper of God takes up his Bible, and casts his eye on a portion of Scripture already quoted—"If any man have not the Spirit of Christ, he is none of his." He proceeds to the next epistle but one, and reads, "Examine yourselves,

whether ye be in the faith; prove your ownselves: know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?"* Now, Sir, if it be impossible for him to distinguish the Spirit of Christ from his own spirit; if he cannot tell whether the Saviour dwells in him, does not the Apostle appoint him to a very fruitless task, when he exhorts him to *examine* himself? Nor is this all, but on the supposition that he is unable to come to any proper conclusion, he immediately infers, that he is none of Christ's, and consequently associates himself with reprobates. Unless he be certain that he possesses the Spirit of Christ, he cannot ascertain whether he belongs to Christ or Belial. And if so, how can he address God as his Father—"Abba, Father?" He must, in the first instance, know that he is a *son*, before he can adopt this language. And how is he to know it? The apostle informs us, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."†

You will perceive, Sir, that I have hitherto omitted that portion of sacred writ which is immediately to the point in debate; and I have adopted this plan for the purpose of permanent impression. "He," says St. John, "that believeth on the Son of God, hath the witness in himself." That we may not be ignorant of what this *witness* is, another of the sacred writers asserts, that "The Spirit itself beareth witness with our spirit, that we are the children of God."‡ How do these passages accord with the sentiment—That the influence of the Spirit can never be distinguished from the ordinary operations of our own minds? Here is a *Spirit distinct* from *our own;* and a Spirit, too, bearing its own testimony. To suppose its *testimony* to be so *uncertain*, and its *operation* so *feeble*, as not to assure the believer of his sonship, —not to be perceptible by him, would be a sad reflection upon the Supreme Being. When witness is delivered in court, the *presence* of the person bearing witness is necessary. May not the witness of the Spirit then, Sir, be defined—*The sensible presence of God in the soul?* for where God deigns to enter, his presence must as infallibly bear witness of his favour to the subjects of this amazing grace, as the presence of an earthly guest assures us that we entertain such an one in our house. The expression αυτο το πνευμα cannot possibly denote any *disposition* or *affection* of mind which the adopted person may feel, but must refer to God himself—God the Holy Ghost, by whom alone the knowledge of adoption is witnessed to the soul of the believer.

Though Mr. W. admits of the possibility of "A reformation in the government of the conduct and passions," yet, a *consciousness* of having obtained this favour" is deemed unnecessary.§ It is not suffi-

* Rom. viii. 9; 2 Cor. xiii. 5. † Gal. iv. 6. ‡ 1 John v. 10; Rom. viii. 16.
§ Page 34, 35.

cient, therefore, as you will have perceived, Sir, to discountenance any *knowledge* of the cause, that is, of the *Spirit* dwelling in us; but also any *consciousnes*—any *assurance* of the *effects*. Whither will such a notion as this lead us? Will it not evidently terminate in this? That a person who was once proud, envious, revengeful, and a hater of others, cannot ascertain whether he has been humbled before God, cannot tell whether he bears good will towards his fellow creatures, returns good for evil, and prays for those that persecute him? Though the Methodists are generally of opinion, that a Divine change will produce its internal evidence, they are far from believing, as Mr. W. would insinuate,* that a person cannot be safe without "a *plenary assurance* of his eternal salvation," or even of his present acceptance. Mr. Wesley was charged with this, but hear his reply: "I believe a *consciousness* of being in the favour of God, (which I do not term *plerophory*, or *full assurance*, since it is frequently weakened, nay, perhaps interrupted, by returns of doubt and fear,) is the common privilege of Christians, fearing God and working righteousness. Yet I do not affirm, there are no exceptions to this general rule. Possibly some may be in the favour of God, and yet go mourning all the day long. (But I believe this is usually owing either to disorder of body, or ignorance of the gospel promises.)"† In thus blending a consciousness of reformation, with an assurance of pardon, you will be ready to conclude, Sir, that I am confounding what are perfectly distinct; but I do it by way of accommodating myself to the writer whose principles I am combating, who unites them on the same page. What is not a little singular, Mr. Wainewright encourages his readers in one part of his publication,‡ to pray for pardon, and yet renounces any knowledge of its attainment. Hence we must pray in the dark. If we cannot tell when we are forgiven, there will be a danger of our praying for what, unknown to ourselves, we may have already obtained.

Unwilling to dismiss the subject of inspiration—of the Spirit's work upon the heart, Mr. W. returns to it again and again, apparently determined to banish it from the moral world. "Not to dwell upon the fact," says he, "that inspiration, or any thing approaching to it, has for many ages been withheld from the mind of man, we may reasonably be allowed to infer, that if any honest though uninformed persons were endued with extraordinary gifts for the purpose of communicating Divine truth to the world, they would at the same time be enabled to express themselves in the language of their auditors, at least with grammatical accuracy.§" Till now, Sir, I was not aware that it was the office of the Spirit to teach *grammar;* or that "grammatical

* Page 34. † Works, vol. xiii. p. 128. ‡ Page 148. § Page 144, 145.

accuracy" was to be the test of a man's inspiration. In the inspiration of *suggestion*, divines, I believe, are agreed, that God dictates the very *words* in which those discoveries he makes are to be communicated, provided they are intended as a message to others. But Mr. W. was not necessitated to set aside inspiration merely for a little inaccuracy in grammar. He might have allowed the inspiration of *superintendency—plenary superintendent* inspiration—or the inspiration of *elevation.* Or he might have admitted that which he solemnly professed before the Bishop that ordained him, when he declared his belief that he was *moved* by the HOLY GHOST, to take upon himself that sacred office. Supposing him to have altered his mind on the last subject, still he might have allowed that which he prays for every Lord's-day, viz. "Cleanse the thoughts of our hearts by the INSPIRATION of thy HOLY SPIRIT, that we may perfectly love thee and worthily magnify thy holy name." Surely this must be "something *approaching*" to inspiration. If, however, Mr. W. be correct, that it "has for *many ages* been *withheld* from the *mind* of *man*," it is certainly high time to have the sentiment expunged from the Liturgy. His next work should be to move a convocation of Bishops for this purpose.

It is Mr. W.'s opinion, that, when a person of an "uncultivated understanding" relates any thing that involves "internal feelings," it is "preposterous to yield an implicit credence to his statements and asservations."* Even "his alleged *consciousness* ought not to be deemed a sufficient proof to others that he is truly inspired."† He then proceeds to shew the evidence necessary, in matters to be submitted to the external senses; viz. a "Sound understanding, integrity of character, and corroborating circumstances."‡ In thus expatiating on the impropriety of placing implicit reliance upon the testimony of another, relative to his internal feelings, &c. Mr. W.'s readers would be led to conclude, that the Methodists urged one person's *assurance* for another's *conviction.* This is not the case. The assurance of a believer is *solely* for his *own comfort.* It is a matter between God and himself. The Methodists take up the *Bible*, and, for the *conviction* of *others*, advert to chapter and verse; "We *know* that we have passed from death unto life." And certainly, there is as much reason, and as much Christian charity, in believing that man's testimony, who affirms he is conscious of the approving smile of heaven, and evinces the truth of the same by producing corresponding *fruit*, as there is in giving credit to the unsupported assertions of Mr. W. *Consciousness*, however, as shall appear in its proper place, is not the only proof, as alleged.

The various passages of Scripture, upon which is immovably

* Page 41. † Page 52. ‡ Page 53.

fixed the doctrine of *assurance*, are, as usual, applied by Mr. W. to the primitive Christians. Such a thought is enough to make us dissatisfied with our present lot, and to excite in our bosoms a wish that we had lived in the apostolic age, rather than under the present dispensation, so decidedly marked for its inferior privileges. Referring to the texts in general, he remarks, "To make them the foundation of a doctrine at once so inequitable and so useless as an assurance of pardon, distinctly and sensibly imparted to every genuine believer," is "at variance with the general tenour of the inspired writings, and with the exercise of sound reason."* As *all* have *sinned*, and come short of the glory of God, *all need forgiveness*. We find, that Christ was exalted to be a Prince and a Saviour, to *give* it; and that men, on *repenting*, *may obtain* it.† Where then is the inequity of the thing itself? Or how can an assurance of it be *useless*, when it imparts consolation to the soul, and satisfies man on a subject of the utmost moment—his reconciliation with God? From Mr. W.'s views of its inutility, one would be led to conclude, that, if it were tendered to him, he would scarcely deem it worth his acceptance. Useless as it is, it is taught by the Church of England. It is included in her definition of faith, which is "A *sure trust* and *confidence* which a man HATH *in* GOD, that through the *merits* of CHRIST his *sins* ARE *forgiven*, and he *reconciled* to the *favour* of God."

Much stress as Mr. W. lays on the phrase "assurance of pardon and salvation," he ought to know that Mr. Wesley was very sparing in the use of it, and that when he did employ it he took care to affix to it proper Scriptural ideas. One reason of his caution was, to prevent the very error into which Mr. Wainewright has fallen, viz. that of leading people to confound an assurance of *pardon* with an assurance of *final* salvation. Hence, said one of his opponents, "Mr. Wesley might have considered that when they talk of *assurance of pardon and salvation*, the world will extend the meaning of the words, to our eternal state." His reply is, "I do consider it, Sir. And therefore I never use that phrase, either in preaching or writing. 'Assurance of pardon and salvation,' is an expression that never comes out of my lips."‡ He goes even further, and of the single word *assurance*, says, "Some are fond of the expression, I am not: I hardly ever use it."§ Well might the world confound the subjects adverted to, when Mr. Wainewright has not escaped the error. Not only does he confound an assurance of *pardon* with an assurance of *final* salvation,‖ but he charges the Wesleyan Methodists with "a palpable contradiction" for holding "the

* Page 37. † Acts v. 31; iii. 19. ‡ Works, vol. xiii. p. 36. § Ibid, 127.
‖ Page 46.

same assurance of faith" with the Calvinists, "who assert the *impeccability of the elect*," and "yet deny the certainty of final perseverance."* However the Calvinists, by holding "the impeccability of the elect," may, in the language of Mr. W. "establish their right to entertain a full assurance of their *future* acceptance," it should be recollected, that the assurance of faith among the Methodists, refers to *present* acceptance: and they are far from maintaining that a sense of pardon, will, of itself, secure a life of piety, or prevent a man from finally apostatizing from the truth. They connect with future felicity, holy *obedience*—perseverance in well doing. Could it be demonstrated that they hold, "Once in grace, always in grace," then, to separate present assurance of pardon from final perseverance, would be "a palpable contradiction." This contradiction was charged upon Mr. Wesley; and how well he succeeded in warding it off, may be seen in his Works.† Had Mr. Wainewright only cast his eye upon it in his researches, we should probably not have had the accusation reiterated. The Methodist believer is favoured with an assurance of his present, not his future salvation. With him, final salvation is an object of *hope*; and only of *assurance*, on *condition* of *obedience*. And the man who is destitute of a well-grounded *hope of heaven*, subjects his religious attainments to suspicion. Mr. W. is of a different opinion, and he is welcome to all the consolation it can impart. He considers "the *absence* of hope" no impediment in the way of persons "attaining that reward of their virtue, to which their humility forbids them to aspire."‡ We have heard of *despair* excluding *hope*; but never Christian *humility*. On the contrary, the man who is exhorted "Not to think of himself more highly than he ought to think," and not to "mind high things," is reminded, that, in that state, it is his privilege to be always "*Rejoicing* in HOPE."§ The same apostle represents "Christ as a Son over his own house; whose house are we:" but mark what follows; we only continue a part of that house, by holding "fast the confidence, and the rejoicing of the HOPE firm unto the end."‖ If "Tribulation worketh patience, and patience experience, and experience HOPE, and HOPE maketh not ashamed,"¶ what must be the *experience* and the *shame* of those who are sensible of "the *absence* of hope?" nay, whose religion actually "*forbids*" them to "*aspire*" after that which is an object of hope? From these passages of Scripture, it may be safely contended, that the "*virtue*" which is unproductive of *hope*, is *spurious*; and, if spurious, no *reward* will be given. The very *absence* of hope, therefore, will, in a certain sense, be detrimental to a person's future reward,

* Page 38. † Vol. xiii. p. 36. ‡ Page 34. § Rom. xii. 3, 16, 12.
‖ Heb. iii. 6. ¶ Rom. v. 3—5.

because the *sole cause* of its *absence* is, the *want of a meetness* for eternal felicity.

On the subject of a *Divine change* wrought in the soul by the energy of the Holy Ghost, the *consciousness* of which has in part engaged our attention, Mr. W. states, "These operations in the mind, which have been designated by the generic appellation of *Christian experience*, are marked by two circumstances claiming particular notice. In the first place, this mental change, in order to render it genuine and effectual, must be *sudden*, and capable of being minutely described: and in the next place, it is considered as of such essential importance, that without it no believer can extend his views beyond the grave, with any degree of security or hope."* Sudden conviction has already been noticed. But is it necessary, Sir, to say, that the Methodists do not maintain, that, in order to an entire change being "*genuine* and *effectual*, it *must* be *sudden*?" To you, it is perfectly unnecessary, particularly when I bring to recollection some of your polemical writings, where the same subject is taken up, and the charge repelled.† Though they have had instances of *sudden* conversions, they are careful not to institute the *suddenness* of them as a *necessary* property. They maintain that they *must* be *real*,—otherwise, *no safety*, *no hope* beyond the grave. This, whatever Mr. W. may think to the contrary, was the very doctrine which Christ taught: "Except a man be born again he cannot see the kingdom of God."‡ The Methodists have long been charged with holding the *suddenness* of conversion an essential property of it. So early as the year 1739, a person branded Mr. Wesley with it: and what was his answer? A bare negation: which was all that a bare assertion merited. "You charge me," says he, in a letter to the individual, "with not allowing men to be in a salvable state, unless they have experienced some *sudden* operation, which may be distinguished as the hand of God upon them, overpowering, as it were, the soul. O Sir, can you prove this charge upon me? The Lord shall judge in that day!"§ True, Mr. Wainewright quotes a passage from the Minutes of 1812, in which he supposes he has obtained some advantage. Examine the passage: "Salvation is not by faith, unless every blessing bestowed upon us by the Lord is *instantaneous*."‖ On the strength of this passage, Mr. W. says, "The *conversion required* by the Methodists is *sudden* and *instantaneous*."¶ The members of Conference, under whose sanction and by whose authority the Address from whence the sentence is taken was published, could not mean that the *work* of *Divine grace* in the *heart of man*, whether of *illumination*, *conviction*, *conversion*, or *renovation*, is *always instantaneous*, and in *no degree gradual*; because that

* Page 27. † Fletcher's Life, Appendix, p. 429. ‡ John iii. 3. § Works, vol. i. p. 399. ‖ Minutes of Conf. vol. iii. p. 303, 8vo. edit. ¶ Page 29.

would be to contradict the writings of Mr. Wesley, by whose writings they are bound together as a body; and because it would be partly to contradict themselves; for the sentence finishes with "And this doctrine is perfectly consistent with the *gradual* work of sanctification *in all its branches*, and in all its stages." Now, a great degree of that very sanctification which is here spoken of as *gradual*, invariably, according to the testimony of St. Paul, accompanies justification; "If any man be in Christ he is a new creature; old things are passed away, behold, all things are become new."* The passage unquestionably denotes, that with respect to the *blessings* of the gospel, not any of them are procured by our *works* or *progressive holiness*, but are the *free undeserved gifts of Divine grace*, to be *received* by our simply *believing* in *Christ*, and in the *truths* and *promises* of the *gospel* through him, and may therefore be received even *now* by the most unworthy; at least in some degree, though not in that great measure, in which we may afterwards receive them. Thus, Abraham believed God when God said, "Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be." What was the consequence? His faith was *immediately* accounted to him for righteousness.† So also the jailor at Philippi, believed in Christ, and was *immediately* filled with joy and peace.‡ In short, Mr. Wainewright speaks of *conversion*, and conversion too, as *necessarily* instantaneous; whereas the Minute refers to such *blessings* as, on *believing*, a person receives in the use of the ordinances, founded on "Ask, and receive."

Mr. W. further remarks, that, "Policy has dictated the expedience of requiring,—that the converted Methodist should name the day, and, if possible, the hour, in which the vital change was effected."§ Though, in a general way, the period is *known*, it is not *required*. It is not so much, *when* and *where*, as *are you now converted to God*. The soldier can talk loud and long on the subject of former exploits; of the campaigns in which he has been: the scars he has received; his early valour. But how is he now? Perhaps a cripple and a coward. Men, in the day of God, will receive sentence as they are *then* found.

In opposition to the persons whose principles he combats, Mr. W. observes, "This reformation (or *conversion* rather, as appears from the next sentence,) we contend must, in order to be permanent, be gradual in its progress, and the result of much deliberate reflection."‖ To say nothing of the *uncertainty* of human life, which might be adduced with some plausibility as an argument against the work being *necessarily* gradual, we have instances of it in Scripture being effected both slowly and instantaneously. When the Methodists speak of *sudden* changes, they

* 2 Cor. v. 17. † Gen. xv. 5, 6; Rom. iv. 3. ‡ Act xvi. 25—34. § Page 50. ‖ Page 29.

more immediately refer to what God *has* done, than presume to limit him to the same in future. Mr.W. by his mode of writing, would compel them to say, that God *ought* to work so and so, because he *has* hitherto wrought in this way. He roundly asserts, that for such sudden convictions and conversions, as are explained by them, "We shall in vain search the Scriptures for any solid foundation."* Finding, however, that the *fact* of sudden conversions cannot be evaded, he recollects himself in a page or two, and calls in the aid of the celebrated Dr. Mant, who enables him to set them aside in modern times, from the cause which produced them in the apostolic age. "Where the conversion was sudden or instantaneous," says the Dr. "it was the consequence of miraculous evidence to the truth. When the preaching of Peter on the day of Pentecost added to the church 3,000 souls, they were men who had been *amazed* and *confounded* by the effusion of the Holy Ghost, and the supernatural gift of tongues."† Let us see, Sir, if we cannot rescue this fact of Scripture history, from the improper grasp of these gentlemen. We find, 1. That the *apostles* and *brethren*, who were *all members* of the *Christian Church*, about 120 in number, were assembled in an *upper room* in Jerusalem.‡ 2. That the apostles and disciples *only saw* the cloven tongues of fire—were *filled* with the Holy Ghost—and *spake* in different languages.§ 3. That, on a report of this being spread abroad, multitudes of people collected together.‖ These had neither *seen* any thing that had occurred, nor had they *then* received the Holy Ghost.¶ Having only *heard* of the descent of the Spirit, their evidence, making a little allowance for the lapse of time, was similar to our own, being confirmed in the truth by *reading*. 4. That when they heard the apostles speak in different dialects, they, in common with all who read the account with seriousness and attention, were *amazed* and *confounded*.** 5. That, instead of being properly *convinced*, much more *converted*, they were *all* in *doubt*, and some not only *doubted* but *mocked*.†† In this state, the *miracle* left them; *unconvinced* and *unconverted*. The scene now changes, and we find, 6. That Peter begins publicly to *preach Christ*.‡‡ 7. That, from the circumstance of his addressing the *multitude*, and particularly accosting the inhabitants of *Judea* and *Jerusalem*,§§ it is probable he preached in his *native language*. 8. That, in *consequence* of his *preaching Christ*, and not of the *miraculous gift of tongues*, "They were pricked in their heart."‖‖ Hence, it is said, "Now, when they heard this, they were pricked in their heart." And, 9. That it was not till *after* this, that *signs* of *conversion* appeared, and the *three thousand* were *added* to the

* Page 30. † Page 32, in a Note. ‡ Acts i. 12—15. § Chap. ii. 1--4.
‖ Ver. 5, 6. ¶ Ver. 38. ** Ver. 7, 12. †† Ver. 12, 13. ‡‡ Ver. 14--36.
§§ Ver. 14. ‖‖ Ver. 14, 36, 37.

*Church.** From this statement, it should seem that Dr. Mant is as much mistaken as Mr. W. who has embraced his opinion without sufficiently examining the subject. Admitting, however, for the sake of argument, the miracle to have been the occasion of such an accession of members to the church of God, why must it follow, that it should operate to the conviction of the multitude "*at once*?" Do we not find that they were actually in *doubt?* Must no time elapse, as in case of doctrine for people to examine whether a miracle be *true* or *false?* Are ancient prejudices for a favourite religion so easily conquered? Notwithstanding all the miracles the Jews saw, they still clamoured for signs; and Paul found the greatest difficulty in inducing them to abandon the ceremonies of the law. Mr. W. too, were he to take pains to examine the subject, would find that the conversion inculcated in the New Testament, is something more than what he states, a bare change from *Judaism* or *Paganism* to *Christianity;* whereas, continues he, "The conversion contended for by the Methodists is a change from corruption and sin to purity and holiness."† This, in other words, is saying, that every *professor* of the Christian Religion is a *Christian;* and that, as the conversion of the Methodists differs from the conversion of the New Testament, the *former* implying "a change from corruption and sin to purity and holiness," the conversion of the *latter* will neither admit of "purity" nor "holiness," but will permit its subjects to wallow in "sin and corruption!"

After having adverted to the doctrine of assurance of pardon, "This," says Mr. W. "is the proof, and the *only* proof, on which any reliance is placed, of the *conversion* of the sincere Methodist; for we must remember, that good works *without this experience of grace*, are considered as no certain indication of the Christian's repentance."‡ To shew how ill supported this is by evidence of any kind, a reference to Mr. Wesley's Works would be quite sufficient, where, in addition to assertion, both the *fruit* of the *Spirit* and the *fruit* of *good living*, are required in confirmation of the whole.§ Or let any man read over the General Rules of the Methodist Societies, and say whether nothing else be required of a person, in proof of his conversion to God, than bare *assertion.* He will there discover, that, as an evidence, the very thing is required which Mr. Wainewright denies to the Methodists, that is, "permanent character;"‖ and not as he affirms in the same place, "constitutional temper and fervour of imagination." It is expected that every member shall continue to evidence his *desire of salvation*, and still more his actual *conversion*, by avoiding swearing, a profanation of the Sabbath, drunkenness, fighting, quarrelling, brawling, railing, going to

* Acts ii. 37--47. † Page 31. ‡ Page 43, 44. § Works, vol. xiii. p. 273; 134.
‖ Page 47.

law with his brethren, buying or selling uncustomed goods, giving or taking things on usury, unprofitable and uncharitable conversation, costly apparel, foolish diversions, singing songs, reading improper books, self-indulgence, laying up treasure upon earth, and borrowing without a probability of paying:—by doing good both to the bodies and souls of men, according to his ability, in feeding the hungry, clothing the naked, visiting the sick, instructing the ignorant, reproving the guilty, using all diligence, frugality, and in taking up the cross:—and, lastly, by attending to all the ordinances of God, as public worship, the ministry of the word, the supper of the Lord, family and private prayer, searching the Scriptures, together with fasting and abstinence.* This, Sir, is certainly putting *conversion* to the test; and a test too, which the "permanent character" of many of the opposers of Methodism, would be ill able to brook.

We are presented with a string of what Mr. W. designates *good works*, such as feeding the hungry, comforting the afflicted, &c. and which he intimates avail a man nothing in the estimation of the Methodists, "as long as he is destitute of that particular mode of justifying faith, and its concomitant assurance, which are pronounced by the partisans of Methodism to constitute the only passport to the realms of bliss."† It has been proved, Sir, and, I trust, clearly, that the Methodistic notion of justification by faith, is substantially one with that of the Establishment, and both agree with the notion we have of it in the Bible; and that the doctrine of assurance is countenanced by the Church of which Mr. W. considers himself a member. This being admitted, it will be no difficult task to produce others, beside Methodists, who will not hesitate to pronounce what are improperly called "good works, *without* THIS EXPERIENCE *of* GRACE," utterly useless or unavailing. The *love of God* in the human heart, and *saving grace*, are, it will be readily conceded, equivalent; and that the man who is destitute of the one cannot possibly possess the other. What are the views of St. Paul, of the *works* of a man, without love? "Though I speak with the tongues of men and of angels, and have not charity," (*αγαπην, love,*) "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."‡ Next to St. Paul, attend to the language of the Church of England. "Works done before the grace of Christ, and the inspiration of his Spirit, (i. e. before justification, as the title expresses it,) are not pleasant

* Wesley's Works, vol. vi. p. 304--307, particularly p. 309. † Page 44.
‡ 1 Cor. xiii. 1--3.

to God, forasmuch as they spring not of faith in Jesus Christ—yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not they have the nature of sin."* To this article, as a conscientious man, Mr. W. must have subscribed, before he took upon himself the priest's office. If you proceed from the Articles to the Homilies, Sir, you will find the same sentiments. "Without faith can no good work be done, acceptable and pleasant to God. For as the branch cannot bear fruit of itself, saith our Saviour Christ, except it abide in the vine, so cannot you, except you abide in me. Faith giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls. Without faith all that is done of us, is but dead before God. Even as a picture is but a dead representation of the thing itself, so be the works of all unfaithful (unbelieving) persons before God. They be but shadows of lively good things, and not good things indeed. For true faith doth give life to the works, and without faith no work is good before God.—We must set no good works before faith, nor think that before faith a man may do any good works. For such are as the course of a horse that runneth out of the way, which taketh great labour, but to no purpose."†

Such is the confidence Mr. W. has, in the "*Experience* of the unlettered sectarist," that he considers the whole "As satisfactory and consistent, as the idle tales once so prevalent among the credulous and superstitious, of spectres and apparitions."‡ He should have recollected, that there are some very important points of difference. In the first instance, they were the "*credulous* and *superstitious*," who listened to "the idle tales once so prevalent, of spectres and apparitions;" but Methodism, or the Sectarists, if Mr. W. pleases, can bring forward men who have carefully examined every step they have taken in religion, and who are no way distinguished for their superstition. It may be further added, that the *effects*, as well as the *spectres* themselves, *soon disappeared*; but here is "permanent character" produced, men who have adorned the doctrine of God their Saviour upwards of half a century. Lastly, they were only the *few* who professed to have *seen* these *spectres*, however many might have believed in them; but here are living epistles, seen and read of all men, with the exception of Mr. W. and two or three more.

The doctrine of *sanctification* meets with powerful opposition from Mr. W.; and no wonder, when he informs us, that "We find no instance on record of a single individual, even among the *Apostles* and primitive martyrs, who is represented as having arrived at entire *exemption from sin*;"§ and maintains that men are only *perfect in a reative sense*,‖ that is not *really* so—possessing the *name* without the *thing specified*. A doctrine like this

* Art. xiii. † Homily on Faith, part iii. ‡ Page 54. § Page 59. ‖ Page 58.

must be very agreeable to such as are in love with moral evil. It is not my intention, Sir, immediately to vindicate the character of the Apostles from the aspersion thrown upon it; I leave that office to their writings, particularly to the writings of him who says, "Whosoever abideth in him sinneth not;—and hereby we know that he abideth in us, by the Spirit which he hath given us."* There are two or three particulars relative to the doctrine impugned, and the views of the Methodists of that doctrine, which require briefly to be noticed. Mr. W. observes, 1. That the Methodists hold such a degree of *sanctification* "As to exempt them altogether from the actual, if not the *possible*, commission of sin, during the remainder of their life." 2. That sanctification "Is regarded as a qualification absolutely indispensable, preparatory to their reception into future glory." And, 3. That in them it is no less than "Presumption to pronounce with dogmatism, that without its attainment salvation is utterly hopeless."†

On the first of these, from a want of proof on the part of Mr. W. a bare denial is all that it merits. But it shall receive better treatment. Mr. Wesley, in a letter to Mr. Dodd, says, "I every where allow, that a child of God *can* and *will* commit sin, *if he does not keep himself.* 'But this, you say, is nothing to the present argument.' Yes, it is the whole thing. If they *keep themselves* they do not; otherwise they *can* and *do* commit sin. I say nothing contrary to this in either Sermon. But, 'hence you say, we conclude, *That he who is* born of God *may* POSSIBLY *commit sin.*' An idle conclusion as ever was formed. For whoever denied it? I flatly affirm it in both the Sermons, and in the very paragraph now before us. The only conclusion which I deny is, That 'all Christians *do and will commit sin as long as they live.*'"‡ He goes still further, and states his belief, that persons *perfected in love* may *make shipwreck of the faith.*§ For his more enlarged views on the subject, you, Sir, as the *Editor* of the last edition of his Works, will naturally advert to his "Serious Thoughts on the Perseverance of the Saints."‖ To place man in such a degree of perfection in this world, as to raise him above the *possibility* of falling, is to elevate him above Adam in his paradisical state, and is every way incompatible with a state of probation.

As it regards the second particular, the Methodists consider themselves in possession of sufficient ground for its support. They do hold *sanctification* indespensably necessary to a person's admission into heaven. They view a salvation from sin as the *object* of *Christ's death*,—"He was wounded for our transgressions —bruised for our iniquities—delivered for our offences—and bare

* 1 John iii. 6, 24. † Page 55- 57. ‡ Works, vol. xv. p. 341. § Page 87
‖ Vol. xiv. page 412--428.

our sins in his own body on the tree:"* they behold it as *attainable;* not only because "The blood of Jesus Christ cleanseth from all sin," but because God has solemnly promised to cleanse us from *all* our filthiness, and to save us from *all* our uncleannesses:† and lastly, they urge it as *necessary;* because, *without holiness,* no man shall see the Lord, and because the glorified saints in heaven have all "Washed their robes, and made them white in the blood of the Lamb."‡ This, Sir, includes the third particular which I purposed noticing; for if not any thing that is *unholy* can enter heaven, I contend that there can be no *presumption* to pronounce even with dogmatism, that, without *entire sanctification,* final happiness is "utterly hopeless." For further reasons, I again refer you to Mr. Wesley's Works.§

Mr. W. anticipating an objection to which he seems afraid he will be laid open, asks of a person laying claim to the inspiration of the Spirit, "Are we to admit that it would be a satisfactory answer to those who might feel disposed to dispute his claims, to say, that they were absolutely incompetent judges of the case, since they never had shared in the same privilege?"‖ Such persons, it is readily acknowledged, may be competent judges in what relates to the arts and sciences—civil life—moral conduct, &c. but in what relates to the operations of the Holy Ghost, they are utterly incompetent to decide. Some have treated admirably of painting, who never excelled in the use of the pencil. Cicero could remark that Aratus, by the common consent of the learned, wrote excellently of the heavens and of the stars, though no noted astronomer. Many have delivered lectures on eloquence, who were not remarkable as orators. Galen, that great master of physic, wrote learnedly on the subject, though seldom seen in the practice. Some of our best treatises on poetry, have been penned by men who never shone in the art. And not a few have descanted on military tactics, who never entered the field. All this is within the range of reason, and of extensive knowledge. But, Sir, the case in dispute, is properly an exempt one. It was considered as such by St. Paul, who positively affirms, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned.¶

You will excuse this long letter: but really, Sir, where the very vitals of Christianity are wounded, it is difficult to compress the subject. In my next, in which I purpose taking up the subject of *Providence,* I promise, if that will be any consolation, to be more brief.—Your's,

JAMES EVERETT.

* Isai. liii. 5; Rom. iv. 25; 1 Pet. ii. 24. † 1 John i. 7; Ezek. xxxvi. 25, 29.
‡ Heb. xii. 14; Rev. vii. 14. § Particularly vol. vi. p. 329--334. ‖ Page 52.
¶ 1 Cor. ii. 14.

Errata.—In the former part of Mr. Everett's second letter, in our number for February, page 102, line 7, the words "*own system*" should have been at the end of the line instead of the beginning.

A Review of

"*Scripture, in Testimony of the Truth of the Second Advent, the first Resurrection, and Millennium: with an Appendix, &c.* By A Layman."

When the Maker of the world becomes an author, (says a celebrated divine) his words must be as perfect as his works; the glory of his wisdom must be declared by the one, as evidently as the glory of his power is by the other; and if nature repays the philosopher for his experiments, the Scriptures can never disappoint those who are properly exercised in the study of them.

The Scriptures contain the authentic history of God's Providence ever since man had a being; and of his moral government of the world. In the conduct of God's Providence towards man, there is an uniformity of design, which hath proceeded according to the same laws of eternal justice and wisdom in all ages of the world. Every thing in the Sacred Writings, which relates to the salvation of a man's soul, and which it is necessary for him to know, is plainly revealed: but there are circumstances connected with the state of the church; its persecutions, and the retaliation of Divine justice upon its enemies, which are wrap'd up in figurative language, or symbolical representations. Such is the whole series of prophecy, and which must remain, in a great measure, very obscure till the predictions are accomplished; as they are invariably connected with the rise and fall of empires; the passions of the ambitious; and the oppressions of the unjust. Though after the fulfilment, we can trace the whole through the labyrinth of history, and are astonished in viewing the coincidence of events, which may have embraced a period of five hundred or a thousand years, or a much longer time.

The hypothesis assumed by the author, of "A Review of Scripture," &c. neither accords with those prophecies which have been fulfilled, which only admitted of a mystical interpretation, on the principle of a prophetic day for a year; nor agrees with human events, upon his mode of calculation. For it appears to us, that God, in his moral government of the world, deals with men as human agents, and makes use of them as such, to accomplish his own purposes. To maintain that Scripture prophecy, either in the Old or New Testament, admits of *only* a *literal* interpretation, is directly opposed to facts. We will instance in the case of Daniel's prophecy of the seventy weeks. This literally understood must have been fulfilled in four hundred and ninety days; which it is certain it was not; but, allowing the figurative mode of interpretation, viz. that a day is put for a year, and, therefore, that seventy weeks of years, or a period of 490 years was intended, the prophecy was clearly fulfilled at the death of Christ, when he was crucified to make an atonement

for the sins of all men. The same mode of interpretation must be applied to a *time, times,* and *half a time,* or three years and a half, as mentioned by Daniel in the 12th chapter, and are equivalent to the forty and two months, or the thousand two hundred and three score days, in Rev. xi. and xii. A day in the style of the prophets is a year; I have appointed thee each day for a year, saith God to Ezekiel, c. iv. 6. So that the one thousand two hundred and three score days are 1260 years.

The difficulty of interpreting the prophecies of Scripture which are now fulfilling, and look forward to some distant period, arises from the uncertainty of the exact time when their fulfilment commenced; and the circumstance in which they orginated. Hence the variety of opinions which have prevailed amongst the learned, in reasoning from different dates; but they have all agreed upon the mystical meaning of numbers, when applied to prophecy.

We confess it is a new discovery to us, which this author attempts to support, though we think without any other shadow of proof, than bold unwarranted assertions, in the application of Scripture passages, when he says, "That no part of the Revelation is yet fulfilled;" and that it speaks only of things to come. "That Antichrist," spoken of in Rev. xiii. "has not as yet become manifest, but that he will become so at some future period, shortly preceding the second advent of our Lord." He further says, "That all the circumstances described from chap. xi. 7, to chap. xix. 21, only contain a period of forty-two months, literally *so called;* consequently the book speaks of things, that are to be all accomplished in a short time:" That the "Angels of the seven churches may be individuals of the human race, to become manifest in the latter days, as eminent servants in God's kingdom upon earth."

Thus our author has cut the Gordian knot at once, and arrived at a conclusion, different from all other expositors of Scripture prophecy; and what has caused so much labour and toil, viz. to ascertain chronological events; the exact calculation of numbers, and the fatigue of investigation; which, after all, has appeared difficult and doubtful; to him, is clear and easy, without much labour of thought. We give the author credit for his pious intentions, and have no doubt but he is in the habit of reading the Sacred Writings with profit, and enjoys such an acquaintance with religion as constitutes his happiness. But we must guard our readers against novel schemes, and fanciful interpretations of the Word of God, which are calculated to mislead the simple, and unprofitably employ the attention of the established Christian.

Upon the subject of the Millennium we differ from the "Scripture Review," &c. and think that prudence as well as modesty

requires, that we should forbear all curious inquiries into the nature and condition of Christ's future kingdom; as how satan shall be bound for a thousand years, and afterwards loosed again; how the raised saints shall cohabit with the living, and judge and govern the world; how Christ shall manifest himself to them, and reign among them; how the new Jerusalem, the city and church of the living God, shall descend from heaven to earth; how satan shall at last deceive the nations, and what nations they shall be;—these are points which the Holy Spirit hath not thought fit to explain; and folly may easily ask more questions about them than wisdom can answer.

"The folly of interpreters has been," as Sir Isaac Newton observes, "to foretel times and things by the prophecies in the Revelations, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event; and his own providence, not the interpreters', be then manifested thereby to the world. If therefore we could confine ourselves to the rules of just criticism, and not indulge lawless and extravagant fancies; if we could be content with sober and genuine interpretations, and not pretend to be prophets, nor presume to be wise above what is written; we should more consider those passages which have already been accomplished, than form conjectures about those which remain yet to be fulfilled. Where the facts may be compared with the predictions, there we have some clue to guide us through the labyrinth; and though it may be difficult to trace out every minute resemblance, yet there are some strong lines and features, which cannot fail of striking every one who will but impartially and duly examine them."

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

If you think the following extract calculated to throw light on 2 Thess. ii. 3, 4, or to be any ways interesting to your numerous readers, I doubt not but you will give it a place in your useful Miscellany. I have taken it from a work entitled, "A Defence of the Catholic Faith: contained in the Booke of the most Mightie and most Gracious King James the First, King of Great Britain, France, and Ireland, Defender of the Faith; against the answer of N. Coeffeteau, Doctor in Divinity, and Vicar

Generall of the Dominican Preaching Friars. Written in French, by Pierre Du Moulin, Minister of the word of God in the Church at Paris; translated into English according to his first Coppie, by himself reviewed and corrected." Some of your readers may perhaps just need to be apprised that King James the First wrote a Confession of Faith against the Roman Catholics, which the Vicar General of the Dominican Preaching Friars, named above, attempted to answer, and that Pierre Du Moulin was employed by the King of England to answer the Roman Doctor. As the book before me was printed in 1610, it contains, of course, many words which are now obsolete. These I have exchanged, in some instances at least, for more modern terms of the same signification; which, with some necessary orthographical alterations, is the only liberty I have taken with it. I have added Du Moulin's Remarks respecting the Pope's being St. Peter's successor, which, perhaps, you may think proper also to insert, though it may not bear so directly on the Scripture cited above.—I am, your's, &c.

Wellington, Dec. 10, 1818. A. WATMOUGH.

"*Of the titles of quality of the Roman Bishop, and whether he be St. Peter's Successor or not.*

"Mr. Coeffeteau confesseth to the King of England, that the Pope is called GOD, and that he is a god on earth; but only in the same sense that the Scriptures call kings and other potentates, gods. But this is a faint and trifling excuse, and much contrary to the meaning of his Holiness. For in the Old Testament *the title of God* is expressly given to princes in the plural; but to attribute to himself the name of God in the singular, is a thing that no Christian prince or prelate ever did. The bishop of Rome is the first that hath usurped this title in this latter age.

"The New Testament also attributeth the name of God in the singular to none but the Sovereign God, or else to satan, whom the apostle calleth 'the god of this world,' because in this world he seeketh the dominion and place of the Supreme: and the pagan emperors have also taken upon them the title of God, as Domitian and Bassian Caracalla. And so the Pope in the Canon, 'Satis,' dist. 96. And in the gloss of the extravagant, 'Cum inter,' he is called Dominus Deus noster, *the Lord our God.* And in the last council of Lateran, Sess. 2, Divinæ Majestatis tuæ conspectus, *the beholding of your Divine Majesty.* And in the first book of holy Ceremonies, sect. 7, cap. 6, The seat of God, that is, the See Apostolical. And so likewise Steuchus, the Pope's library keeper, in his book of Constantine's donation, saith, that Constantine held Sylvester for God, *and worshipped him as God.* In Italy, at the gate of Tolentine, there is this inscription, Paulo 3, Optimo Maximo in terris Deo, *To Paul the 3d, the best and greatest god on earth.* Of this there are infinite

examples. Now that the Pope is not called god in the sense that kings are called gods in the Scripture, appeareth by this, that he doth not only attribute unto himself the name of God, but also those very honours and pre-eminences that belong to none but God alone; for he will be worshipped on earth as God. The last council of Lateran, Sess. 3, and Sess. 10, saith, that the Pope ought to be worshipped by all people, and doth most resemble God. And lest a man should think that it speaketh of civil worship, it expoundeth itself, and sheweth with what worship he should be worshipped, namely, with the same kind of worship that is spoken of Psalm lxxii. 11, Adorabunt eum omnes reges terræ, "All the kings of the earth shall worship him:" where the Psalmist speaketh of that adoration which is due unto Jesus Christ, as Tertullian teacheth, lib. 5, against Marcion, cap. 9. And so the poet Mantuan, who speaketh of the Pope thus:

Ense potens gemino, cujus vestigia adorant
Cæsar, et aurato vestiti murice Reges.

That is,

His power hath two swords in store,
Him emperors serve and do adore:
Kings in robes for princes meet,
Of gold and purple kiss his feet.

"The histories of these latter ages are full of examples of this adoration of Popes. In the second tome (book) of the Councils they would persuade the emperor Justinian that he ought to adore Pope Agapet. But the most remarkable adoration is that which is given him in the conclave presently after his election; for as soon as he is named Pope by the Cardinals shut up in the conclave, he is stripped of his ordinary robes, and others are given him; amongst other things, red hose and red shoes; having a cross of gold, a red girdle with buckles of gold, a red bonnet and rochet. And thus being armed at all points with his red cloak and triple crown, glittering with diamonds, they lift him up as a sacred body, and set him upon the altar; and there the Cardinals kiss his hands and his feet. This is vulgarly called among the Italians *Adorationc*, which is the more to be noted because they set him upon the altar, which is the place where they place their mass-god, and it is the place appointed for Divine adoration. So that this manner of adoration cannot be taken for civil adoration. By this also it is evident, that as kings are more mighty and powerful than popes in civil causes, if this were a civil worship, it ought rather to be paid unto them than to popes. But so far are they from being worshipped, that themselves are obliged to worship the popes. And if a king should allege places from the Old Testament to prove himself God, among all Christians he would be counted a blasphemer: for the pope taketh this title to himself exclusively, shutting out all princes,

because with him it carrieth a religious sense, and that importeth adoration. Again, princes, because they are called gods, do not arrogate to themselves a freedom from reprehension, or of being judged by any man, as the Pope doth in the Canon Statis, dist. 96, the words whereof are these: 'It is evidently shewed that the pope can neither be bound nor unbound by any secular power; because we know he hath been called God by that religious prince Constantine before mentioned, and God cannot be judged by man.' He excludeth princes from the title of gods, to reserve it to himself; and approving Constantine's calling him god, he inferreth therefrom that the pope cannot be judged of any man.' But let us note by the way that Constantine said in the council of Nice, speaking to all the Bishops there present, 'You are gods;' but he never spake this particularly to the bishop of Rome.

In consequence of this title, the pope calleth his decrees and canons *oracles:* oracle signifieth the answer of God, Rom. iii. 2, and xi. 4. With like modesty, he termeth his decretal epistles canonical scriptures, Dist. 19 in the canon, *In canonicis*, the inscription whereof is this, "Inter canonicas Scripturas Decretales Epistolæ connumerantur"—The Decretal Epistles are numbered among the canonical Scriptures. He boasteth himself to have all power in heaven and upon earth, in the last council of Lateran, Sess. 9, and 10, and attributeth it unto himself in his book of Sacred Ceremonies, sect. 7, cap. 6; according to which power Innocent the Third, in his bull *Ad liberandam*, which is at the end of the second council of Lateran, giveth unto pilgrims that come from beyond the seas, an increase of glory above the rest. Among all these titles which he taketh, none is so odious as his assuming to be *The Spouse of the universal church*, which belongeth particularly to Jesus Christ, as St. Paul saith, "For I have espoused you unto one husband, that I may present you as a chaste virgin to Christ," 2 Cor. i. 2. And yet this is the quality which the pope taketh to himself in more than thirty places in his decrees and decretals, and in the last council of Lateran. And to the end you may know his books, in what sense he is called the spouse of the Church, *Bellarmine*, who wrote at Rome, l. i. de Rom. Pont. c. 9, saith, that the pope is the spouse of the Church, etiam Christo excluso, *Christ being excluded.* And if Christ were not excluded, yet in matters of marriage, we are not accustomed to accept a deputy.

Whoever would heap up places in which both the pope and his flatterers set him above all law and right, and say that he may dispense against the Apostles, nay against the gospel itself; that he hath power likewise to dispense with oaths made unto God, and a thousand things of the like nature, whereby he setteth himself above God, might easily of these things compose a great volume, and grieve the heart of the godly reader, who is touched

with a zeal for God's house; but this shall suffice to shew that Coeffeteau wrongeth the pope much in saying, that he is called God only in that sense that princes are, that is, for civil considerations: for in all that is above said, there is not one thing said of civil respect, all is built upon consideration of religion,—I should have said against religion. And as little grace hath he in defending the pope's triple crown, when he is driven to say, that the title of Majesty is very fit to be given to holy things. For certainly St. Peter was far more holy than the pope, and consequently ought to have had the greater majesty: and yet neither Peter, nor any other prelate after him for many ages, did ever wear three crowns, or adorn their heads with diamonds. This lustre well becometh worldly majesty, but not spiritual holiness, which ought to shine in virtues and not in precious stones; and to appear rather in martyrdom than pomp, and to edify men's hearts instead of dazzling their eyes. Yet all the majesty of kings was never comparable to this worldly splendour of popes; for never did any of them think fit to wear three crowns. The very name of this head-tire teacheth us what to think; for in Italy it is called '*The kingdom*,' and the book of Holy Ceremonies ordinarily calleth it so, to shew that the pope weareth that crown as a king, and not as a bishop or pastor of the church. The mark of the bishoprick in the church of Rome is the pastoral staff, which they call *the Crosier*. But the pope carrieth none such, as Innocent the Third teacheth in the first book of the Mysteries of the Mass, cap. 42: 'Because,' saith he, 'St. Peter sent his Crosier to Eucharius, bishop of Trevers, which is there kept for a relic.' The first author of this fable is unknown, but it was devised to persuade the people that St. Peter having laid aside his Crosier, wore the triple crown as monarch of earth, hell, and heaven; or as governor of Asia, Africa, and Europe.

"Now it is not without cause that this crown is called *the kingdom*, because the pope qualifieth himself with the titles of kings and monarchs. The last council of Lateran, Sess. 10, speaketh thus to the pope, '*The empire of your Holiness*:' and Sess. 9, 'Regale Romanorum Pontificum genus,' *The Royal race of the Roman Bishops*: and in the third Sess. *The Pope is Priest and King*: and in the first Sess. he is called, 'Princeps totius orbis, *Prince of the whole world*:' and therefore he preacheth no more. Sometimes he saith mass on some solemn day, but in that mass he causeth himself at sundry times to be adored. If any king be present he must hold the napkin, but it must be upon his knee, as did king Charles the Eighth to pope Alexander the Sixth. As for his better reading the missal, he hath a cardinal that pointeth to the letters with his fingers, as men teach young children; he then changeth his hose and shoes many times, and

sucketh the chalice with a reed. At his going away he swelleth and puffeth up his cheeks, and giveth the benediction by blowing upon them, as though he gave the Holy Ghost. As touching the titles of Head of the Faith, and Supreme Judge of all Controversies, which his Majesty of England upbraideth the pope with; Coeffeteau passeth it over without a word, as thinking it not to be maintained; and he disclaimeth that title of Monarch of the World, and thus condemneth the council of Lateran before alleged, which called him King and Prince of the whole world. And we have before produced certain *theses* lately disputed of at Naples, and dedicated to the pope now reigning, wherein he is called *Vice-God, Monarch of the Christian world.*

Having examined those passages from the fathers, from which the Romanists vainly attempt to prove the pope's pretended *succession* to St. Peter, Du Moulin observes with respect to this point, that, "It is diligently to be noted, that those among the ancient fathers who affirm, that the bishop of Rome is successor to Peter, do thereby understand that he is successor in the charge of the *bishop* of Rome, but not in the *apostleship.* After this sort also the bishops of Ephesus were successors to St. John and St. Paul; the bishops of Jerusalem successors to St. James, so far as these apostles were bishops of Ephesus and Jerusalem; but they never were successors to the apostleship, and to the government of the church universal. Nor is there any reason why the bishop of Rome should be successor to Peter in his apostleship, and the bishop of Jerusalem successor to James only in his bishoprick. Besides, the bishop of Antioch, more ancient than the bishop of Rome, hath always been called the successor of St. Peter; and why should he not be as well in the apostleship and government of the universal church? If you say that Peter took away the prerogative and pre-eminence from Antioch, and transferred it to Rome, we utterly deny it, and no proof thereof worthy of reception can be brought. If they further say that Peter died at Rome, I will also say that Jesus Christ died at Jerusalem; and why should not Christ's death at Jerusalem have in it more power and virtue to make the bishop of Jerusalem chief of the church, than the death of Peter at Rome to confer this great dignity upon the bishop of Rome? I leave it likewise with the reader to judge who, after the death of Peter, ought of right to be the chief of the universal church. For St. James lived yet at Jerusalem after St. Peter was dead. And the apostle St. John outlived him 32 years, according to the account of Eusebius and Irenæus. Is it a thing to be believed that St. John, the disciple whom Jesus loved—who leaned on his breast—unto whom he recommended his mother at his death—whose writings are Divine oracles, as the Revelations in the Apocalypse prove—that he should be inferior to *Linus* the disciple of St. Paul; and indeed our adversaries

themselves have inserted into the first tome of their councils, certain epistles, which they say were Clement's, bishop of Rome, among which there is one to St. James, bishop of Jerusalem, which begins thus, "Clemens to James, brother to the Lord, bishop of bishops, governing the holy church of the Hebrews which is in Jerusalem, yea all the churches which are founded every where by the Providence of God." And a little after he calleth him *his Lord;* words which witness that Clement acknowledged James for his superior, and chief of all the bishops of the world.

"We grant then willingly, that the ancient bishops of Rome, before the corruption of doctrine, and usurpation of monarchy in the church, were successors of Peter in the bishoprick of Rome only, even as the bishop of Corinth was successor to St. Paul. But withal we add this, that through the corruption of doctrine which hath by little and little crept into the church of Rome, (every age having added and contributed thereto) he is now wholly and justly fallen from that succession. For he may not in any wise be called Peter's successor, who opposeth the doctrine preached by St. Peter, and who in the chair of verity doth establish a lie. The Turk cannot be called successor to the emperor of Greece, though seated in his place, seeing that he is rather his subverter. Let some show me that Peter preached another purgatory than the blood of Christ, or another satisfaction to the justice of God than his obedience, or any sacrifice propitiatory but his death; that ever he gave pardons for 100,000 years, or drew souls out of purgatory by bulls and indulgencies; that he ever degraded emperors; that he took away from the people the reading of the Holy Scriptures, or the communion of the cup; or that he commanded the worshipping of images, and public service to be said in an unknown tongue; or that he ever constrained other bishops to take from him letters of investiture, and pay to him annats; or that ever St. Peter was called God on earth, the spouse of the Church, and caused himself to be worshipped; or that ever he sung mass, or commanded the host to be adored; or that ever he left off preaching the gospel, or quitted the crosier staff to take upon him a triple diadem. If, I say, they can shew me that St. Peter ever did these things; then, though the pope were bishop but of one village, I will willingly acknowledge him for St. Peter's successor, but still in the bishopric only, and not in the apostleship, which ended in his person, and is not derived to his successors in particular churches." After all, the pope, by some Protestants, so called, is considered as the only channel of ministerial sanctity to those who live in the nineteenth century! O that prejudice were done away!

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR,

FROM the vast storehouse of the visible creation, and the grand repository of Nature, are compiled a few remarks, expressive of the wisdom which planned, the power that executed, and the exuberant goodness which appears throughout this magnificent and harmonious system. When you have a page to spare in that most interesting department of your Miscellany, "The Works of God displayed," their insertion will oblige,

Dear Sir, your's, &c.

Kettering. W. B. BROWNE.

The Utility, Magnificence, and Harmony of the Works of God, as displayed in the visible creation.

"——— Jovis omnia plena."——VIRG.

"And yet was every faltering tongue of man,
ALMIGHTY FATHER! silent in thy praise;
Thy works themselves would raise a general voice,
Even in the depth of solitary woods
By human foot untrod, proclaim thy power,
And to the quire celestial THEE resound,
The eternal cause, support, and end of all!"

A partial consideration of the universe is ever apt to dishonour its great Author; but a judicious survey of all the parts, as forming one grand whole, strikingly exhibits a system useful, magnificent, and harmonious. The stamp of an all-wise Being is impressed in the most legible characters on all his works. The good of all his creatures is an end worthy the best, as well as the wisest of all Beings. The various parts of the creation of God are subservient one to the other. The immense chain of being has a vast number of links, each one depending upon the other, and the whole massy chain fastened to the throne of God. Hence in the grand scale of being and existence, there is nothing deficient, nothing redundant. Let not any then pretend to arraign infinite Wisdom, or prescribe limits for the track of Omnipotence. The savage beast we dread, the domestic animal that obeys our will, and the lamb we feed upon, jointly and equally promote the same great end. A Divine power and skill was requisite to the formation of the insect, whose minuteness escapes our notice, as well as in the huge structure of the stupendous and "half-reasoning" elephant. The smallest reptile which we tread upon, answers the purpose for which its existence is designed, as well as the enormous bulk of the whale, which requires a sea to sport in, and yields "rivers of oil." The same creative power that formed the magnificent and resplendent plumage of the peacock, gave the bat its form, and

the owl the figure which it bears. The American sea-serpent, the prodigious wonder of the mighty deep, is only a greater display of the same power that gave life and being to the shrimp. Every atom and particle, from the most refined substance to the dullest clod, fill up their due place in the order of things, and join together in a beautiful harmony, to form that admirable union which supports the whole. The connection and order of the general series of existence will be as much broken, by striking off one of the lowest, as one of the upper links; for whatever is taken away, must leave a chasm which nothing but itself could fill up.

> "In nature's chain, whatever link you strike,
> Tenth, or ten thousandth, bursts the chain alike." POPE.

The mountains, which have by some nice artists been censured as shapeless protuberances, open a much more agreeable variety of prospect than the boundless extent of a flat level, which would rather fatigue than please the eye: but if we consider them as yielding the best and most commodious habitation to a great number of animals, affording the richest storehouse and repository for the fossil kingdom, giving rise to fountains, stopping and condensing vapours, with many other admirable uses, we shall be so far from wishing our globe destitute of these advantageous and majestic elevations, that we must own, their beauty alone would well compensate for their want of use, and the benefits we receive from them make us ample amends for their seeming deformity. The winds, at which some of too delicate a frame are apt to shudder, and which blow in such a variety of directions, and with such different degrees of force, from the gentle breeze that fans the grove, to the destructive hurricane which overturns it, that they seem only fortuitous instruments of mischief, yet are produced by regular causes, for the most beneficial purposes. In their ordinary course they sweep away the stagnant vapours that are grown unfit for the service of the globe, and bring on a fresh succession of purer air. They transport our ships to the remotest regions, and make us partakers of the blessings which are scattered with such wide profusion by a beneficent God over the face of the earth. In their extraordinary effects, when the destroying angel directs the whirlwind where to pour its force, we hear the voice of heaven reading us an alarming lesson of our dependence: yet at the same time, this more effectually clears and purifies the air, and fills our reservoirs with sudden showers. Thus we see, whatever damage may sometimes happen to particulars, from the violence of the tempest, the whole is by no means able to subsist for any length of time, without the good offices of these excellent agents, which may be called the wings of commerce, and the ventilators of the whole atmosphere. When we survey the grand and stupendous

phenomena of nature, we can have no doubt of the benevolence as well as the power and wisdom of their Great Author. For, without his upholding hand

> " ——————— The great globe itself,
> Yea, all that it inhabit, must dissolve,
> And, like the baseless fabric of a vision
> Leave not a wreck behind."

Every thing around us strongly intimates the gracious interposition and constant energy of God. The snow yields a kindly warmth, and gradual moisture to the ground like wool; and the frost which is scattered upon it, manures it like ashes. (Psalm cxlvii. 16.) Justly is God said, in the elevated language of the Holy Scriptures, " to make the clouds his chariot, and to fly upon the wings of the wind; to remove the foundations of the earth, and make it tremble at his presence." But though we are afraid of the voice of his thunder, and dismayed at his lightning shot forth like arrows, it is no small consolation to reflect, " that fire and air, hail and vapour, wind and storm, are only fulfilling their great Creator's word." To conclude, nothing in the whole chain of being is without its use, because nothing could be created without the concurrence of such infinite power and wisdom; as it is absurd to imagine it should be employed about any thing not productive of some singular good. The same admirable design and contrivance, the same order and harmony are displayed in the brightest characters over every part of the creation, from the fine texture of the mite, to the stupendous fabric of the solar system. Praise, wonder, and gratitude are our province; censure, and correction of the operations of nature will never become us, till a finite creature can comprehend infinity, and one hid in this vale of darkness shall be able to spy out every secret spring that actuates the boundless whole; till he can extend his view

> " Extra flammantia mœnia mundi." LUCAN.
> " Beyond the flaming barriers of the world;" ROWE.

and take in all that immense ocean of being, of which he himself makes so inconsiderable a part, as would be overlooked by any thing less than that Omniscience, and unbounded Goodness he so insolently arraigns, and so impotently endeavours to scan.

> " Let no presuming impious railer tax
> CREATIVE WISDOM; as if aught were form'd
> In vain, or not for admirable ends.
> Shall little haughty Ignorance pronounce
> His works unwise, of which the smallest part
> Exceeds the narrow vision of her mind?
> ——————— Has any seen
> The mighty chain of beings, lessening down
> From INFINITE PERFECTION to the brink
> Of dreary *Nothing*, desolate abyss!

THE PROVIDENCE OF GOD ASSERTED.

ANECDOTE OF THE EMPEROR ALEXANDER.

To the Editor of the Methodist Magazine.

SIR,

IT has been said of the Christian religion, that "Kings shall be its fostering fathers, and Queens its nursing mothers." How fully this has been verified it is unnecessary to relate, or produce arguments to prove, as few, if any, deny it. It is, however, with great pleasure that we see the mighty Emperor of all the Russias listed under its banners, and lending his powerful aid to spread through his vast dominions the knowledge of those Holy Oracles which are at once the foundation of the whole fabrick of it, and the only sure guide to a perfect acquaintance with it, and enjoyment of it. It has often been asked, "How the Russian court, formerly the most licentious on the Continent, should now be so zealous in promoting the objects of the Bible Society?" A few particulars, lately come to my knowledge, upon this subject, may not be uninteresting to your readers. When Alexander came to the throne, few Bibles were to be found in his empire, and still fewer readers of them. The forms of religion were indeed practised, but its influence was not felt, and the term *Bible-reader* was only used in derision, or as an epithet of contempt. A high place in the church and state (it is said the highest) became vacant by the death of the person who had filled it. The Emperor appointed his favourite and friend, the Prince Galitzin, who had been and was his constant companion, in all his pursuits of pleasure, and who at first refused it, on the plea of his entire ignorance of religion; but this objection was over-ruled by the Emperor, who considered it of no weight. The Prince, on his first interview with the venerable Archbishop Platoff, requested him to point out some book, which would give him a concise view of the Christian religion. The Archbishop, rather surprised at the Prince's professed ignorance, recommended the Bible. The Prince said he could not think of reading that book. "Well," replied the Archbishop, "that is the only book there is, or ever will be, that can give you a correct view of the Christian religion." "Then I must remain ignorant of it—reading the Bible is out of the question!" was his reply. The words, however, of the venerable Platoff remained upon his mind, and he shortly afterwards privately bought and read the Bible. The effects were soon visible. He was not known to be a "Bible-reader," but his manners were treated with contempt. Every one was disturbed now by the threatened invasion by the French—Galitzin was not so. His companions were astonished. Was he become a traitor to his prince? It was impossible, his loyalty was un-

doubted. At this important crisis he thought it his duty to acquaint the Emperor with the rock on which he rested unmoved at the threatened danger. He requested an interview; it was granted. The invasion was naturally the first subject of conversation; and next, as closely connected with it, the Prince's conduct. The Emperor demanded upon what principle he remained calm and unmoved, in the midst of universal alarm? The Prince drew from his pocket a small Bible, and held it towards the Emperor, who putting his hand out to receive it, it by some means or other fell, and opened at the 91st Psalm. "O that your Majesty would seek this retreat," said the Prince, as he read the words of the Psalm. They separated. A day was appointed for public prayer. The minister who preached took for his subject the 91st Psalm. The Emperor, surprised, inquired of the Prince if he had mentioned the circumstance that occurred at the interview, who assured him that he had not named it. A short time after, the Emperor having a few minutes leisure, and perhaps feeling the necessity of Christian support, sent for his chaplain, to read the Bible to him in his tent. He came, and began the 91st Psalm. "Hold," said the Emperor, "who told you to read that?" "God," replied the chaplain. "How!" exclaimed Alexander. "Surprised at your message," continued the chaplain, "I fell upon my knees before my God, and besought him to teach my weak lips what to speak. I felt that part of the Holy Word, which I have begun to read, clearly pointed out to me. Why your Majesty interrupted me, I know not." These circumstances made a deep impression on the Emperor's mind, and after the memorable battle of Leipsic he wrote to the Empress, (a virtuous and pious Princess, to whom he had been married soon after his accession, but from whom he was a short time afterwards separated,) to come and see what the Lord had done for him! and since which they have lived in the strictest bond of union and connubial happiness.

With congratulations for the past, and best wishes for your future success, I beg to subscribe myself your's respectfully,

R. F.

To the Editor of the Methodist Magazine.

SIR,

AT the Sheffield Conference of 1817, when examining the young men in the public congregation, I was greatly surprised by the extraordinary declaration of one of the preachers. The effect his narrative produced upon the audience, induced me to request him to commit to paper what he had so distinctly detailed. As it contains a well-authenticated account of what infidelity has affected to deny, and many well-informed Christians receive with

suspicion and doubt, your insertion of his letter to me will at least afford some further evidence on a question, which is of such high interest and importance to the world.

Rochester, Feb. 4, 1818. J. GAULTER.

Sheffield, 8th Aug. 1817.

MR. PRESIDENT,—HON. SIR,

According to your desire I take up my pen to give you the particulars of a *solemn fact*, which was the first grand means of leading my mind seriously to think of those solemn realities,—death, judgment, and eternity.

A sister being married to a gentlemen in the army, we received intelligence that the regiment to which he belonged had orders for one of the Spanish Isles (Minorca.) One night (16 years back) about ten o'clock, as his wife, his child, an elder sister, and myself, were sitting in a back room, the shutters were closed, bolted and barred, the yard door locked, when suddenly a light shone through the window, the shutters, and bars, illumined the room we sat in; we looked—started—and beheld *the spirit of a murdered brother*,—his eye was fixed on his wife and child alternately,—he waved his hand—smiled—continued about half a minute—then vanished from our sight. The moment before the spirit disappeared my sister cried, "*He's dead, he's dead*," and fainted away. Her little boy ran to his father's spirit, and wept because it would not stay. A short time after this we received a letter from the Colonel of the regiment, sealed with black (the dark emblem of mortality,) bearing the doleful but expected news, that on such a night, (the same on which we saw his spirit,) my brother-in-law was found weltering in his blood, (in returning from the mess-room;) the spark of life was not quite out. The last wish he was heard to breathe, was, to see his wife and child; it was granted him (in a certain sense,) for the very hour he died in the island of Minorca, that same hour, (according to the very little difference of clocks,) his spirit appeared to his wife, his child, an elder sister, and myself, in Doncaster. Before this event, Sir, (though a boy of nine years,) I was a complete *atheist*; by this solemn circumstance I was convinced of the reality of another world's existence; and by the solemn impression that it made upon my mind I was led to pray for mercy; found it at the foot of the cross, and now feel the Holy Spirit preparing my soul to enter those eternal and invisible regions—*the land of spirits*.

I am, Sir, your's obediently,

THOS. SAVAGE.

P. S. My sister, from the night she saw the spirit of her husband, *mourned* him as dead, nor could my father prevent it by any argument. He endeavoured to persuade us we were all deceived, yet he acknowledged the testimony which the child gave

staggered him; but when the letter arrived from the Colonel of the regiment, with the awful tidings, he was *struck dumb.* My two sisters are yet living, and can testify to the truth of this account, and at least one hundred persons beside our own family can prove our mentioning *the hour the spirit appeared,* several weeks before we received the melancholy letter, and that the letter mentioned the hour and night he died as the same in which we beheld his spirit. T. S.

To the Editor of the Methodist Magazine.

SIR,

IF the following Anecdote is deemed worthy a place in your valuable and widely extended Magazine, it is much at your service. The truth of it may be relied on, as I received it from a person (yet alive) who was an eye witness to the transaction, and who is intimately acquainted with all the circumstances of the case. I am, Sir, your's respectfully,

Lambeth, Jan. 13, 1819. J. F.

The late pious and excellent Dr. Coke, during one of his visits to the Metropolis, to solicit aid towards the support of the Missions in the West Indies, "among his black lambs," as he used emphatically to designate the poor negroes; called, in company with a friend, upon a gentleman who resided in the neighbourhood of London. The gentleman having stepped out for a few minutes, the Doctor waited in the counting-house his return. On his arrival, and being made acquainted with the Doctor's visit, he fell into a most violent passion, called the worthy Doctor by the most opprobrious names, and insisted, in the most haughty and insulting language, that he should instantly quit the place; at the same time observing, he never suffered any beggars upon his premises. The Doctor and his friend immediately withdrew; but the gentleman, not satisfied with this outrage upon decency and politeness, called to a large yard-dog, and encouraged him to seize upon them; but, providentially, they both escaped unhurt. On reaching the street, the Doctor took his handkerchief from his pocket, and having carefully wiped the dust from his shoes, he turned round and shook his handkerchief, with this observation, "Naughty man, I leave this dust as a testimony against you."

Within a few years, this same gentleman, who then was in high repute, became somewhat embarrassed in his circumstances, and shortly after died of a broken heart. Verily "God resisteth the proud, but he giveth grace to the humble."

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

THOUGH many characters appear cold and indifferent in the pursuit of things which are spiritual, heavenly, and divine; yet

in the pursuit of sinful gratifications, many are all zeal and activity; they appear a perfect compound of life and fire. The fear of God, the most inestimable of all treasures, is not before their eyes, and they are led captive by the devil at his will. And yet, strange to tell, age after age passes on in this way, and, the living lay it not to heart. But though hand join in hand, the wicked shall not go unpunished. And the Lord, sometimes, moves out of his ordinary course to shew his displeasure at their impiety. If you, Sir, judge the following instance of his justice (which you may rely on as having actually taken place,) worthy of being recorded in your valuable publication, by its insertion you will oblige, dear Sir, your's in affection and obedience,

Holbeach, Feb. 1, 1819. THOS. MEASURES.

About a fortnight since, two young men, one named Joseph Gowlett, a sailor, and the other a coal-porter, in company at a public house in Lynn, engaged for a pot of beer to try which could swear the most diabolical oaths; when, to the astonishment of all present, Gowlett, after using the most abominable expressions, became exhausted, and could not utter a syllable; and, dreadful to relate, has remained speechless ever since. A living example to those who take God's name in vain.

THE GRACE OF GOD MANIFESTED.

(The following account had been mislaid, and could not be found, otherwise it would have been inserted in our Miscellany long ago.)

A MEMOIR OF JOHN AKERMAN,

Written by his Son, John Akerman.

JOHN AKERMAN was born in the parish of Broomham, Wilts, in the year 1746, and died in the same place, Feb. 14, 1814. He was blessed with parents who feared God, and to whom he acted the part of a dutiful child; and according to the account I have received from one who knew him while he was young, he never ran into any great excess of riot, but was what many term a sober young man. It is certain, however, that he, like all other men, was born in sin, and undoubtedly, more or less wandered from God, and therefore true repentance and a free pardon, through faith in Christ, were absolutely necessary to his salvation. This he was brought to see and feel, and these blessings he sought and found through the Divine goodness, lived in the enjoyment of them for many years, and at last died rejoicing in the God of his salvation. I cannot indeed specify the exact time when his conversion to God took place, nor relate the circumstances that led to it, he having left no diary or other documents respecting it; but, blessed be God, the humble, loving, and thankful spirit, which he manifested, together with the holy conduct which, for

many years, he maintained, proved that his conversion was real, and his religion from above. He was a steady member of the Methodist society at the above place near forty years, and during the last seven years he sustained the office of a class-leader; and I understand that the friends who met with him were not only satisfied with him as such, but were often edified by his pious example, his humble prayers, and warm admonitions.

In the spring of 1813, he lost the partner of his life, with whom he had lived in the greatest harmony for more than forty years. This was a painful stroke to him, and it greatly distressed me to witness the bitter sorrow which he manifested on the occasion. He enjoyed, however, a pretty good state of health for several months after this; and it was not till December last that he began particularly to decline. I have now a letter before me which I received from him in that month, in which he says, "I have been very poorly, but am now a little better; I feel my mind happy in the Lord, and I believe my heavenly Father will soon take me to himself. God bless you! Amen." This was the last letter I received from him. After this he felt himself going very fast, and therefore he set his house in order. In the beginning of February he took to his bed, and afterwards conversed but little, his complaint being a nervous fever. He gave full proof, however, that his faith and hope were built on a rock. Yes, the Saviour, in whom for so many years he had trusted, was with him in the valley of death. About two days before his decease he was asked if he wished to live, and he answered, "No, I wish to die, that I may enjoy the heavenly mansion prepared for me." And when informed that it was probable he might yet recover, he said, "You dishearten me;" for he longed to be with Christ.—A friend who sat up with him the last night save one before his death, observed, "It was very pleasant to watch with him, because in the night he was favoured with a little sleep, and when he awoke began to praise God, saying, 'My heavenly Father has sent me a blessing.'" "Yes," replied the friend, "and he will soon take you to himself." This so affected him that his heart seemed to be full of heavenly love, and his eyes overflowed with tears of joy. An old friend said to him, not long before his deliverance came, "Christ is precious;" "Yes," said he, "and I shall soon find him so;" meaning that he should soon be with him. After the evening service at the chapel on the Lord's-day, (Feb. 13, the day before he departed,) Mr. Blake, a respectable local preacher, with whom he had been acquainted for many years, called to see him, and to him he said, with a strong and clear voice, "Be sure to meet me in heaven. Behold now is the accepted time, behold now is the day of salvation." Mr. Blake observed, when preaching the funeral sermon, that this dying charge rested very much on his mind. After this he said but

little, though he lived and retained his senses till the next morning at eleven o'clock, when those about him saw that the weary wheels of life were about to stand still. He was then asked, "Are you happy?" To which he answered, (not in words, for his voice was lost,) but by lifting up his hand. Soon after this he gently fell asleep in the Lord. Thus lived and died this servant of God, not equalled by many, and excelled by few. Let my last end be like his! Before I close this account, it may be proper to mention a few traits which were conspicuous in the character of my dear father. He was a man diligent in business, strictly honest, and a strong advocate for the golden rule laid down by our blessed Lord, enjoining us to do unto others as we would they should do unto us. And as this was his practice, he was respected by his superiors, though they were not friends to the cause which he espoused. He felt for, and often pleaded the cause of the poor; and visited the sick, as long as he was able. He was a lover of peace: indeed he was a peace-maker, and truly a lover of the cause of God. He was one of the chief instruments in erecting a chapel at Broomham. He was a good neighbour, a loving husband, and an affectionate parent. How often have I heard him (with my dear mother, who was of the same mind) praying thus, "Lord bless our children, help them to remember their Creator, &c. May we all in Christ redemption find, and not a soul be left behind!" He has left seven children. O that we may all serve our father's God, that we may spend an eternity with him, and all the blessed company of heaven!

"Far from a world of grief and sin,
With God eternally shut in." Amen!

We are happy to add, that before Mr. Akerman died, he had the comfort of seeing two of his sons engaged in calling sinners to repentance.

MEMOIR OF MR. JOHN ANGRAVE,

Of Hoton, near Loughborough, Leicestershire.

According to his own account, at a very early period of his life, serious impressions were made upon his mind, and he was often particularly affected with the thoughts of death. At such times he went into the church-yard, and measured the graves to see if there were any about his own length; and on observing such, he used to say within himself, "Here I find graves of all lengths, and skulls of all sizes." Thus was a habit of reflection and seriousness produced in his mind, and the well known, but too often suppressed truth, that we are mortal, was to him a silent and instructive monitor.

His parents occasionally attended the preaching of the General Baptists, by which both they and he received increasing light concerning the scripture way of salvation. But upon the Methodist preachers beginning to visit the neighbourhood, curiosity induced his parents to hear them; and they approved of and invited them to their house, which was made a blessing to their family in general, but particularly to the subject of this short record, who, though conscious of having derived advantage from the preaching of the Baptists, often said he never was fully satisfied until he heard the Methodists.

He was not the subject of strong conviction or alarming fears: truth did not break in upon his mind as a flood of overwhelming light, but gradually dawned and increased, discovering to him by degrees the fallen state of his soul, and his want of a Saviour, and of reconciliation with God through faith in him. For a time, however, he so far resisted conviction, and yielded to natural propensity, as to seek happiness in worldly pleasure, chiefly that of fox-hunting, of which he became passionately fond, and for three years followed it eagerly. But finding that it was a way of spending time which would not bear reflection, and, that, properly speaking, that is not pleasure which, on retrospect, produces remorse, he relinquished the vain toil, and soon found more than an equivalent in the satisfaction arising from peace with God and the testimony of a good conscience.

In 1770 he married and removed from East Leak, Nottinghamshire, the place which gave him birth, to Hoton, the native place of Mrs. Angrave, who had, previous to that circumstance, invited the Methodists to preach in the village, but on account of opposition from family connexions, could not entertain them till her union with Mr. Angrave. After which their house became a home to the preachers.* The late Mr. John Nelson was amongst the first of those servants of God, whose brethren in succession have continued their labours in the place to the present period, and of late years have been accommodated with a chapel.

In 1783 he was made a class-leader, and soon after began to give exhortations in religious meetings: but it was not till many years after this that he ventured to take a text, or appear in a pulpit.† In the above offices the writer of this article has had many opportunities of witnessing his fervour, simplicity, and faithfulness, which were ever accompanied with such an evident consciousness of his own weakness, as excluded the appearance of

* Previous to this time the preachers had preached in the street, not having any particular place of entertainment.

† Mr. A. continued to act as a local preacher till he was completely worn out; and though his talents were not of the splendid kind, his labours were very acceptable for many years in this neighbourhood; and I believe many were profited by them. WILLIAM DALBY.

self-importance, and proved the language of his heart to be, I am only a weak instrument. His natural temper inclined him to quietness and privacy, and to warmth upon provocation, but through grace he was enabled to bear much and long, rather than to give or take offence. He was so free from the common evil of making the faults and defects of other a subject of conversation, that it give him authority to check those who did so in his presence. And, though in some cases he forbore giving verbal reproof, a sigh, and gentle, but significant look, evinced that disapprobation which was a powerful antidote to evil speaking. He particularly delighted in that part of the doctrine preached by the Methodists which points out the full privilege of the believer, with respect to experiencing a salvation from all evil tempers and propensities, as well as the commission of actual transgressions. This he believed attainable, and sometimes would speak as follows:—"How is it that so few amongst us seem clearly to understand or experimentally to enjoy this full salvation? This promise of the Holy Spirit, in its abiding sanctifying influence; this dying indeed unto all sin, and living unto righteousness in all its branches and degrees, by faith in our Lord Jesus Christ?" This subject, whenever adverted to, roused all his mental energy; and he spoke of it in terms which indicated an interest in and acquaintance with it, beyond mere theory. Blest with the enjoyment of every temporal good, and with the still greater blessing of a heart which knew how to set bounds to its desires in things of this nature, he passed through the decline of life in a tranquil and thankful state of mind. In his last affliction he was graciously preserved from temptation, and enjoyed that confidence in God which supported him in acute and trying pain of body. On quoting that passage, "In the world ye shall have tribulation, but in me ye shall have peace," he added, "I have that peace." At another time he said, "I have no foreboding fears: for me the Saviour lived; for me the Saviour died;" and, with increasing energy, he exclaimed, "He ever liveth to make intercession for transgressors." The day before he died he lifted up his hand, and said to one of his daughters, "Hannah, I have a hope full blooming with immortality." It is cause of regret to his friends that a more particular account of him cannot be recorded; but he kept no diary, and as he reached the full age of man, few survive him who, from personal acquaintance, can delineate his character. His praise, however, is in the churches; and he will, no doubt, be recognised in the family above by many who were united to it before, and shall be after his admission. He died June 15, 1817, aged 75 years.

To the Editor of the Methodist Magazine.

Rev. and dear Sir, *Darlington, Aug.* 30, 1817.

Should you deem the following brief memoir likely to profit your readers, its early insertion would gratify the friends of the deceased. He was a deeply pious and truly consistent man.—I am, Rev. and dear Sir, your's, &c.

Green Atkinson.

James Paxton was born on the 4th of June, 1770, in the city of Edinburgh. His father died while he was yet an infant; and, upon his mother's second marriage, he was left to the care of a grandmother, whose narrow circumstances subjected him, in his youth, to many hardships and privations. From the time of his mother's departure with her husband for America, he saw her no more till after a lapse of about 27 years.

At the expiration of his apprenticeship to the business of a dyer, and when about 20 years of age, he was enlisted by an uncle into the army. His regiment was the celebrated and gallant 42d Highlanders. In this corps he was twice upon the Continent, and was engaged in several actions, under the Duke of York and Earl Moira; and afterwards in the West Indies, under Abercrombie, where, at the taking of the island of St. Vincents, his right leg was shot away by a cannon ball, whilst in the act of forming the men of his company, in order to attack the enemy's third and last redoubt. Two years previous to this, he had been promoted to the rank of serjeant.

At this time, it does not appear that he had any saving knowledge of Christ; but was living after the course of this world; a stranger to the covenant of promise, and an alien from the commonwealth of Israel. The loss of his limb, however, which, to a young man, of robust constitution, and in the bloom and vigour of life, might have seemed an irreparable evil, proved, in his case, an unspeakable blessing; for, it is highly probable, that if this event had not taken place, he might have been, in some subsequent action, suddenly snatched away in his sins, very few of the brave men, who then fought by his side, remaining to the present day. As this painful circumstance procured his discharge from the army, he was sent to England; and shortly after his recovery, came to reside in Darlington, where his mother had for some time lived, and was now a member of the Methodist society. Whether his affliction had in some degree prepared his mind for a speedy reception of the truth, it is not now easy to determine; but certain it is, that he had not long resided with his pious mother, before he enlisted himself under the banner of the Cross, and united heart and hand with the

people of God. From the moment that he avouched the Lord for his God, his character became decidedly pious.

It appears that he was convinced of sin under the ministry of the late amiable Mr. William Stevens, (superintendant of the Stockton circuit, which at that time comprehended Darlington), and very soon afterwards was made a partaker of the justifying grace of God; but still feeling the depravity of his heart, and his consequent need of a larger measure of sanctification, he never rested until he had obtained this inestimable blessing. With this blessing, his evidence of justification, which was not before remarkably distinct, now became clear and abiding; so that he was never known to waver concerning it to the moment of his dissolution. Three different times, however, he lost the witness of his sanctification; but as often regained it: till, at length, he became rooted and grounded in love; and "as an iron pillar strong;" knowing and defeating the devices of satan.

At an early period of his Christian course, it was his constant practice to rise at, or before, five o'clock in the morning, and to spend one hour, at least, with God, before he entered upon his temporal engagements. This practice, without doubt, tended much to establish him in the grace of God, as well as to prepare him for that extensive private usefulness in the church, for which his memory will ever be blessed.

It is well known, that our departed brother was a most consistent and zealous defender of the doctrine of perfect love, as believed and taught amongst the Methodists. On this theme he ever delighted to dwell, and seldom or never dwelt, without ministering grace to the hearers. He was decidedly of opinion, that this doctrine is the glory of Methodism; and that wherever it is preached in its purity and fulness, and with all the earnestness its importance demands, the word must infallibly be accompanied by the Divine unction, and become the power of God unto salvation. As he himself had not rested short of this blessing, so he earnestly endeavoured to stimulate all with whom he conversed, to press after it; and frequently dwelt in the most edifying manner, on the willingness and ability of Christ, to accomplish this great work in the heart of every believer; always insisting upon it as a *present* and *full* salvation from sin. He was firmly persuaded, that it is the glorious privilege of the meanest child of God, to bear *His* image; and to be sanctified wholly, throughout body, soul, and spirit. But he did not merely regard this as a privilege; he considered it also as the IMPERATIVE DUTY OF ALL believers, to press after holiness of heart; because God has expressly *commanded* it; and that none can deliberately neglect this duty, but at the peril of their souls. To those who waited for more powerful convictions of inbred sin,

and their need of purity, he used to say, "Act on the convictions you *have*." The members of his classes, and the whole circle of his friends can never forget how frequently, and with what earnestness, he was wont to exhort them on this momentous subject; and the whole society might bear witness to the scriptural boldness, with which, in their love-feasts, he dwelt upon his enjoyment of it: but neither in his classes, nor in the love-feasts, will his voice be heard any more. The silence of death sits upon his lips, and nothing is now left to his friends but the remembrance of his gracious sayings, and the influence of his holy example.

The affliction which terminated in his death was of nine weeks continuance; but during the whole of this time, whilst his heart and flesh were failing, the comforts of God so flowed in upon his soul, that, as he himself remarked to a friend, the enemy was not once permitted to assault him. A few weeks after the commencement of his illness, whilst his family were one morning expecting his immediate departure, his soul became wholly absorbed in heavenly things: "God is love!" said he, "O what a foundation! whilst *He* lives *I* shall live, shall run parallel with eternity.—O the bliss and happiness of the saints; they shall be with him through all eternity—eternity! Praise his name. With my nobler powers I'll praise his name. Glory be to God. His will be done. I must suffer with Him here. All shall be well at the last. I shall see Him to my comfort. I hope I shall be ready; nay, I have *not* a doubt of it. Glory be to God, he doeth all things well: what a Saviour! what a Saviour! Bless His precious name: to a sinner's ears 'tis life, and health, and victory! All the sinners in the world may find mercy, and be saved. His name was called Jesus for this very purpose. Precious name! The penitent sinner only requires one qualification—a sense of his need, his wretchedness, his pollution. This is the character the Lord justifies. He justifies the ungodly, sanctifies the unholy; cleanseth from every stain, however filthy. He *has* cleansed me, and *will* cleanse *all* that come to Him, feeling their need, and without any goodness of their own; but trusting in, and believing the word of His power. He will sprinkle clean water. O it is *clean*, and it maketh clean. Praise God; there is a strong balm of Gilead in my Saviour; it cures every malady sin hath made. Glory be to God. Repent and believe:—this is the way for every sinner. *All* are invited; and *all* may come and find mercy; may find the pearl of great price; and O, it is valuable; it is valuable in life and health; but more so in sickness; and will be *much* more so in death. Glory be to God!—O death! where is thy sting? O grave! where is thy victory? The sting of death is taken away. Glory! glory!—Precious Jesus! precious name!

It is like ointment poured forth." In this manner his full soul gave vent to its feelings, till nature was exhausted, and he could say no more.

For some days before his confinement, he felt the symptoms of his approaching illness; and the last time he met his Sunday morning's class, gave out that deep hymn, "God moves in a mysterious way," &c. to the end; after which he prayed and dismissed the class under the most extreme debility of body, being unable to rise from the seat on which he prayed. All the members of his class were deeply affected, and scarcely one could refrain from tears.

On Friday evening the 10th instant, he called his family together, observing, that he would speak to them as well as he was able. He then gave out and sung, with great animation, the following lines:

"I want a heart to pray,
To pray and never cease;
Never to murmur at thy stay,
Nor wish my sufferings less.
This blessing above all,
Always to pray I want,
Out of the deep on thee to call,
And never, never faint."

After this he prayed in the most earnest manner, for those who surrounded his bed, for the sick and the dying, and generally for all who were in distressing circumstances.—A relative, who was with him on the Saturday evening previous to his death, at his request, read to him several select hymns, and particularly that which commences,

"Love divine, all love's excelling."

After he had read to the end, our departed brother wished him to sing the whole over, and himself endeavoured to join him whenever his strength permitted. Afterwards he repeated the last verse with such holy delight and heavenly feeling as his friend can never forget.

"Finish then this new creation,
Pure and spotless let us be:
Let us see thy great selvation,
Perfectly restor'd in thee.
Chang'd from glory into glory,
Till in heaven we take our place;
Till we cast our crowns before thee,
Lost in wonder, love, and praise."

He continued in this heavenly frame until Monday morning, the 13th of January, 1817, when, about eight o'clock, he fell asleep in Jesus, in the 47th year of his age.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

Dear Sir,

If you think the following observations, from Bishop Horsley, on

the wickedness of breaking the Sabbath, by travelling and useless excursions, are calculated to promote the important object you have in view by your monthly communications, their insertion will oblige,

Your's, most respectfully,

Rye. J. METHLEY.

From the sanctity and importance of the Sabbath, it is evident that the practice, which is become so common in this country among all ranks of men, of making long journies on the Sabbath-day, without any urgent necessity, is one of the highest breaches of this holy institution. It breaks in upon the principal business of the day, laying some under a necessity, and furnishing others with a pretence for withdrawing themselves from the public assemblies; and it defeats the ordinance in its subordinate ends, depriving servants and cattle of that temporary exemption from fatigue which it was intended both should enjoy. This, like other evils, hath arisen from small beginnings; and by an unperceived, because a natural and gradual growth, hath attained at last an alarming height. Persons of the higher ranks, whether from a certain vanity of appearing great, by assuming a privilege of doing what was generally forbidden, or for the convenience of travelling, when the roads were the most empty, began, within our own memory, to make their journies on a Sunday.

In a commercial country, the great fortunes acquired in trade have a natural tendency to level all distinctions, but what arise from affluence. Wealth supplies the place of nobility; birth retains only the privilege of setting the first example. The city presently catches the manners of the court; and the vices of the high-born peer are faithfully copied in the life of the opulent merchant and the thriving tradesman. Accordingly, in the space of a few years, the Sunday became the travelling day of all who travel in their own carriages. But why should the humbler citizen, whose scantier means oblige him to commit his person to the crammed stage-coach, more than his wealthier neighbour, be exposed to the hardship of travelling on the working days, when the multitude of heavy carts and waggons moving to and fro in all directions renders the road unpleasant and unsafe to all carriages of a slighter fabric; especially when the only real inconvenience, the danger of such obstructions, is infinitely increased to him, by the greater difficulty with which the vehicle in which he makes his uncomfortable journey crosses out of the way, in deep and miry roads, to avoid the fatal jostle? The force of these principles was soon perceived; and, in open defiance of the laws, stage-coaches have for several years travelled on the Sundays. The waggoner soon understands that the road is as free for him as the coachman,—that if the magistrate connives at the one, he cannot enforce the law against the other; and the Sunday traveller now breaks the Sabbath without any advantage gained in the safety or pleasure of his journey. It may seem, that the evil, grown to this height, would become its own remedy: but this is not the case. The temptation, indeed, to the crime, among the higher ranks of the people, exists no longer; but the reverence for the day among all orders is extinguished, and the abuse goes on from the mere habit of profaneness. In the country, the roads are crowded on the Sunday, as on any other day, with travellers

of every sort. The devotion of the villages is interrupted by the noise of the carriages passing through, or stopping at the inns for refreshment. In the metropolis, cities, and populous towns, instead of that solemn stillness of the vacant streets in the hours of the public service, which might suit, as in our fathers' days, with the sanctity of the day, and be a reproof to every one who should stir abroad except upon the business of devotion, the mingled racket of worldly business and pleasure is going on with little abatement; and in the churches and chapels which adjoin the public streets, the sharp rattle of the whirling phaeton, and the graver rumble of the loaded waggon, mixed with the oaths and imprecations of the brawling drivers, disturb the congregation, and stun the voice of the preacher.

These scandals call loudly for redress: but redress will be in vain expected from any increased severity of the laws, without a concurrence of the willing example of the great. This is one of the many instances in which corrupt fashion in the higher orders of society, will render all law weak and ineffectual. I am not without hope that the example of the great will not be wanting. I trust we are awakened to a sense of the importance of religious ordinances, by the dreadful exibition of the mischiefs of irreligion in the present state of the neighbouring apostate nation; and though our recovery from the disease of carelessness and indifference, is yet in its beginning, appearances justify a sanguine hope of its continuance, and of its ultimate termination, through the grace of God, in a perfect convalescence. And when once the duties of religion shall be recommended by the general example of the superior ranks, then, and not till then, the bridle of legal restraint will act with effect upon vulgar profligacy.

But in the application of whatever means for the remedy of the evil, whether of legal penalties, which ought to be enforced, and in some cases ought to be heightened—or of the milder persuasion of example—or of the two united, which alone can be successful—in the application of these various means, the zeal of reform, if it would not defeat it own end, must be governed and moderated by prudent attention to the general spirit of Christianity, and to the general end of the institution. The spirit of Christianity is rational, manly, and ingenuous; in all cases delighting in the substantial works of judgment, justice and mercy, more than in any external forms. The primary and general end of the institution is the public worship of God, the Creator of the world, and Redeemer of mankind.

The Sabbath was ordained for a day of public worship, and for the cessation of all animal activity. To be a day of worship, it must be a day of leisure from worldly business, and of abstraction from dissipated pleasure. But it need not be a dismal one. It was ordained for a day of general and willing resort to the holy mountain; when men of every race, and every rank, and every age, promiscuously—Hebrew, Greek, and Scythian—bond and free—young and old—high and low—rich and poor—one with another—laying hold on Christ's atonement, and the proffered mercy of the Gospel, might meet together before their common Lord, exempt for a season from the labours of the world, and be "joyful in his house of prayer."

AWFUL EFFECTS OF WAR.

To the Editor of the Methodist Magazine.

REVEREND SIR,

THE following Anecdote related by Mr. Wesley, was published in the Westminster Journal, on Saturday, February 25, 1775, from which Journal, now in my possession, I have copied it, and doubt not, if you will be pleased to insert it in your much-esteemed Miscellany, that it will be acceptable to as many of your readers as admire what proceeded from the pen or lips of that great and venerable man.—With great respect, I am, Rev. Sir, your's,

Upper-street, Islington, JAS. HANCOCK.

"Last Sunday evening, the Rev. Mr. J. Wesley preached at the Foundry an awful sermon, on the horrid effects of a civil war. Mr. Wesley observed, that of all scourges from God—war was the most to be deprecated, because it often swept away all traces of religion, and even of humanity. He then related the following matter of fact, which drew a tear from almost every eye: 'I conversed with an officer, who was of a remarkably mild disposition; he was three years in Germany during the last war, where he was sent by the general with a party of soldiers to get provisions wherever they could find any. They first arrived at a farm-house; the master of the family having been frequently plundered, had fled, and left his wife with the care of seven small children, and only one cow for their subsistence. The woman fell at the feet of the soldiers, imploring them with strong cries and tears, that they would spare the cow for the nourishment of her helpless offspring. The officer could not forbear weeping, and forced himself from her as she clasped his knees, with every sign of frantic grief: nevertheless the soldiers carried away her cow. This officer afterwards told me, war had rendered his heart so hard, and his mind so ferocious, that he could have even broiled the woman and her seven children.' Mr. Wesley having concluded this affecting narrative, said, O my dear hearers, should the great God suffer the hellish rage of a civil war to be let loose in England, for our idleness, deceit, luxury, and oppression, perhaps the most humane person now in London, may be equally hardened in his heart. Mr. Wesley then charged the rich to abound in good works, to be ready to communicate, as they needed only to open their eyes, to see the amazing distresses of the poor! Such distress as his eyes never before beheld. How long we may have food to eat, and raiment to put on, and a place where to put our heads, he who is the Creator and Redeemer of mankind only knows. He selected his text from Daniel iv. 27, 'Let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.'"

ANECDOTE OF MR. HERVEY.

THE pious Mr. Hervey, in a letter to a friend who had sent him some venison on a Saturday, thus expresseth himself: "I thank you for your venison, but it will not be dressed to-morrow. My whole family is to be at court; the King of heaven has sent positive orders, and he will not excuse either man-servant or maid-servant."

†

THE EVIL OF PUBLIC AMUSEMENTS.

To the Editor,

Poverty and misery are the usual concomitants of vice, for while the unsanctified desires of corrupt nature are gratified to give pleasureable enjoyment, they often insensibly undermine the fabric of man, and in its downfal bring additional misery and disgrace.

The various public amusements frequented by so many of the inhabitants of our towns and cities, tend not only to destroy every social comfort, but also to render those who participate of them, both vicious and miserable in a high degree.

What is the general nature of stage entertainment in our day? Are they not exhibitions of *love intrigues*? and who can calculate the number of those whose virtue has been and is destroyed by them? The *unsuspecting* youth, whose mind, hitherto, had been comparatively pure, in an hour of gaiety and thoughtlessness finds the passions of his carnal mind inflamed by the amorous looks, the indelicate gestures, and the filthy dialogues of the performers, so that in a little time every principle of virtue, which had existed within him, is destroyed, and he is ready for the commission of every species of crime to which satan may tempt him. But the evil is not confined to the destruction of youth. How many, who were joined in the holy estate of matrimony, by their attendance on such places have forgot their marriage vows, and by not making a covenant with their eyes, have proved unfaithful, and formed those unlawful connexions which have been followed with the ruin of all domestic comfort; such places being well adapted for *intrigue* and consequent *criminality*. The evil, however, extends to a yet greater length. In numberless instances every principle of common honesty has been destroyed by an immoderate desire for such amusements. The apprentice has learned to *rob* his master,—the shopman his employer,—and the children their parents,—to procure admittance; they have this natural tendency, and this can be readily proved. Every lawful means, therefore, should be used to procure the abolition of such entertainments. J. H.

Newcastle-upon-Tyne, Oct. 30, 1818.

OBITUARY.

On the 24th of January, died, at Deal, aged 53, Mr. John Basden. Methodist preaching first commenced (in 1798), in Mr. Basden's house, where a large room was set apart for the worship of God, till the year 1806, when a chapel was erected, which was afterwards enlarged; and Deal, (the Society of which at first consisted of *two* member's, Mr. Basden and his wife) is now become the head of a circuit. For many hours before his death, Mr. Basden had been insensible; but, a few moments before his departure, his reason returned. To a friend, entering the room, he held out his hands, and exclaimed, "Oh! brother C. let us go." "Where shall we go?" Mr. C. replied "To heaven?" With a faint smile he rejoined, "Yes! yes!" and expired immediately.

About nine months ago, Mr. Basden witnessed the peaceful end of a dutiful son, who died of a consumption, aged 21.

RELIGIOUS INTELLIGENCE.

TRIAL FOR RIOT AND PERSECUTION.

At the Quarter Sessions for the county of Dorset, held at Blandford, on Thursday, January 14, John Bullen, Joseph Pearce, Thomas Way, and Henry Harvey, were tried for a riot and persecution. The prosecutor was Mr. W. Worth, Wesleyan Methodist Minister, of Weymouth.

The interest excited by this case appeared in the excessively crowded state of the Court, during the trial, which lasted more than three hours. The case was opened by Mr. Williams. After a very well-expressed eulogium on the denomination of Christians interested in this trial, he stated, that his client was not actuated by any feelings of revenge; that, consistent with his character as a minister of the gospel of peace, he had no objection to come to an accommodation, on terms that were reasonable and honourable, and that would secure him, and the people connected with him, from the repetition of such outrages; and that this proposal originated not in him, but in the prosecutor.

Mr. Glyn, for the defendants, refused to accede to any terms of accommodation which would imply that they were guilty of the offence. Mr. W. replied, that the proposal had not been made from any consciousness of the weakness of their cause, as he should now proceed to convince the Court by the evidence that should be laid before it. Henry Harvey, who was the least offender, and under 14 years of age, (which was not known when the indictment was preferred) was discharged by desire of the prosecutor. The case was then proved by the undeviating testimony of six witnesses. From their evidence it appeared, that on Tuesday, Oct. 13, 1818, when the Rev. W. Worth and his friends were returning to Weymouth, from opening the New Chapel at Tolpuddle, such noise and tumult was made, that it was with great difficulty they were able to get into their carriages, or to proceed afterwards, the horses were so much frightened; that the gates across the road, which were hung in the morning, were unhung at night; that in consequence of this, and the bad state of the roads, they were nearly an hour going two miles, during which they were pelted with stones, dirt, &c.; that three persons, were struck, and one of them severely bruised, the windows and a pannel of the chaise were broken, and both the carriages covered with dirt. It appeared that Pearce and Bullen were near the carriages when they started, behaving very rudely; that Pearce, accompanied by Bullen, went to a number of boys playing in a field near the road, and said, "Now lads, run and give these Methodists a good pelting;" that they went before, and the boys followed; that Pearce threw a stone at the chaise, which went in at one window and out at the other; and that, in returning to Tolpuddle, he said to the boys, "Run on before, for if we all go in together the people will think something." It also appeared that Way ran after the carriages, and threw a stone, which broke the pannel of the chaise. Mr. Glyn did not call any witnesses for the defendants, but rested his defence on the difference between the facts proved, and the offences charged in the indictment. He admitted that there had been considerable evidence that the defendants were parties in the riot, but contended that there was not any to prove that they incited others to assemble in order to this riot and outrage.

The Chairman repeatedly expressed his opinion, that all they were charged with in the indictment had been fully proved. And in his charge to the jury stated, that persons might incite and instigate others to riot by *actions* as well as by *words*, as by running after a carriage, and throwing stones and dirt at it; that in his opinion the indictment was properly framed, though indeed the defendants might have been charged with the riot, as well as instigating others to riot. The Jury returned a verdict of guilty against all the three.

The Chairman then pointed out the heinous nature of their offence, remarked that this was the first time, within his recollection, that the Wesleyan Methodists had applied to that Court for protection from outrage and insult; and that it was necessary for him to pass such a sentence in the hearing of that very crouded court, in which, doubtless, were many that came to hear the issue of this trial, as might deter others from committing similar offences. He then sentenced them to pay a fine of £10 each, and to give security for their good behaviour for one year, each of them himself in £50, and in two sureties of £25 each, or one of £50, and to be committed till those fines were paid, and the securities given.

The prosecutor and his friends are happy to express their high sense of the ability with which their cause was conducted by their Solicitor, Mr. Arden, of Weymouth, and their Counsel, Mr. Williams; and also their strong feeling of gratitude to all the Magistrates, and especially to the worthy Chairman, T. Pickard, Esq. for his impartial conduct; and they are persuaded all the Wesleyan Methodists will cordially unite in these expressions of gratitude.

The friends of Methodism and of religious liberty, in Weymouth and its vicinity, have come forward in this prosecution with great zeal and liberality. It is believed that the subscriptions and collections will be equal to the expense incurred.

MISSIONARY INTELLIGENCE.

CEYLON.

VERY encouraging Letters have been received, since our last Number was published, from Mr. FOX, Mr. HARVARD, and Mr. OSBORNE; and also the fourth Number of the *Quarterly Correspondence* of the Methodist Missionaries in Ceylon. From these documents, interesting extracts will be given as soon as possible. In the mean time we request the particular attention of the friends of this important Mission to the following letter from Dr. ADAM CLARKE, which contains, besides some excellent preliminary remarks on the subject of our Missions in general, his Monthly Report for January of the conduct and studies of the two BUDHIST PRIESTS, DHERMA RAMA and MUNHI RAT HANA, who came from Ceylon to England with Sir ALEXANDER JOHNSTON, and have been placed by the COMMITTEE of the WESLEYAN MISSIONARY SOCIETY under the paternal care and religious tuition of Dr. CLARKE.—The Committee earnestly hope, that this letter will, by the Divine Blessing, stimulate the numerous friends of the Wesleyan Missions to zeal and perseverance in the great Cause in which they have so often pledged themselves to be active and faithful; and that in Circuits where comparatively little has yet been done in its behalf, new Branch Societies, Juvenile Societies, and Ladies' Associations. will be formed in the course of the ensuing Spring, in connexion with the Auxiliary Societies of their respective Districts; by which the Fund of the General Society will be released from its present Debt, and the Committee enabled to meet new and important Calls for help, which they have lately received from several quarters of the pagan world. To the Preachers, and all other persons, in whose hearts there is a holy purpose to be humble instruments of God in Christianizing the human race, the Committee affectionately address the language of inspiration, "*Whatever thy hand findeth to do, do it with thy might.*"

To THE COMMITTEE.

Millbrook, Jan. 1st, 1819.

WITH the commencement of the new year, I feel a desire to enter particularly into a consideration of our great call as a religious people, as well as to lay before you some farther account of the Cingalese Priests under my care. This call, I think, has been for some years past materially changed. At first I believe the Methodists were especially appointed of God to spread Scriptural Christianity throughout *these* lands. They went forth in his name and strength, preaching Christ crucified, and full redemption from all the power, guilt, and pollution of sin, through the blood of the cross. They did not labour in vain:—The land was evangelized *principally* by their means; Antinomianism, Pharisaism, and profligacy of every kind received a most powerful check, and the cause of Christ has had a most remarkable triumph all over the land. God gave the word, and great was the company of the preachers. The heavenly flame communicated its light and heat far and wide; and a goodly number of eminent men, both in the Established Church and the different bodies of the Dissenters, have arisen to proclaim the truth as it is in Jesus; and to build up believers in their most holy faith. The light has been conveyed to every part of the land, and the standard of the cross erected in every place. At present we have comparatively little more to do, especially in this nation, than to maintain the conquest we have gained, induct the rising generation into the fold of Christ, and continue to sow and water a seed which, through the mercy of God, is, in almost every place, falling into good ground.

For many years we have heard a small still voice from different regions of the earth, saying, "Come over and help us!" I hope we may say we have obeyed the call in proportion to our means, and God has crowned our labours with success. Lately this call has become louder and more distinct: Asia, Africa, and America, have particularly presented themselves to our notice, and implored our help. Our numerous *people* heard this call as well as their ministers; and with a zeal and alacrity on which I never reflect without feeling gratitude to God, and increasing respect for them, they have come forward

to encourage us, strengthen our hands in the Lord, and afford us those secular means by which we might send the messengers of glad tidings to every part of the habitable globe. From these and concomitant circumstances, we now feel that we are *necessarily* become a MISSIONARY PEOPLE, and must spread ourselves through the whole length and breadth of Immanuel's land. The wide, the unbounded prospect lies before us; and in proportion as we have proceeded on this most especial and direct call, our exertions have been blessed: and what shews the thing to be of God, in the most direct manner, is, that those who have been most hearty in this glorious missionary work, have prospered most in their own souls: and thorough practical piety has become more deep and extensive in all those districts and societies in our large Connexion, that have been most favourable to, and active in the grand missionary work. For my own part I must pity the man whose heart is not engaged in it, and must regard him as one born out of due time; or, as yet strangely living in the nonage of piety. But instances of this kind are so solitary, when compared with the vast mass of willing hearts and ready hands, that they are either lost in the immense crowd, or

Apparent rari nantes in gurgito vasto.

We have put our hand to the plough and must not look back. Our people are with us, they are ever ready to furnish us with the requisite means; we have many gifted and gracious men who are, as frequently as they are wanted, coming forward under the unction of the Divine Spirit, and saying, *Here are we! Send us!* and highly honoured is that man who is called to preach the gospel; but more especially so, to stretch out his line beyond the present bounds of the evangelized world; and as a missionary, preach Jesus and the resurrection, where Jesus has not yet been named. This is the true, the genuine *apostolic call:* this is that which is connected with so much spiritual glory and spiritual renown—to be an ambassador for Christ at the call of millions who are perishing for lack of knowledge, to be sent forward in the work by the prayers of myriads, in whose hearts the Lord of the Harvest dwells, and whose incessant petition, "*Thy kingdom come*," is continually ascending to the heaven of heavens, and finding an easy access to the throne of God. In a word, to be engaged in a labour so conformable to the gracious design and practice of his Lord and Master, in which he can say, with the dying founder of that religious connexion to which he has the privilege to belong, "The best of all is, GOD IS WITH US!"

My brethren, I hope, will not consider me as too sanguine or too warm on this vast subject; I speak not without knowledge. I was one of the first Missionaries in the Connexion. I have variously suffered and bled in the cause. I bear about still in my body the marks of the Lord Jesus; I still feel the spirit of a missionary; and if I did not, I should not feel the spirit of a minister of Christ; and were there none other, even at this age of hoary decrepitude, I would volunteer my little services to the East, teach in the schools which your pious and laborious missionaries have established in Ceylon; or enter on the Peninsula of India, to bear the seed-basket after those extraordinary servants of the Most High, CAREY, MARSHMAN, WARD, and their fellows, and add my testimony concerning Him who, by the grace of God, tasted death for every man; and whose infinitely meritorious blood cancels and cleanses from all sin. Though my labours, thank God, are not needed, my testimony should not be withheld. I glory in what *is done*, and what *is doing* in this grand missionary field; I see Jesus going on from conquering to conquer; my heart says, "Good luck have thou with thine honour! Hallelujah! the Lord God Omnipotent reigneth! Amen and Amen."

It is now high time to say something of the two Cingalese Priests, MUNHI RAT HANA and DHERMA RAMA, you have placed under my care. These young men are cousins-german, the first 27, the latter 25 years of age. It will give you satisfaction to know that they still behave well, are meek, gentle, and submissive. They are very diligent in their studies, and have an insatiable thirst for knowledge, and particularly *religious knowledge.* They continue to improve in their writing, and will soon write a very elegant hand; their profiting in this is surprising, as they had never done any thing in this way before; their own writing gave them no advantage here, as that is a mere species of engraving with a steel point on the talipot leaf, which is the substance used instead of paper. They improve also both in reading and speaking English; this is of vast importance, as I am satisfied the English language is, under God, the grand key to their salvation. Nothing but a thorough course of theological and philosophical English reading, can ultimately conquer and remove all the false notions and deep-rooted prejudices relative to God and nature, found

in that Priesthood. I say deep-rooted, because with false theology and philosophy they have had their minds imbued from their earliest infancy. Munhi Rat Hana and Dherma Rama entered the temple when they were about five years of age, and before they could arrive at their high order in the Priesthood, were obliged to learn several languages, not only the Cingalese in its purity, but also the Pali, Patois-Portuguese, Tamul, and Sanscrit; and to commit to memory *many thousands* of *Slocas*, or verses, containing their Theology, Physic, Metaphysics, Traditions, History, Mantras or Incantations, and their most curiously involved doctrine of the Metempsychosis, or Transmigration of Souls. From these they have derived all their principles of morality, theology, medicine, philosophy, and political œconomy. Till now they have had no opportunity of knowing better; these false principles had undisturbed empire in their minds. In a word, all their thoughts, ideas, and moral feelings were cast in this mould. They now see they were wrong in *many* things, and strongly suspect they were wrong in *all*. They wish for instruction; they devour it with the keenest appetite, and long, ardently long, to have their minds stored with nothing but what is *true* and *useful*. Against Christianity, they have not, as far as I am able to judge, one remaining prejudice; but they find it difficult to perceive the suitableness of many things, while they admit of their general truth. In a word, they want to perceive and comprehend the reasons of those things; and they have not, as yet, English sufficient to understand those arguments which I know would at once set their minds at rest on such points.

These men cannot be treated as *common heathens*: they are both *philosophers*, men of profound erudition in their way; with as far as I can judge, a powerful commanding eloquence. They are deeply read in the most speculative, most refined and purest ethics of the Brahman and Budhoo systems. In these respects, their acquirements are immense. I have myself read the *Oupnek'hat*, and some other works of this kind, and well knowing the subtle and specious reasons which both these systems can bring forth in behalf of their ethics and philosophy, I do not a little wonder at the blessed subjection of these men's minds to the general truth of the gospel. I must say, I see them at the feet of Christ, and they are ready to lie at my feet, in order to be taught. Every new truth they receive with gratitude, delight, and often with extasy.

I think they are both pretty nearly masters of the Cingalese Catechism; I mean Mr. T. Wood's Catechism, which has been translated into Cingalese, and to no part of this do I find them making any serious objection: indeed I have made it a maxim in their education, that "Christianity is indubitably true, comes immediately from God, and cannot be successfully controverted." This assumption I found it absolutely necessary to adopt from the beginning: on this I founded another, not less necessary to my difficult work, viz. that "all other systems of religion are false or forged; and on them no man can rely, but at the utter risk of his salvation." I told them, however, that I was at any time willing to enter into the *proofs* and *demonstrations* of these points, as soon as they were capable of comprehending the argument. Thus I became necessarily pledged to prove much, and satisfy many a scruple: but in this I found no other difficulty than their imperfect knowledge of English to comprehend the requisite argumentation. They never carp or cavil, nor start a difficulty that is not *serious* and *conscientious*. They pray often, and are very devout in prayer: and I am sure they have now, no object of adoration in heaven or earth but the true God: and his favour they seek through the only Mediator. Here, much is gained. The Budhoo system has, properly speaking, no *prayer*: because in fact it has no *God*. The decent regulation of the life, and the subjugation of the passions by strong ascetic discipline, is their law of righteousness: and the sum of their religion. Under this kind of discipline these men were brought up from their infancy; and have, I believe, never been guilty of any acts of immorality. In consequence of this, I cannot expect them to mourn on account of sins which they have never committed. Swearing, lying, drunkenness, theft, uncleanness, &c. they have in the utmost abhorrence. They have the highest opinion of our *Decalogue*, and make it most conscientiously their rule of conduct: at the same time, they see that it cannot be properly observed but by the especial assistance of God; and for this they pray. In speaking to them about the divine nature, I have been truly astonished to find how much they have apprehended of even the most abstruse subjects. I often felt much difficulty to give them any such description of the *mysteries* of Christianity, as would lead them to form just

notions of those mysteries: and indeed I often trembled, lest, in endeavouring to bring down these subjects to low apprehensions, my trumpet should give an uncertain sound. I could not bear the thought that these persons should be only *Christian Theists:* and with scarcely a hope that they would as yet, form any proper notion on the subject, I ventured to mention to them the Doctrine of the Trinity! I did not wish them to enter deeply into it as yet; but I wished them to know it was an essential article of the Christian religion. My laudable caution, I thank God, was vain: His eternal Spirit has taken up the lesson, and opened their understanding that they might know the Scriptures: and to my great astonishment, on a recent examination, I found that they had clear and satisfactory views of the Trinity, of the personality of the Trinity, and of the infinite unity in this personality! I saw the truth of that word, *All thy children shall be taught of the Lord:* and I saw also the truth of that saying of one of the primitive fathers: "When God teaches, there is no delay in learning." This has taught me a good lesson, never to be afraid to propose any doctrine which I believe to be of God, on account of its apparent difficulty, or fancied unsuitableness to present powers of apprehension: for if it be of God, He will give the understanding to know that which is true.

Of the sincerity and purity of these men's motives, I have the most satisfactory evidence: they have sacrificed much in order to come and seek the Christian's God in a Christian land. They have lost, for ever lost their temple and its revenues; and that high honour and reverence which they had, as high-priests, and highly learned among the highest orders, among their countrymen: and altho' they doubtless have suffered many buffettings on this account, yet there is not the most distant wish remaining to trace back their steps.

Dherma Rama is a young man of very high integrity, of an ardent and strong mind, wishing to sift every thing to the bottom; and never to take a *stand* any where till he is fully satisfied the ground will bear him. What he gets he keeps.

Munhi Rat'hana has a fine mind; truly spiritual, meek, and affectionate: seeks God, I believe with his whole heart; and enjoys many consolations from his Spirit. All that are acquainted with them, esteem Dherma, and love Munhi.

Were I hasty to catch at many tokens of gracious influence which I see, and draw those conclusions from them which many others in my place would do, I might make up a good story, and perhaps as *true* as *good*. But I have always felt it my duty to be *cautious;* and not to draw any conclusions from evidences that appear to be at all *equivocal*, or that may be reasonably disputed.

I believe God is at work on their understanding and hearts; and have never for a moment doubted the propriety of their adoption by the Wesleyan Missionary Society; but, on the contrary, believe we should have sinned against God if we had hesitated to receive them. The *expense*, it is true, must fall upon the Missionary Fund; for except their sacerdotal robes, their books, and *seven* rupees, (about 14s. English,) they have brought with them no earthly treasure. Their expense, however, will be only their *food* and *raiment;* as to their *education*, the cares, anxieties, &c. of myself and family, as no earthly good could induce me to undergo them, so no earthly good shall ever be received for them. My labour is with the Lord, and my recompence with my God.

If they be spared to get back to Ceylon, I believe they will carry the pure light of the gospel to their benighted countrymen; and should they never see the land of their nativity, it will be still clear gain; for they will have their own souls for a prey. Their *expenses*, I am satisfied, will never encumber the other parts of the Missionary work; for all who hear their story will rejoice to have the opportunity, by a little *extra exertion*, to cover every thing of this kind. And they will, I trust, do what will be of greater consequence, send up their heartiest prayers to God for these interesting strangers, and for him to whom their instruction has been confided.

Through the mercy of God we have been enabled to bring them thus far, through our winter's cold; indeed it has been remarkably mild; and when they have heard us expressing our surprise that we have had so little cold, frost, snow, &c. they have said, "God has sent this good weather on our account, that we might not die." Indeed I often feared for their lives; and my wife was frequently without hope; our cares and anxieties were multiplied on their account; and we were obliged to deal with them as with children born before their due time. I endeavoured to maintain the natural temperature of their bodies, as the cold increased, by a proper and gradual application of calico, flannel, and the warmth of the room. This attention was found to be indispensible. In their articles of *food* we were obliged to be

equally attentive, and to provide them with the most easily digestible and nutritive things. I trust we have succeeded. Munhi Rathana appears to have completely weathered the climate. He has acquired even a stout hardiness. Dherma Rama, who grew very thin, and had profuse night sweats, and a bad cough, appears also to have doubled the Cape. He is gaining flesh, has entirely lost his cough; and does not feel the impressions of cold as he formerly did. He requires great care: for his constitution is, and I am persuaded ever was, weak and delicate.

Yesterday, for the first time in their lives, they saw what they had often heard of, but could hardly credit; *water in a solid form.* I wrapped them well up, and took them out to the pond, about sixty or seventy yards from the house, that they might see this (to them) strange phænomenon. It had frozen keenly in the night; and they were struck with astonishment, to see that the water had become *solid*, and to see my nephew skaiting upon it. They said, "it will be of no use to tell this either to the Cingalese or Candians, for they can never believe it." They seem to view this as a farther evidence of the being of a God. My large copper sun dial was covered over with hoar frost, that had shot in crystalizations, representing the most beautiful foliage. At this they were beyond measure astonished; and after admiring it for some time, Dherma Rama took out his pencil, and with the blunt end, wrote on the icy incrustation, the following words (in Cingalese): *These leaves have been made by the Supreme God.* All such effusions, which, to say the least of them, are the offspring of spontaneous impressions, I take care to improve, and thus the impressions become a solid maxim. Perhaps these things may appear to the Committee, too trifling to be noted: but you will not think so when you reflect, that they spring from minds that have been deeply and philosophically schooled in the opinion, that there is *no Supreme* God: no *Creator*, no *Governor* of the universe; and you will at once perceive that it required much teaching both from God and man to bring them to believe the reason of these doctrines. It is comparatively easy to deal with our common sinners: you begin with *them* on their *own concessions:* on their *own convictions. They* acknowledge God and his word; and on this account three-fourths of your work is done. But widely different must the mode of procedure be with an atheistical and philosophical heathen, deeply learned in all the subtilties of a refined, imposing, and apparently sublime system of Metaphysical Ethics: this consideration should cause us to feel much for our brethren among the heathen; and especially among the philosophical heathen, such as the Budhoo and Brahminical priests; and we should be very choice in the persons whom we appoint to go into such regions. Deep piety, and soundness in the faith, though essentially necessary, are not the only requisites: they should be men of learning, clear heads, and sound judgments. What could the Baptist missionaries have done in India with all their *zeal* and *piety*, had they not been men of first rate talents and abilities? It is gross enthusiasm that expects God to work without *means:* He requires them; and he will ever use the choicest in preference to the meanest: *means are his creatures*, and he *will* use them. What had we been as a people, had we not under God, had as our founder a man who for various learning, soundness of judgment, unquenchable zeal, extensive benevolence, deep piety, and vastness of mind, had few equals, perhaps no superior in the universe?

Our *schools* in Ceylon, will be, if properly encouraged, a very powerful means of correcting, and indeed destroying these evil and destructive systems; and planting in their stead not only the pure and holy principles of the religion of Christ, but eventually, of a sound philosophy. By this means the natives will learn English; and from this language every thing pure in divinity, and sound in philosophy, is to be learned. And before these, idolatry, superstition, and illusions of every kind will vanish. It is impossible to over-rate the importance of these schools, in whatever light they may be viewed:—they should be strongly recommended to the attention and patronage of all our congregations; and encouraged and extended by every possible means. Let the public know that we have such: and when their importance is once known, we shall find many to assist: and those, who were backward to help us in our missions, not being entirely of our creed, such as the humane and benevolent Quakers, will find pleasure in lending their hand to the support of a *system of education* among heathen people, at once so holy and so necessary. The priests rejoice to hear of these establishments; and are very inquisitive to know the *number* of Cingalese children under the instruction of the missionaries. When I told them some time

ago, that we had nearly 4,000 in the schools; though they appeared to be glad that there were so *many*, yet they could not help regretting that these were very few in comparison of the many thousands who were destitute of the means of education. You may rest assured that this is the most direct way to christianize this important and valuable island, which not only from its situation, but on many other accounts, will ever be a grand key to continental India. Of these schools the grand patron and benevolent supporter, *Sir Alexander Johnston*, is now in England: ask *him* concerning their necessity and importance;—No man can feel for Ceylon more than he does; and no man has laboured more to promote the highest interests of that people. His zeal in this respect, is unbounded; let us light our tapers at his lamp.

Before I conclude, I will mention another circumstance relative to our Priests, which though apparently *simple* in itself, has led to some important results. It is well known that in the Budhoo and indeed Brahminical system of philosophy, the earth is a *vastly extended plain*, ever at rest, and immoveable: founded on an equal extent of *waters*, and these upon *air*, which is itself either infinite, or founded on nothing! over this prejudice, which has more serious consequences than you can well imagine, our poor priests could neither *leap* nor *climb*. A simple circumstance the other day, has quite dissolved the fabrick, and nearly annihilated this Cingalese world. My son educates some young gentlemen:—previously to the vacation, I gave them some lectures, and among the rest, one on *Magnetism*. While describing the nature, properties, and action of the magnetic fluid, and illustrating the doctrines laid down by experiments, the priests were greatly delighted: a new world seemed literally to be opened to their view. They understand some little of our doctrine of *gravitation*, by which we endeavour to explain so many *phœnomena*. The flying of the steel filings to the magnet, and there adhering in an erect posture, surprised and confounded them. The *course* of the magnetic fluid, together with the *attractive* and *repulsive* influence of the poles of the same magnet, did not less surprise them; but when I set the *spinner* in very quick motion, and presented to it the end of a magnetized steel bar, by which it was instantly attracted, because suspended, and turned round its own axis with great velocity, they were fixed with wonder. To see such a substance revolving with such velocity, literally *unsupported*, and *hanging upon nothing*, Dherma Rama exclaimed, "I now believe what I never could before believe or comprehend: I see, I see that the earth is round; that it continues to turn round, and that it stands upon nothing!" I had at that time said nothing on the subject: but his good sense, from the principles before him, led him to form the analogy, and make the deduction. This was to them both, another proof of the being and government of an all-wise and all-powerful God.

I have proceeded to a great length with this letter; and can only be justified by the importance of the subject. Praying for the prosperity of Zion, and the salvation *of the whole* lost *world*,

I am, your's truly,

ADAM CLARKE.

The following *Acrostics* on the *names* of these Priests, are intended to speak the present language of their hearts.

Drawn by the lure of God's unbounded love,
Heaven's joys I seek; the kingdom from above.
Erroneous paths henceforth I'll cease to tread:
Religion's hopes to find in Christ their head;
My superstitious vanities abjure,
And seek the God of gods, my ills to cure.

Refin'd delusions can no longer please,
And *Budhoo's* priest falls down at JESU's knees.—
Mantras and *Tantras** vanish! splendid lies!
And Ceylon's *mists* give place to pure skies.

* * * *

My country, parents, gods, *I too* forsake;
Urg'd by Christ's love, to Christ my off'rings make.
No more shall heathen rites *my* soul engross;
Heaven's light has shone, and points me to the cross:
I seek the Saviour who has died for ALL;

Renounce my errors at his gracious call,
And dauntless cross the raging trackless flood,
To find redemption in th' atoning blood:
His *life*, His *light*, to irradiate my soul,
And grace divine to make the sin-sick whole.—

Now perish Budhoo's praises from my song;
Adieu, ye *idols*, CHRIST inspires my tongue.

* Charms and Incantations.

Extracts from Mr. Carver's Journal, (continued.)

May 1, 1818. Mr. Kohlhoff kindly shewed me the Mission Buildings and Schools; the former are large, and well adapted, and in the latter many children receive instruction. Some of them are supported entirely by the Mission, and a few are day scholars. About one hundred were catechised in my presence, and appeared very familiar with the answers.

The library contains many valuable works, with an excellent assortment of books for schools from the English press.

Having spent some happy and profitable hours in Tanjore, I resolved upon setting out to the other branch of the mission at Trinchinopoly.

May 2. Having travelled all the night, we reached the environs of Trinchinopoly by break of day. On getting out of the palanquin, the enormous rock, rising out of the plain like a pyramid, appeared above the trees full in view; I took a rough outline of a sketch, a copy of which is enclosed, and will give you some idea of it. The remains of the Mission family kindly received me, and the same kind Providence that accompanied me every step of my journey, led the people to shew me no little kindness at this place.

The fort, in which the church, built by Mr. Swartz, and the Mission-house stand, is the least enviable as to situation. It is a hot dusty place, exposed to the reflected heats of the sun from the rock, which makes the place near the mission premises almost insupportable. The driving of bullock-bandies (carts) with the ceaseless tribes of natives passing through the fort, render it sometimes very unpleasant. Few Europeans live within the fort, which is very extensive, and the houses numerous.

May 3. Being Sunday, I went to the church in the cantonment, and heard Mr. Banks on John xiv. 2, 3. — The soldiers are obliged to attend, half of them in the morning and half in the afternoon, on account of the smallness of the church. At the Mission-church in the afternoon, we had Malabar service, after which, I spoke a few words to those who understood English, which were received with engerness and attention; and in the evening several came, to whom I explained a chapter out of the New Testament. Many seemed sensible of the loss of their pastor, saying, "Sir, we are poor people, we,—what shall we do?—Here is no one to care for us!" My feelings kindled within me, and I replied, 'The Lord knows your wants and your desires, "he careth for you."' 'Perhaps *men of God* are now coming to your help, cast your care upon the Lord."

May 4. Early in the morning I ascended the stupendous rock which at first so excited my curiosity; and at each step felt a growing reverence to the God of nature at so amazing an instance of his power. But different feelings were soon excited, when I beheld the inhabitants of this rock not singing unto the Lord, but defiling themselves with superstitious follies. We had not ascended many steps when I found that the passage upward was thronged with people, brought there by some festival of their god, whose chief temple is near the top of this rock. The cottages at the bottom are filled with Christians belonging to Mr. Swartz's church. Afterwards a high stone wall arises, then a number of buildings, above which, the large temple is built, and the top of it decked all round with different images; still higher stands a pinnacle of a pagoda, in which is stuck a flag-staff.

When we had got up 34 steps we came to two small black idols, which objects of their worship were not the most inviting. We mounted up 100 steps more, and met with another black idol, larger than the two we had passed. Forty-one steps higher came to a guard of native troops, placed there probably to preserve peace and order among the numerous devotees, whose jargon and ceaseless noise stuns the ears of all who remain near them. With considerable fatigue we at last reached the building on the summit of the rock, and sat down to enjoy the cooling breeze and extensive prospect.

I climbed up the rope ladder into the basket just under the flag, from whence I had a full and commanding view of the surrounding country.

The island of Seringam, formed by the rivers Cavery and Coleroon, and famed for its numerous and splendid pagodas, lay to the eastward: thousands of blinded devotees were washing in the rivers, and scattered upon the plain. Every part of the small island appeared occupied with one or other of the pagodas, and I was ready to take up the prophet's lamentation, "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." But faith enabled me to add, "And" although "the mean man boweth down, and the great man humbleth himself;" "Yet the Lord alone shall be exalted, and the *idols* he shall utterly abolish."

Great numbers of Brahmins spend

their time in preparing and making offerings in *this mountain*, the principal *high place* in this district, to which a superior reverence is paid.

The large plain which extended beyond the farthest ken of the keenest eye, appeared filled with the blessings of Him that filleth the earth with his treasures, and thousands of inhabitants to enjoy the rich provisions of the bountiful God of nature. How pitiable must the condition of that wretched mortal be, who can take the bounties of Providence, and offer them to an idol! And more pitiable still is the state of that man who is called a Christian, and yet advocates their remaining in this midnight darkness.

It is true, that a sight of "the desolations of many generations" is almost sufficient to discourage the firmest faith, but "the Lord's hand is not shortened that it cannot save," and he hath declared, to the confusion of every opposer, "The gates of Zion shall be open continually; they *shall not* be shut day or night; that men may bring the forces of the Gentiles, and that their kings may be brought," Isa. lx. 11. These *precious* promises often cheer the heart of him that hath gone out against the heathen Goliath with a sling and with a stone; and frequently have proved to me as water administered in a thirsty land. God, the ever faithful God, will yet say unto the church, "Lift up thine eyes round about and see," "thy sons shall come from far, and thy daughters shall be nursed at thy side." Yea, "the abundance of the sea shall be converted unto thee." O God, I beseech thee! shew me *this* glory, at least in part.

As we descended from the rock, they pointed out marks, said to have been made upon the solid rock by the wheels of the car of their god; and also a footstep of Mahomet, who once visited (as they say) this place, but not liking the situation, took up his abode where a neighbouring mosque now stands.

May 6th. I visited the mission schools, which have suffered considerably since the death of Mr. Pohle; several of the boys, of European extraction, have made progress in English and arithmetic. Public notice having been given for divine service in English, to be held on the evening of my departure, I cheerfully complied with the request to speak a few words in the name of my blessed Master. Previous to the time of waiting upon the Lord in his house, Mrs. Pohle accompanied me to visit the people in their little cottages under the rock.

Some of the houses were so low that I could hardly creep into the door-way; but was amply repaid for my trouble by conversing with the people.

During the service in the evening a solemn reverence prevailed among the hearers. I was greatly affected at the recollection, that in the pulpit which I then unworthily occupied, the zealous Swartz, and the venerable Pohle, had frequently delivered the precious truths of God. Liberty of speech was given unto me, and the people heard with attention.

Taking an affectionate farewell of the widow and family of the late Missionary, we travelled all night, and (at nine, A. M.) next morning got back to Tanjore. The Rev. Mr. Kohlhoff put letters into my hand from Ceylon, conveying intelligence of the afflictions of brother Osborne, which led me immediately to prepare to hasten back again.

Instead of visiting Negapatam, as I intended, it appeared to me better to make a short run down to the coast, and embark just opposite Jaffnapatam. Colonel Blackburne, the President, kindly gave orders to secure me a boat, and on the evening of the 8th of May, laden with many presents from Mr. and Mrs. Kolhhoff and my other new friends, I took my departure from the midst of those whose bosom God had filled with the law of kindness. Next morning at three o'clock we came to a large village, where the Rajah has a very pleasant rest-house, furnished with servants and every thing comfortable for travellers; the garden also is in high state of order, and well laid out. Here I breakfasted and dined.

During my stay I learned that this was the place where the Rajah had erected and established schools in various languages. In course I embraced the opportunity of visiting them. The buildings where they are taught are low and narrow, as usual. Tables, forms, and chairs are not thought necessary among eastern people. I first visited the Malabar school, which had in it about twenty boys, but was told that more attended generally. I heard them read, examined the writing, and noticed that they had both heathen and Christian books. The *second* was the Gentoo school, fourteen boys present; the rest gone to meals, to wash, &c. &c. heathen books only. Two school books at my request were given me. Third, the Mahratta school; few boys;—books heathen; they use boards and sand to write, one boy was dictating out of Esop's Fables, and the boys copied from his lips with amazing rapidity. They then went through their mode of arithmetic, and appeared not a little gratified to be re-

quested to do this by a stranger. The fourth was Arabic; six or seven boys; the teacher a respectable old man with a long beard, rendered venerable by time, the boys were requested to read the Koran, (being Mahometans) which, after due observance of bowing many times, and touching the forehead very quickly, they proceeded to do, attended with a motion of the body representing a continuation of bows; and without this reverent motion no one presumed to read so sacred a book as the Koran. The fifth and last was English, in which were very few children. One read to me out of the Testament.

In my way back I visited the Rajah's house, where he and his family dwell when on a visit to this part of his dominions: a few of his soldiers are stationed in it. Different rooms are occupied by persons in his employment; rice and fruits are deposited in others—large nets for taking wild beasts when he goes to hunt, and many Brahmins spending a life of idleness about it.

At five P. M. we pursued our way to the coast, travelling in the dark, and therefore could know nothing of the country, further than its being flat and sandy. A thunder storm, with rain, drove us into a small house about midnight; we had lost our way in the dark, when a glimmering light drew our attention, and we found a number of natives had taken shelter before us, and obstinately refused us admittance: the voice of an European inclined them to open the door, and I took up my lodgings with a promiscuous multitude of fellow mortals, whose minds, and views, and language, were perhaps as various as their number included individuals. Nothing material befell us till we reached the beach, where I had to wait two days for a boat. My servant and I dwelt in a house close to the sea, with a little wine and biscuit, which was the only thing we could depend on, because it was in our possession. It is sometimes very difficult to get any thing from the natives; and if a person has no authority, he may perish like a dog among them, for their hearts have no pity.

Next day I got a boat, and crossed the channel in 15 hours; and met brother Erskine in landing, embarking for Trincomale, which place brother and sister Osborne had been obliged to leave.

Extract of a letter from Mr. Newstead to the Committee, dated Negombo, Oct. 30, 1817.

Being by the indulgent Providence of heaven conducted to the station to which the brethren have appointed me on this Island,—with a pleasure, which I am at a loss to express, I sit down to state to you my *individual* circumstances and experience, taking it for granted that my brethren will each of them do the same, for being now widely separated, of course our similarity of circumstances will no longer exist. Upon my arrival at Ceylon after a long and tedious, though safe and pleasant voyage, my first feelings were those of deep gratitude to God for preservation and support through many dangers, and a renewed determination to devote all my powers to his glory.

Finding that our brethren intended to hold a Conference in June, (although it was necessarily deferred a little longer), and that it would therefore be some little time before we could be stationed, I immediately applied myself to the study of the *low Portuguese* language, so generally understood all round the Island; and, it being particularly easy of acquirement, I was enabled, in about five or six weeks, to read a sermon in it in public, and soon after to translate one myself with the assistance of the *junior Mr. Armour*, to whom I am much indebted for teaching me the pronunciation, &c. I made my first effort in *extempore* preaching in this language *this* evening, and succeeded beyond my own expectation, with the Divine blessing. While at Galle I was living with our dear *brother Erskine*, who shewed me every kind attention. At the time of *Conference* I proceeded to Colombo, where I was much encouraged by witnessing the *various* exertions which were making for the *salvation* of *the heathen*, by translations, printing, schools, &c. &c. and as soon as I possibly could, after the close of the Conference, I gladly repaired to my station, anxiously wishing to be again *fully* engaged in the work of the Lord. It is one of the most pleasing recollections that occurs to me, to know that we live particularly in *your spiritual* affections and care, and that *our* spiritual progress lies very near the hearts of our dear fathers and brethren, though we are so far from them. It is *therefore* with peculiar delight and satisfaction I inform you that, ever since I left my native land to the present moment, I have been highly favoured of the Lord in my *spiritual* experience, and increasingly blest with his smiles. Although conscious of innumerable failings, and a great incapacity for the *proper* discharge of the duties of my arduous and important work; yet—He has mercifully borne with me under all my unfaithful-

ness, and supported me under every discouragement!

While passing over the mighty ocean, before we arrived at the Cape I was conscious of a deepening of the work of grace in my soul—the traces of which will, I trust, never be worn out,—the effects of which I rejoice to feel at the present moment. My every opportunity of preaching the word, has been a season of refreshing, at least to my own soul, and under all the disadvantages of a strange language, interpreters, &c. I still feel it to be my meat and drink to "preach among the heathens the unsearchable riches of Christ;" and I trust it will be more so when I shall be enabled in their *own tongue* to declare to these people the wonderful works of God. I feel a full determination not to rest, by the grace of God, without the attainment of His *perfect love*, which I know and feel to be my gracious and exalted privilege. May Almighty God complete in me the glorious work which he has so mercifully begun, and so graciously carried on till now! With regard to the station to which I am appointed, I feel I have every reason to say with gratitude, "What shall I render unto the Lord?" On my first appointment to it, and before I had seen the place, I felt grateful to God for giving me the desire of my heart, *first* in sending me to a station where no Missionary had been before, and so, opening a wider field of labour and usefulness before me;—and *secondly*, because it is a station more immediately among the natives, which I had from the first particularly wished. I am every way satisfied with it, feeling as I do, a happy persuasion that it is also the appointment of God; and though my experience is but very recent, yet, I trust I shall here be made useful. I have already seen so much of the directing hand of God, and felt so much of the guiding influences of his Holy Spirit in the various circumstances of my mission, recent as it is, that it leaves me no room to doubt but I am at once the subject of His gracious and providential government, and that he looks with merciful approbation upon my present situation and engagements; and *this*, I scarcely need inform my dear fathers and brethren, constitutes the very essence of that peaceful and solid satisfaction which I daily feel in the blessed service of my Redeemer. Perhaps a slight descriptive sketch of my station may not be unacceptable here. *Negombo* is the largest *village* in the island, and in its situation comprehends almost every thing that is pleasant, healthful and agreeable. It is exceedingly populous, and carries on a considerable trade with *Colombo*, (from which it is distant only 22 miles), in fish, coffee, salt, pepper, &c. It has a small *fort*, and a regular *pettah*, or outside town, a very large *bazaar*, or market, and a bridge which crosses a navigable river, communicating with one of the finest lakes in the island, if not in the world. Rice, tobacco, and cotton grow here in profusion. These things afford much employment to the inhabitants, and remove generally, that appearance of *indolence* and *apathy* so prevalent in this island, to which the warmth of the climate contributes, and the productiveness of the soil so much encourages. The streets of this place are all paved by nature, (i. e.) with grass, having a footpath in the middle of them, which the naked feet of the natives do not much wear away. A range of green fences, enclosing the cocoa-nut, and plantain gardens between the houses, form the streets; and, in general, overarching and almost meeting at the top, they afford a refreshing shade of perpetual green; besides which the place is continually cooled by the breezes from the sea and the lake, which terminates the streets at either end. The rain falls in torrents here, at the change of the monsoon, and at those times storms of thunder and lightning are very frequent, and inconceivably loud and terrific. The house in which I live was intended by the gentleman who built it, for a *bungaloe*, or country residence. It is large, and with a few trifling alterations, affords very good temporary accommodation for our preaching, till the old church, of which we have a lease from the government, can be repaired. The moral and religious state of the place, is of course not very prosperous. There are, however, a number of Roman Catholic Christians, who have a large church and two ministers, but only a few of the more respectable inhabitants pay any real regard to their profession; the lower orders of the people, (of which there are multitudes of this persuasion,) are totally uninfluenced in general, by any of the moral restraints of their religion, much less of its spiritual. The respectable Roman Catholics invariably attend our preaching, and appear to be both pleased and profited; but a great part of the population round make no profession, and are mere heathens. The sins of *sabbath-breaking* and *drunkenness*, particularly abound, and in general there is no scruple made of cheating, but what arises from the fear of detection or punishment. Other vices are, to those who can behold them, no doubt equally prevalent, from the dreadfully fruitful source of corrupt

nature, when unrestrained by the chastening influences of the religion of Christ. The lamentable prospect would deaden the very energies of hope, and contract the sinews of exertion, were we not illuminated by the unfailing promise of an unchanging God, that, "the heathen shall be given to Jesus for his inheritance, and the uttermost parts of the earth for his possession." It is this alone which gives the cheering prospect of eventual success, and animates the breath of prayer in every Christian, but especially in every missionary's heart, that our Divine Lord would

> "Take (for he did the ransom find),
> The purchased souls of all mankind."

Our chief prospects of success on this station, and I believe on the island in general, lies among the *rising* generation; and in the formation of schools, and their vigorous support, we are assuredly warranted in looking for the most beneficial results. Under the blessing of Heaven, I hope to have a kind of *circuit* of schools formed round this station, which will open a wide field even for the instruction of *adults*, since every school will be a preaching house, where regular school lectures will be delivered in that strain of plain illustration, and simplicity of language, which is as necessary in the teaching of adults here, as of children. To these places of instruction there will be a variety of obvious inducements for the people to come and hear the gospel, arising from relative affection, &c. independent of the grand object of saving their souls.

We have a very flourishing school of between 60 and 70 boys in *Negombo*; many of whom are very far advanced in the common elements of English education, and some of whom display abilities and parts, which would by no means disgrace a regular English school. This school was established some time previous to my appointment here by our Colombo brethren, and is conducted by a young Cingalese man of respectability, named *Perera*, who now also acts as interpreter when I preach in the country. This school, in common with all, is visited weekly, and examined monthly in all its various departments. The children are then addressed familiarly on religious subjects, and prayed with, besides the regularly beginning and ending the school with singing and prayer every day. And could you see the *class-papers*, hear their *reading*, and view their *writing*, you would, I am persuaded, be equally delighted with the regularity of the master, and the diligence of the scholars.

With respect to my *labours* and *studies* hitherto, I feel it at once my duty and my delight to give you every information. Since my arrival here I have preached regularly three times on the sabbath, and once in the week day. On Sunday morning at ten o'clock, the fort-bell rings for our *English* service, at which the magistrate and his lady generally attend, and about 20 or 30 other servants of government, &c. in the town, and some of the school boys. Immediately after this service I go to one of the *native churches*, of which there are three within three miles of the town, and preach through the interpreter to the Cingalese. After this service there are generally persons to marry, and children to baptize. In the evening, about seven, I preach in Portuguese, when we always read the scriptures, and sing our hymns, translated into that language. At this service there is the largest congregation, who are always deeply attentive, and very regular. The Thursday evening preaching is also in Portuguese. On Monday evenings I have begun to meet a very small class, but small as it is, it is purely conformable to our established discipline, and is already owned of God. Two, at least, out of the five, can rejoice in a sin-pardoning God, and are seeking holiness of heart; a third, (the interpreter), is under deep conviction of sin; and the other two are truly seeking salvation; one of these is the late *Budhist priest*, *Benjamin*, of whom our conference letter gives you intelligence.

This I account a great mercy; it refreshes my soul to behold the power of God already beginning to work, and I humbly expect it is but the commencement of a gracious increase.

Thus, very dear fathers and brethren, I have endeavoured to give you a faithful statement of all that concerns myself and my work on this island; and I shall feel it a privilege to continue to do so, as long as I am spared to labour here. I feel myself under the most sacred *responsibility* to *you*, to the *church*, and to the Lord of missionary exertions, and should consider it the worst kind of sacrilege to abuse the sacred trust you have reposed in me, in common with my brethren. As an individual, I shall, I hope, ever feel it my duty to act as under your immediate inspection in all things; and as far as *local* circumstances will admit of it, act in strict conformity to the *letter* of your instruction to us when in London, in relation to our habits of *personal piety*, *economy*, *discipline*, &c, &c. When I remember the great kindness shewn to us by the Committee—when I recall to mind the

prayers and tears of our revered fathers and brethren, offered up on our behalf—when I reflect on the sanguine expectations of the *people of God* from our exertions, and the efforts they are making for our support, I want no other motive to strengthen the sacred obligations I feel to be wholly and faithfully given to my great work, except *that* which rises above all the rest, my *vast responsibility* to the Lord of the vineyard, TO GOD, my everlasting friend, my unspeakably gracious Redeemer!

WEST INDIES.

Extract of a Letter from Mr. Mortier to Mr. Morgan, dated George Town, Demerara, Nov. 2, 1818.

You recollect when at St. Vincent, my intended journey to *Mahaica*, about thirty miles from Town. Shortly after my return, I paid a visit to that village, in order "to preach to those gentiles the unsearchable riches of Christ." Instead of meeting with that opposition which is too general against the cause of God, especially in places where people live like heathens, the principal part of the inhabitants welcomed me to the village, and seemed highly pleased to find that some one "cared for their souls." I immediately set a subscription on foot for a place of worship, the success of which evinced the truth and sincerity of what they had expressed with their tongues. Very soon we obtained different sums to the amount of 100l. sterling, and since that time, something more. At length a piece of ground was offered for 60l. sterling. I immediately drew a plan of a building, 35 by 25 feet, with two rooms above for a habitation; this, without shingling the sides, the builders would not erect under 850l. sterling; and could not get it up under ten months. I began to despond in my mind; indeed, it was a day of trouble to me, because I saw thousands in the village and its vicinity, living without hope, and without God in the world, wandering as sheep without a shepherd, no one else caring for their souls. Often had I passed by a commodious building in the village, which was not quite finished, and said to my wife, O that that house was for sale, what an excellent chapel it would make for us, and the situation the best in the whole neighbourhood. To my surprise, and exactly according to my wishes, in a few days I was informed the lady that occupied it wished to go to town, and offered the house for sale. I made a purchase of the house and ground for 9000 gilders, 750l. sterling, half of which is paid, and the other to be paid next July. Now we have a pretty chapel thronged with whites, coloured, and negroes. Six months have elapsed since I first went, the chapel I opened on the 12th of July, the first place for public worship that ever has been opened in Mahaica, since Demerara has been a colony.

I left it about five weeks ago, with 22 in society. Brother Thackrah is now there. Many painful hours have I experienced, during my feeble efforts, to establish the cause of the Redeemer there.—Yet I have also had some pleasing anticipations, and blessed be God they have been in some measure realized. When looking out of my window sometimes on a Sunday morning, and reflecting on the violation of the Sabbath, by the free people, in selling and buying on that day, and seeing that they were determined to continue to do it, notwithstanding I was continually preaching against it, and in private endeavouring to show the evil of it; yet my hopes have been revived in seeing many little groupes of slaves, and free persons too, coming from the country in various directions, to the house of God; and just before I left, the village began to wear a pleasing aspect by half past ten on the Lord's Day; the inhabitants repairing to worship God, instead of going to assemble at a dance, as was a very usual thing with them in former times. Surely such a sight must be pleasing to them who wish for the salvation of sinners; though all things are not as we could wish them, yet it is a cheering thing to hear the people saying, "O how different is Mahaica since the Minister is come." The population of slaves about that quarter is immense, and I trust already the Lord has begun a work there, that the gates of hell shall not prevail against. Truly in Mahaica "The Church is coming up out of the wilderness, leaning on her beloved."

With regard to ourselves, we are well, in the midst of general sickness. Demerara has been like an aceldama this summer. Whites, coloured people, and negroes, have been swept from the stage of life in dreadful succession; while myself, wife and colleague, have been tolerably well,

though we have felt the extreme heat of the summer; such heat as has not for many years been experienced. It is still very hot, no rain, scarcity of water, so that the inhabitants are badly off. I did not mention above that we have lost two very excellent leaders, who died very happy.

CANADA.

It is with much pleasure that we announce the formation of an Auxiliary Wesleyan Missionary Society at Montreal, in Canada; where, by the manner in which the friends of Missions have began to act, it may be hoped that considerable supplies to the Mission cause will be raised. The following is an extract of a letter to the COMMITTEE from Mr. R. L. LUSHER, dated Montreal, Dec. 7th, 1818.

Since my last letter, I have been able to effect what I have long desired, the formation of a Missionary Society for this city, which is denominated "*The British Methodist Missionary Society for Montreal.*" The meeting was convened by public advertsiement, and in our chapel. My brethren being all of them at so great a distance from me, it was not possible for me to have any of them present on the occasion. Daniel Fisher, Esq. was unanimously called to the chair, the duties of which, from his warm attachment to our cause, and superior talents, he ably fulfilled. The society of course is formed on the model of those in England, and the resolutions therefore which were passed I need not transcribe, with the exception of the following, which from local circumstances, and the reference it has to our Conference, it is my duty to transmit.

It was moved by John Torrence, Esq. seconded by John Try, Esq. and carried unanimously, "That this meeting gratefully acknowledges the kind and prompt attentions of the British Methodist Conference to the requests of the friends in this city, and in other parts of these provinces, in sending out ministers to act as missionaries. And that it cordially approves of the prudent and laborious endeavours of those ministers who have arrived, to communicate the benefits of the Christian ministry to those parts of the country where the inhabitants were without the means of religious instruction." Upwards of £50 were subscribed at the meeting, and I expect in a few days the sum will be doubled.

Our treasurer, Daniel Fisher, Esq. will remit to you the monies collected, as soon as all the subscriptions shall be received. I feel encouraged, from the success which has attended the formation of this auxilliary society. God has smiled upon his own work, by disposing the people to give it their support. It was the first attempt that had been made in this city, and it excited the surprise of some, and the admiration of others.

I rejoice to say that God is carrying on his work among us, and that many are inquiring their way to Zion, with their faces thitherward.

We strongly recommend to the perusal of our readers, a little work, just published, entitled "The Conversion of the World, or the Claims of Six Hundred Millions of Heathens, and the Ability and Duty of the Churches respecting them." It is by Messrs. Hall and Newell, American Missionaries at Bombay. It is a spirited and stirring pamphlet, and equally adapted, by its energy and its calculations, to rouse the dormant, and to excite anew the zealous, to larger efforts for the salvation of the world. To some it may appear romantic, and this will ever be the aspect under which Missionary feeling and enterprize will present themselves to a great body of Christians, when displayed in the fulness of their range and activity, until the whole church shall become as essentially a Missionary Establishment, as in the primitive ages. The work may not be ultimately accomplished exactly in the method assumed in this publication; but it must be conducted in this manner through a considerable part of its progress. Many more agents must be employed by the church before the heathen world will be able to provide its own missionaries, and the recovered part of it be put in motion, to attempt the salvation of the remainder. Whatever may be thought of the details, the principles of this excellent fruit of Missionary ardour are the only ones which can make our religion triumphant, and conduct our benighted fellow men to the light and blessings of the Gospel. The following extract is at least sufficient to shame us out of apathy. After stating the whole number of Protestant Missionaries in the world to be 357, they proceed:—

"Six hundred millions of the human race, who want the gospel, and less than four hundred Missionaries to impart it to them! It is thus, O, ye disciples of

Jesus, that you repay the debt of gratitude, which you owe to your Redeemer. He died for you and all mankind. He called you by his grace, delivered you from sin and hell, restored you to God, and inspired you with the blessed hope of everlasting life. Now he calls you to his service, and requires that henceforth you should live, not to yourselves, but to him who loved you, and gave himself for you, and washed you from your sins in his own blood. He confers upon you the singular honour, the high privilege of going as heralds before him into all the world, to proclaim his approaching reign, and call the nations to repentance. And is it so, that among the millions that bear the Saviour's name, only three or four hundred can be found who are willing to accept of this service? It cannot be. There are, there must be, if the gospel is not a fable; if religion is not a dream, there must be thousands, in different parts of the Christian world, who are ready, whenever the churches shall call them forth, to embark for any part of the world, to spend their lives in preaching the gospel to the Heathen; who are ready and willing "to endure all things for the elect sake, that they also may obtain the salvation that is in Christ Jesus with eternal glory."

"Let the churches, then, consider the part that belongs to them in the business of evangelizing the world. It is their business to send forth preachers.

"If the church should at length come to the resolution, fully and immediately, to obey the Saviour's command, to teach all nations, what number of teachers must she send forth in order to accomplish the object?

"If we allow only one Christain Missionary to every twenty thousand souls throughout the evangelized parts of the world, the claims of the different quarters of the globe will be as follow:

Heathen population in		Number of Missionaries required.
Asia . .	498,000,000 . .	24,900
Africa .	87,000,000 . .	4,350
Europe .	3,000,000 . .	150
America	12,000,000 . .	600
Total	600,000,000	30,000

"Thirty thousand Missionaries for the whole world. Thus it appears, that the number of Missionaries now in the field is, to the number required, but little more than one to one hundred. With how much propriety may we say, "the harvest truly is plenteous, but the labourers are few!" and how much occasion is there for praying the Lord of the harvest, that he would send forth more labourers into his harvest."

☞ *The enlarged Missionary Notices*, put up in covers, will be sent monthly to the order of any of the Preachers, or the Secretaries, or Treasurers of Auxiliary or Branch Wesleyan Missionary Societies. Mr. Blanshard has kindly engaged to forward the quantity desired to any circuit, by his book parcels. The general Secretaries strongly recommend the extended circulation of the Notices, as the expense is trifling, and the intelligence acquires a growing interest. Payment will be received annually in June, by the General Treasurers, who will, without any trouble to the purchasers, deduct the cost price (about a penny each) from the amount of money remitted to them, and enter it in the report under the head of the Auxiliary or Branch Society to which it belongs, as local expense "for Missionary Notices."

All orders to be sent to the resident Secretary, 77, Hatton-Garden, London.

Contributions to the Missionary Fund, received by the General Treasurers since the Account published last Month.

	£.	s.	d.
Cash for a gold seal	2	0	0
Mr. Macculloch, for Guernsey dist.	30	0	0
Mr. Broadbent, for Lynn district	15	0	0
Thos. Roberts, Esq. Bristol dist.	150	0	0
Mr. Cozens, for Norwich district	50	0	0
H. Noyes, Esq. for Pool circuit	15	7	5
Mr. Osborn, for Canterbury dist.	40	0	0
Rev. Mr. Claxton, for Shrewsbury circuit	7	0	0
H. Drummond, Esq. for Edinburgh district	69	7	0
C. Wawn, Esq. for Newcastle dist.	14	12	7
J. Starr, Esq. for the Nova Scotia district, North America	237	18	0
Mr. Gillson, for Newark circuit	20	0	0
Mr. Marris, for Manchester dist. Which includes for	200	0	0
New Mills	11	0	0
Manchester Male Juvenile	13	0	0
Ditto Female ditto	25	2	11
Salford	48	11	0
Bury	21	16	1
B. Sadler, Esq. for Leeds district	100	0	0
R. Campion, Esq. for Whitby district	62	11	0
Mr. Joseph Rogers, annual subscription	1	1	0

POETRY.

THE SABBATH.

Extracted from a Poem by J. W. Cunningham, A. M. Vicar of Harrow.

Dear is the hallow'd morn to me,
When village bells awake the day;
And by their sacred minstrelsey
Call me from earthly cares away.

And dear to me the winged hour,
Spent in thy hallowed courts, O Lord;
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud 'Amen,'
Which echoes through the blest abode,
Which swells, and sinks, and swells again,
Dies on the walls, but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art,
That holy heavenly harmony,
The music of a thankful heart.

In secret I have often prayed,
And still the anxious tear would fall;
But on thy sacred altar laid,
The fire descends and dries them all.

Oft, when the world, with iron hands,
Has bound me in its six-days' chain,
This bursts them like the strong man's bands,
And lets my spirit loose again.

Then dear to me the Sabbath morn,
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
And always bid that heart rejoice.

Go, man of pleasure, strike thy lyre,
Of broken Sabbaths sing the charms;
Ours are the prophet's car of fire,
Which bears us to a Father's arms.

Sir, *Leicester, 20th January*, 1819.

Should you deem the under-written Acrostics worthy to occupy a corner in the poetic department of your excellent Magazine, their *early* insertion will greatly oblige.—Your's respectfully, John Gregson.

Religion, Oh! thou cheering light of Heaven,
Emancipate this heart, and shew my sins forgiven;
Lend, lend thy wings, thou cherub of mankind,
Impart thy pinions to my heaven-bound mind:
Give me thy aid in nature's painful hour,
Into my breast thy healing comforts pour;
Oh fix thy residence within my soul,
Now by thy power my inbred foes control.
Stamp on my heart thy lovely Author's name,
And let my life shew forth thy matchless fame.
Lead me through storms while on this massy ball,
Loud then I'll shout in death, "Religion's all!"

Descend, Oh thou celestial Dove,
On wings of faith, reveal thy love;
I then shall prove by union sweet,
Love only makes the soul complete,
On its soft pinions shall I borne
View earthly things with holy scorn,
Escape thro' life, enliven'd by its charms,
Glide safe thro' death, encircled in its arms.
Oh that this genuine mark might fall,

To the Editor of the Methodist Magazine.

Dear Sir,

The following lines were written some years ago by a lady, on seeing the late Rev. John Wesley's picture. I believe I need not apologize for transmitting them to you, and requesting their insertion in your excellent Miscellany; as they contain such a description of his character, in so few words. I am, dear Sir, your's, with great respect,

Kettering. W. B. Browne.

Hail, brightest Orator our nation boasts!
Hail, veteran Soldier of the Lord of Hosts!
Hail, bright Resemblance! in whose nervous lines
The saint sublime, the finish'd Christian shines:
Through whom appears to each discerning eye,
The depths of learning, wisdom, piety:
All graces, human and divine, are there,
Soft temper'd by the pensive mourner's air:
Mild, heavenly meekness, to the world unknown,
Unto the 'lov'd disciple giv'n alone:
A worth so singular since time began,
But one surpass'd—and he was more than man.

LINES,

Inscribed to the Working Society belonging to the City Road Chapel.

Oft has the female hand its art applied,
While love incitement ever new supplied;
Yes, Grecian wives, and mothers, ye could say,
How many hours of bliss have passed away,
While your fair fingers anxiously have wove,
The sacred pledges of connubial love,
Or the bright scarf with tear-bedewed eyes
Destined the victor-son's most glorious prize.

But 'twas not till the meek Immanuel came,
And seraphs sang below a Saviour's name,
That woman clothed the trembling, shivering form,
Chilled by sad nipping frosts and wintry storm,
And from her duties and delights retired,
To work for poverty; by love inspired.

Oh! thou, the bright forerunner of the train,
To thee all eulogy, all praise is vain;
Thou sharest now thy full reward above,
And angels place thee near the throne of love.

And ye who now her humble path pursue,
Still keep her pure example in your view,
And if the finger ever slack its speed,
Or the tir'd mind encouragement may need,
Think of that radiant morn, when round shall press
The sharers of your pious tenderness,
And though in rich, immortal robes, arrayed,
Yet will they point to those your hands have made.
Then, if a Saviour's love e'er warm'd your breast,
Your's is a Sabbath of eternal rest;
Where every holy deed shall add a gem,
To your encircling, brilliant diadem.

TO THE EDITOR.

The following lines are from the pen of a celebrated modern poet. Their insertion in your very valuable Miscellany, at a convenient opportunity, will oblige, dear Sir, your affectionate servant, W. YOUNG.

Woolwich, June, 1818.

2 KINGS xix. 35.

The Asyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
The host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still!

And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

DEAR SIR,

HAVING accidentally met with the following simple lines, if they can be admitted to occupy a place in your useful Miscellany, their early insertion will much oblige,

Your's respectfully,

South Shields, Jan. 1819. G. HAIR.

EPITAPH ON A POLITE GENTLEMAN.

Stop, passenger, and lend an ear,
The man of compliments lies here,
Who gain'd the world's caresses:
Whose bright accomplishments we find,
Kept him from faults of vulgar kind,
And all their sad distresses.

But ah! the fickle state of man!
View now the finish'd gentleman,
Amazing alteration!
Behold him trampled under feet,
Whom crowds have bow'd to in the street,
And view'd with admiration.

How came this mighty change to pass?
Stay, and I'll tell thee how it was,
And as thou hear'st, take warning;
What chanc'd to him, may chance to thee,
For such disasters oft we see
O'ertake the most discerning.

Death met him in a croud one day,
Abruptly, and would not give way,
Nor pass, as poor and great went.
'Well,' said the beau, 'I never met
'In all my life, I vow, as yet,
'With such uncivil treatment.

'If we must have an interview,
'You might have done as others do,
'Giv'n previous intimation;
'Surely at least you might have sent,
'Some kind of card of compliment,
'By way of preparation.'

'I've sent you many cards,' said Death,
'With me 'tis vain to spend thy breath,
'I now must stop thy nonsense:
'Must I submit to ask thy leave,
'Who to my calls hast been so deaf,
'As to the voice of conscience?

'Thou man of compliments must die!'
So saying, Death his dart let fly,
And slew him unpolitely;
A period put to all his joys,
And here his breathless carcase lies,
That us'd to move so sprightly.

As to his spirit, where 'tis fled,
Perhaps you'll guess from what I've said,
'Tis doom'd to black perdition;
Nay, but, my friend, I never meant
To tell thee where his spirit went,
Mind thou thine own condition.

EPITAPH.

(Designed for a Country Church Yard.)

"A Memor esto brevis aevi." OVID.

Come, gentle stranger, turn aside,
Leave where thou art intrusive pride;
On me this favour pray bestow,
Approach and read these lines below.
You're born in sin, estranged from God,
And must be washed in Jesu's blood,
Must know on earth your sins forgiven,
If you expect to enter heaven.
To this brief lecture pray attend,
That's all---pass on, obedient friend.

Dec. 6, 1818.

Printed by T. CORDEUX, 14, City-Road, London.

Blood fc.

Mr. John Jordan
Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR APRIL, 1819.

BIOGRAPHY.

A short Memoir of the late Mr. John Brown, Methodist Preacher.

By A. FARRAR.

To rescue from oblivion the pious dead, and to record the triumphs of grace in their conversion and labours, is a work of equal religion and charity. But, unhappily, partly through our own inattention, and more frequently in consequence of their modesty, this is often difficult to be performed. And in attempting to trace out their excellencies, like the painter sketching from memory, we can only present a very indistinct and general outline, and touch here and there a prominent feature with any degree of correctness.

In such circumstances the writer of the following notices of Mr. BROWN is placed. Honoured for some years with the correspondence of a man whom he feels grateful to acknowledge as his spiritual father, he has yet to regret that the materials for any just account of him are irrecoverably lost; and the only particulars that remain, which he now sits down to put together, are very scanty and meagre.

Mr. Brown was born in the neighbourhood of Helmsley-black-moor, in the East Riding of Yorkshire, where his parents farmed a considerable estate, in the year 1782. At an early period of his life, his mother was left a widow, with the charge of a large family, which rendered it necessary that her eldest son (the subject of this memoir,) should be trained up to agricultural pursuits, and as soon as possible take an active part in the management of the farm; a situation in which he continued, (a short interval excepted, which he spent under the care of a relative at Whitby,) till the time of his entrance upon the ministry. From a child he had known the Holy Scriptures, but at what period he became the subject of religious impressions, there are no means of ascertaining. We learn, however, that it was in his 16th year, under the ministry of our venerable friend Mr. Daniel Jackson, that Mr. Brown received the knowledge of salvation by the remission of sins. This was a *new era* in his

life: he often referred to it with emotion, and to the instrument with a gratitude and affection almost filial. Distinctive marks of a work of grace are very desirable for all; but a *minister* will feel it of peculiar importance to possess them. He may expect exercises of a nature so painful as to render it frequently necessary to advert to first principles.

Very soon after his conversion he appears to have felt an irresistible impression that God had designated him for the Christian ministry, and began to devote himself almost solely to reading, study, and prayer. Circumstanced as his mother then was, the result of this step only, can clear it of the charge of presumption. When a man leaves a sphere in which Providence has evidently placed him, he should be well assured of a Divine call; but when assured of this, no prudential considerations will warrant refusal. "Let the dead bury the dead: go thou and preach the gospel."

I have heard that Mr. B.'s first efforts in the pulpit were not extraordinary. His natural abilities were great, and he delivered many important and interesting truths, but it was the fervour with which he spoke that chiefly impressed his hearers; and if his zeal sometimes hurried him into mistakes, it also extenuated them. By application and exercise, however, his talents rapidly improved; and he soon became "a workman not needing to be ashamed." About this time he formed an acquaintance with Mr. W. E. Miller, who was made the means, under God, of his attaining a fuller salvation, and a baptism of the Spirit, which I trust he retained to the last moment of his life. But his regard to so honoured an instrument of good, led him to an imitation of the exertions of his friend, which had nearly proved fatal to a fine constitution; and, such is the force of early impressions, gave a peculiar tinge to the first years of his future labours.

In his 19th year a providential opening occurred for his being fully devoted to the great work, in which for some years his whole soul had been absorbed, by an appointment to take a station on the Alnwick circuit. He received the call with a kind of holy ecstacy; and, though in point of earthly comfor the appeared to be making an unpromising change in his circumstances, he joyfully bad adieu to his weeping friends, and proceeded to his scene of labour with the eagerness of a warrior going forth to take great spoil.

It was a few months afterwards, viz. in the year 1802, that the writer of these particulars first became acquainted with him. A pleasant frankness of manner, combined with deep piety, rendered him peculiarly interesting; but nothing distinguished him so much as his love of souls. For the language of the Psalmist might have been almost literally applied by him, "The zeal of thy house hath eaten me up." One circumstance, which will be long remembered by the family of the preacher with whom he

resided, and to whom he was greatly endeared, may serve as a striking illustration of this. Returning from the circuit, almost exhausted with exertion, he was accosted at the door with some feeling respecting his appearance, when he abruptly exclaimed, "I came hither to convert the people, and they won't be converted." If we allow that Mr. B.'s *views* were not then matured, we cannot but admire his *spirit*.

It will have been perceived, that Mr. B.'s early opportunities of literary attainment were not great. In the schools of his native neighbourhood he had acquired a correct knowledge of his own language, but comparatively little classical information; yet, from the improvement he had made of the time immediately preceding his entrance upon the ministry, he was then no novice upon any of those topics connected with the proper discharge of his duty. A circuit, however, proved a new school of instruction to him. It is admitted, that the labours of Methodist Preachers, from their number and variety, necessarily engross much time; but habits of early rising, well-selected studies, close application, the influence of higher motives than are felt by the mere votary of literature, to which we may add an opportunity of making an immediate practical use of much that may be learned, enable them to arrive at great proficiency in useful knowledge; and I much question whether some of those, who superciliously affect to despise them, would derive much honour from a comparison. One part of Mr. B.'s circuit afforded him much leisure from travelling, and scarcely a day passed, eight or ten hours of which he did not sedulously employ in study. That a perseverance in such a mode of procedure should have raised him to eminence as a preacher, as well as to a considerable acquaintance with scientific and classical learning, was a necessary consequence. At that early period he gave strong proofs of great mental vigour and decision; and many of his sermons, recollections of which are now before me, would have done credit to much older and more popular preachers.

That part of Northumberland is not the most fruitful soil for the ministerial labourer, yet here Mr. B.'s exertions were crowned with success. But it was at Berwick-upon-Tweed that he was most owned of God. At his going thither the society consisted of only 15 persons, which during his stay increased to near 70. One of the first steps he took was to preach on the Town Wall, the public promenade. This attracted such multitudes to the chapel that the place became too strait for them; many of whom were not only saved from the disgraceful practice of saunteriug away the evening of the Lord's-day, but truly "converted from the error of their ways." An extract from a letter written in the fulness of his heart, about March 1803, will display his views and feelings at that time:—"Our congregations have been

larger since you left us than ever they were before; we have as many to hear on the week day evenings as we used to have on the Sunday nights. I have added some more to the classes, and hope to add more yet. All continues harmony, perfect peace, love, joy, and heaven upon earth. O! the goodness of God, and the power of gospel grace! Who would not preach the gospel when he sees the fruit of his labours? Without this it is *hard work.*"

The salvation of sinners is cause of rejoicing, in whatever manner it may be effected. God, we know, works always so as to leave all men without excuse: but on some particular occasions he works irresistibly. He then, so to speak, thunders and lightens, and the solid oaks are cleft, and the rocks rent asunder. Numbers at once, on such occasions, are constrained to cry out for mercy. Such is the innate and deep-rooted depravity of human nature, that these gracious interpositions seem necessary to the continuance and perpetuity of the church in the world. It was a work of this kind to which Mr. B. alludes above; and if such extraordinary revivals of religion prove sometimes only like a summer's torrent, that rushes past and is lost, their effects in other cases have been as permanent as the work was real. Mr. B. always warmly patronised them, and in many circuits endeavoured to promote them by prayer-meetings after sermon; but it is due to him to remark, that though his youthful zeal might lead him during the first years of his ministry, into what some deemed extravagancies, in the later years of his life he evinced a maturity of judgment upon this subject, worthy of his character. Extraordinary revivals of religion are glorious displays of the Divine power; but what we call the *spirit* of a *revival* is, I apprehend, distinct from a *spirit of holiness;* hence many possess the latter but not the former. The former we have known possessed by persons of comparatively weak understandings; and as far as could be discerned from their tempers, words, and actions, of no great depth of piety. The great Head of the Church endued them for a particular work with extraordinary power, and when it was accomplished, the spirit of revival being no longer necessary, it was withdrawn. Some of these, after God no longer wrought in themselves or others in that way, have endeavoured, by uncommon bodily exertion, to keep up all the appearance of a revival. Forming themselves into a party, and arrogating to themselves the appellation of *Revivalists*, they have censured, in a very unchristian manner, all who did not fall into their measures. What they have termed the deadness of the work, they have attributed to the want of life in the preachers in particular, and the people in general. The Holy Spirit, which is a Spirit of love and unity, has been thus grieved; and some of those very characters, to whose standard of piety scarcely any came up, have

fallen even into immorality. The imprudent and unwarrantable conduct of such headstrong individuals has tended to prejudice many pious Christians against the work of God *thus* carried on, —and it is real cause of regret that its *judicious* advocates and promoters have not been more numerous. It is, however, to the honour of Mr. B. that he may justly be enrolled of the number.—At the Conference 1803, Mr. Brown was appointed to the Howden circuit; and shortly afterwards wrote, "I have now got fixed in my new circuit, which I like remarkably well. The friends are very affectionate. I find great liberty in preaching at H.; and though accustomed to fine and smooth preaching, they are not offended at my homely way. Last night we began a prayer-meeting after preaching, and I believe the Lord will be with us. Upon the whole I feel it is well with me, much better than when I left A——; my soul is more at liberty, and though I have my trials, I bless God for grace to help me. My mind is not altered one hair's breadth respecting the views I have of the work of God, and of the means by which it is to be carried on. Deliverance from all sin is the believer's privilege, and God's great gift."

In the following March, after being confined by sickness, he said, "As it respects myself, I bless God I never was more happy; and I hope the Lord has blessed my labours to many precious souls. I continue to preach a *full* salvation, to be received *now*; and a few have experienced that great and glorious blessing: but it gives me sorrow to find a work so great to be so little known, especially among the Methodists. Remove this, and Methodism is yet a desideratum in the world." Some advice contained in this letter will shew that his views upon another subject were more correct than at his first entrance upon the ministry: "Wait patiently, though sinners should not be converted; and especially call upon God to give you a sight of your utter inability of yourself to do any thing; and to see that all the good that is done upon the earth the Lord doeth it."

During the following summer he wrote, "Live in the *spirit* of religion; strive to keep your affections above; this I find the hardest point of all. Sometimes I am tempted to a light and trifling temper; sometimes to a fretful and peevish one; and sometimes to a presumptuous and self-confident one; but I know all these are wrong. I come therefore to the Lord for help in time of need, for grace to mould and fashion my heart into his image. Hold fast the spirit of simplicity; let your aim be the salvation of your soul, and the conversion of sinners. What are all the enjoyments of the world without Christ? Are they worth the having?"

In 1805 he was stationed at Liverpool, and some of the following years at Manchester and Wakefield. But from this period,

in consequence of more numerous engagements, and an entrance upon a married life, Mr. B.'s intercourse with the writer of these notices, became interrupted; and he cannot but regret his inability to follow Mr. B. into his new scenes of exertion. A removal from a country circuit, where a preacher is employed a considerable part of his time in cottages covered with thatch, to fill the respectable chapels of some of the first towns in the kingdom, is a change attended with very dangerous snares to a young man. It is difficult for a preacher to instruct crowds; to find pleasure in his work; to have the esteem of wise and good men; and to perceive his labours useful, and not sometimes think of himself more highly than he ought to think. And if Mr. B. should never have been tempted to do so, it would have implied an exemption by no means common. It is certain some of his friends suspected him of this; they knew how difficult it is to shine without feeling one's brilliancy, and that to unite modesty with generally acknowledged worth is a very rare attainment; but those who knew Mr. B. best, say, that in all these circuits he shewed himself to be as *humble*, pious, and zealous as when labouring among the peasantry in Northumberland, and the east riding of Yorkshire. His attachment to the doctrines and discipline of Methodism was unquenchable. "I continue," said he, in a letter from Manchester, "to preach old Methodism," and hundreds of souls in those places will be the seal of his ministry in the day of God.

In 1811 he was appointed to London; but he had done his work. During the Conference at Sheffield he was seized with a catarrhal fever. In a journey to visit his friends in the east of Yorkshire, and his subsequent journey to town, he caught additional cold. This aggravated the fever, and it terminated in a violent attack of rheumatism, which put a period to his life, Sept. 17th, 1811, in the 29th year of his age. "Under this severe affliction," says the account from which I make this extract, "he was resigned, cheerful, and happy in God, declaring a little before his departure, that the bed upon which he had endured so much pain had been to him a bed of roses." He left an amiable wife and two children. His widow was soon afterwards called to rejoin him; and, since then, mortality has made many painful ravages amongst his other friends.

I cannot close this imperfect sketch, without adding the character given him by the Conference after his decease; which, although it has been already printed in the Methodist Magazine, is at once so well written and just, as not to need any apology for its re-insertion.

"In mental vigour, moral worth, studious diligence, ministerial ability, and spiritual usefulness, he excelled most of his contemporaries. His conduct was distinctly marked by serenity,

promptitude, decision, and perseverance. He was deeply pious. In conversation he was intelligent, frank, and manly. In the discharge of his relative duties he was punctual and steady. In the improvement of his time, and the cultivation of his talents, he was regular and laborious. He meditated chiefly upon the Holy Scriptures, gave himself principally to them, and his profiting appeared in all things. As a preacher, he was orthodox, ingenious, and powerful. His word was attended with an unction from God, and was greatly instrumental in the conviction of sinners, and the edification of the body of Christ. He cordially approved of, and assiduously promoted every part of the economy of Methodism; believing it to be closely connected with the evangelization of the world, the universal diffusion of the Divine glory, and the final happiness of the human race. He was not only a *burning* but also a *shining* light; and some of the first circuits in the kingdom rejoiced in his light for the short season they were favoured with it. But it pleased the Disposer of all Events, in his inscrutable but adorable Providence, in the morning of life, to remove him from his labours to his reward."

DIVINITY.

SERMON ON 2 COR. iv. 5.

(Concluded from page 175.)

We come now, SECONDLY, to consider the principal theme of their discourses, which is thus expressed, "We preach not ourselves, but Christ Jesus the Lord."

The first of these particulars may be understood both in a *figurative* and in a *literal* sense. In a *figurative sense*, it may be said Christian ministers do not preach themselves, in that they do not preach doctrines of their own devising, or any doctrines of human invention. Such doctrines they know are numerous and discordant; but to them it is equally obvious that they are generally contracted in their views, contradictory in their requirements, repugnant to (though sometimes apparently consistent with) reason, prejudicial to true religion, and dishonourable to God; and, therefore, not proper to be countenanced either by the ministers of Jesus, or by their hearers. "Beware lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ," Colos. ii. 8. But taking the apostle's expression in a literal sense, they do not *preach themselves*: they do not endeavour to set themselves off to the greatest advantage, or to exalt themselves in the estimation of their hearers, as seeking honour from men. They do not display their authority as masters, their learning as scholars, the depth of their knowledge as theologians, or the greatness of their abilities and extent of their usefulness, as ministers of Christ.

So far from fixing their attention on their own interests and reputation, and thereby departing from the simplicity, and preventing the efficacy of the gospel; they will not be ambitious of saying fine things to gain applause, but useful things to win souls. They have so imbibed the meek and lowly spirit of their Divine Master, that it is become their habitual study to explain and recommend the gospel, considered as an humbling and sanctifying scheme, contrived to lead men from themselves to God through a Mediator, for pardon and holiness, and in that way to form them to and build them up in a Divine life.

As to the second particular, the apostle speaks in the most positive terms,—"We preach Christ Jesus the Lord." Faithful ministers always keep him in view, and make him the chief subject of their discourses. They preach him—in all the *typical representations* of his person, character, and offices. They exhibit him as represented by typical *persons*, such as Abel, Isaac, Melchisedec, Moses, Joshua, David, Solomon, and many others. By typical *things*, such as Noah's ark, the pillar of cloud and fire by which the people of God were directed through the wilderness, the manna with which they were fed, the brazen serpent, the mercy-seat, the red heifer, the scape-goat, the slaughtered lamb, and most of the ritual observances under the Mosaic dispensation. And they fail not to inform their hearers, that the reason why so many emblems were used to set him forth was, because a few were not sufficient to represent all the superlative excellencies of the Saviour, and to keep alive the expectations of men before he was manifested in the flesh. They preach him—In all the *perfections of his Divinity*. The Scriptures not only expressly declare, that he is "The *Mighty God—Jehovah our Righteousness—Emmanuel*, which being interpreted is *God with us*;" but they also explicitly ascribe to him all the glorious attributes of Deity. Just views of these are necessary to all acceptable worship; they elevate and improve the intellectual and moral faculties, excite in the heart many pleasing emotions, produce in us love and reverence towards him, and engage us to the strictest duty and obedience. They preach him—In all the *virtues* of *his humanity*. His earnest devotion, his contentment under every privation, his meekness and patience amidst the most irritating treatment, his entire submission to the Divine will, his unwearied beneficence, his compassion for his enemies, his love to souls, his forgiving spirit, and his perseverance in spite of all difficulties. They preach him—In all *his offices*. In his patriarchal dignity, his prophetical wisdom, his priestly sanctity, and his kingly dominion. They preach him—In all *his miracles*, which they consider not only as infallible proofs of his Divine mission, as the true Messiah, and evident demonstrations of the certain truth and infinite importance of every part of his doctrine thus at-

tested; and of the inexcusableness of those who do not receive it in the full assurance of faith, and use their utmost endeavours thoroughly to understand and uniformly to practise it; but they represent them also as emblematical of the spiritual cures which he performs on the souls of true believers; giving sight to their blind minds, unstopping their deaf ears, loosing their dumb tongues, renewing and strengthening their weak and enfeebled powers and faculties, and healing the various and complicated disorders and maladies, the fevers and phrensies, dropsies and consumptions, languors and lethargies of their immortal spirits; thus dispossessing satan of his vassals, and rescuing from his power, those that have been long taken captive by him at his will. They preach him—In all *his predictions;* those particularly in which he foretels the effects of his doctrine, his mysterious passion, his death and resurrection; the preaching of his gospel among all nations, the destruction of Jerusalem and the temple, the defamations of his person and religion, the persecutions of his people, and the certainty of his second coming for the punishment of his enemies, and the everlasting reward of his friends. These predictions they represent as sufficient to prove that God sees all things past, present, and to come; that all possible causes, effects, and contingencies, are open and naked before him; that he governs the world, and all its changes and events, from the greatest to the least, by a wise, superintending, general, and particular Providence; and that he has a peculiar regard for those whose hearts are perfect toward him. They preach him—In all his *doctrines.* They declare that God hath spoken to us by his Son; and that by him he hath furnished us with all the glorious discoveries of Christianity. The principal of these doctrines relate to God; his existence, essence, attributes, works, word, and worship:—The Redeemer; his person, offices, states, and mercies:—The Holy Spirit; his personality, divinity, and operations:—The soul: its spiritual and immaterial nature, its faculties and immortality:—Sin; its origin, its kinds and degrees, occasions, deceitfulness, and punishment:—Repentance; its nature, preparatives and accompaniments:—Faith; its properties and fruits:—Justification; its nature, effects, and importance:—The witness of the Spirit, both ordinary and extraordinary:—Holiness; its parts and properties:—The four last things, death, judgment, heaven, and hell. In a word, true ministers shew us that Christ hath revealed the whole counsel of God, and that the efficacy even of true doctrine, whether recorded in Scripture, or declared from the pulpit or the press, depends on his blessing, and on the influence of his Spirit. They preach him—In all his humiliation and sufferings; on the depth, extent, and complicated forms of which, as demonstrative of his unparalleled love to us, and the high value

he puts on our immortal souls, they frequently discourse. Nor do they confine themselves to the reality, nature, and greatness of his sufferings; but they also set forth the design of them. They inform us that they were intended, in addition to his miracles and other evidences thereof, to put beyond suspicion, the truth and importance of his mission; to exhibit him as a perfect pattern of virtue, to render him a propitiatory sacrifice for our sins, to favour us with the clearest discoveries of immortality and glory, and to give us a full assurance of his tender affection for us, and sympathy with us. And what man is he that can either openly declare, or properly hear these things, without correspondent feelings?

> " Dear Saviour, oh what ails this heart,
> Sure 'tis of stone, it cannot smart,
> Nor yet relent the death of thee,
> Whose death alone could ransom me!
> Can I behold thy pains so great,
> Thy piercing sighs, thy bloody sweat?
> Thy back with whips and scourges torn,
> Thy sacred temples crown'd with thorn;
> Thy hands and feet nail'd to the wood,
> And all thy body drown'd in blood?
> Canst thou pour forth such streams for me,
> And I not drop one tear for thee?"

They preach him—In all his *merits* and *benefits*. By reason of these he is in every respect suited to the state and wants of the moral world. Is it a world of darkness? He is the light thereof, who, by his glorious gospel, together with the influences of his Holy Spirit, illuminates and guides the minds of men into all truth. Is it a world of sin and misery? He has provided and offers a full, free, and present salvation, unto all who sincerely repent of their sins, and unfeignedly believe with *their hearts unto righteousness*. They preach him—In all his *promises*. These are Divine in their origin, suitable in their nature, abundant in their number, clear in their expression, free in their communication, and certain in their accomplishment. These, when applied to the heart by a Divine influence, are more precious than rubies, and more to be desired than all the riches of the world. They preach him—In all his *glories*: In his transfiguration, resurrection, ascension, and inauguration. " Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Heb. i. 8, 9. They preach him—In all his *terrors*. Not only in those that are past, but also in those to come. His greatest terrors will be displayed at the day of judgment. This will be a day of great assemblage, a day of universal investigation, a day of final decision, and a day of great wrath, Rev. vi. 17.

Thus the ministers of the gospel preach Christ, in all his

typical representations, the perfections of his divinity, the virtues of his humanity, his offices, miracles, predictions, doctrines, sufferings, merits and benefits, promises, glories, and terrors.—Let us now examine,

Thirdly, The motives by which they are influenced.

1. They are not influenced by worldly motives. They preach, and are your servants, not for the sake of *vain applause.* Though they study to shew themselves approved, as workmen that need not be ashamed, they seek not to be vainly applauded for the elegance of their compositions, the eloquence of their speech, the subtilty of their reasoning, the strength of their arguments, the soundness of their doctrines, nor for any thing else. The applause of thousands of men is but an empty sound, when compared with the approbation of God. Nor for the sake of *soothing men's ears.* In practising this dangerous complaisance they know they might preserve the name of virtue, but they fear lest they should destroy the thing itself, lose it in their congregations, and in their own hearts. Nor for the sake of *secular advantages*, or *worldly pre-eminence.* These are low and puerile considerations to act upon, which will never rise higher than the principles from whence they spring; as the waters rise not above their level, or the spring from whence they flow. All the honours and possessions which the greatest princes could bestow, would be lighter than vanity, when laid in the balance against that unfading "Crown of Righteousness" which every faithful minister may expect, when Christ the Chief Shepherd shall appear.

2. They are influenced by pure and spiritual motives. They preach, and are your servants, *for* "*Jesu's sake.*" This implies respect to the person of Christ—submission to his will—subjection to his authority—estimation of his merit—concern for his cause—and the most tender compassion for men's souls as his creatures. Their bosoms glow with such undissembled love, that they can truly say, they reckon the title of *servants of Christ*, and *of the church* for his sake, a thousand times more honourable than to be the sovereigns of the whole world; that they had rather approve themselves the faithful interpreters of his laws, than see assembled nations bowing down before them, and with the profoundest submission receiving laws at their mouths. In a word, the whole of their temper and conduct may be well represented according to the elegant language of St. Paul, *We approve ourselves*, says he, *as the ministers of God*, in all the various circumstances through which we pass, *in honour and dishonour;* treated, indeed, by the world *as deceivers*, *yet* conscious to ourselves that we are *true*, and the great patrons of truth; *as* obscure and *unknown* to a proud and insolent world, who affect to overlook us with sovereign contempt, *yet well known*, even by the happiest tokens, to those souls who are brought to God by our means; as *dying*

daily, yet *behold we live*, through the singular interposition of our great Lord for our preservation; *as sorrowful* on account of various calamities that surround us, and *yet* in spirit *always rejoicing*, because though we appear in the world *as poor* in these things, *yet* we are *making many* rich in grace and glory; *as having nothing* which, in a worldly sense, we can call our own, *and yet possessing all things*, the proper title to all things, and that godliness which is *profitable to all things*. *O ye Corinthians*, ye Britons, ye Methodists, *our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.*

By these considerations I am led to add,—A few thoughts by way of improvement, which will bring us to the period of the present discourse. These thoughts shall be addressed not unto ministers, but unto the people.—My dear brethren, you cannot esteem *them* as being the *ministers whom the Lord approves*, who are immoral, who are negligent of the pure doctrines of the gospel, who countenance and abet the innovations made *in* it, the corruptions mingled *with* it, by men of great repute, or by the uninspired, though combined together in synods and councils. We beseech you to discountenance them; we exhort you to submit to the teaching and guidance of your Christian ministers, so far as it is agreeable to the Word of God. Bear with their importunity and solicitude, in watching for your souls. Unite with them in such plans and attempts, as may best promote the objects of their ministry. Maintain a just value and esteem for them. Do not put a yoke upon their necks which you would be unwilling to bear yourselves. Be very tender of their reputation, and endeavour to vindicate and defend it by all just and proper methods. Pray for them, and that earnestly and constantly, that they may be circumspect, modest, patient, peaceful, pious, and public spirited. And heartily endeavour, in your several stations and capacities, to further the ends of their ministry among you. And finally, let us beseech Almighty God to enable ministers so to preach his Holy Word, and the people so obediently to follow the same, that both may receive the crown of everlasting glory, for the sake of Jesus Christ our Lord and Saviour. Amen.

An Extract from a Tract (never published) entitled,

"*Gospel Preachers described and directed—by a Preacher of the Gospel.*"

"These things write I unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth," 1 Tim. iii. 14, 15.

"Give instruction to a wise man, and he will be yet wiser: teach a just, man and he will increase in learning," Proverbs ix. 9.

Preface.—It is an undeniable truth, that many persons have

entered into the ministry, both in that which is called the Established Church, and also among those who dissent from it, who were neither qualified for it nor called to it. Indeed Bishops may ordain such persons, and patrons may present them to benefices, in the Church of England; and dissenting congregations may call, and ministers may also ordain, and give solemn charges, unto such amongst them likewise; and yet God neither own them, nor their labours, because he hath not qualified them for, nor called them to that office. And this is the reason why there is such a number of unprofitable ministers, both in the Established Church, and amongst the Dissenters also. Surely it would be much better for such unqualified and uncalled persons to resign their stations, and to follow some other calling, for which they are better qualified, and in which they might perhaps be useful members of society.

And is it not to be feared, that there have been preachers also amongst the Methodists, who have ran without being sent, or have been sent only by man, without having received a call from the Lord. Be this as it may, I have thought it my duty briefly to describe, in this little tract, the qualifications which are requisite for a preacher of the gospel; and also to shew the nature of a call to that work. I have likewise given some directions to such persons how to proceed therein, and have endeavoured to encourage them in that arduous undertaking; and in so doing I have not quoted many authors, but have wrote chiefly from Scripture, and my own experience, grounded thereupon.

But if some other person, who hath more leisure and greater abilities, would enlarge on this plan of mine, or write a better tract, it would surely be acceptable to many pious readers, and very useful to the Church of Christ.

GOSPEL PREACHERS DESCRIBED AND DIRECTED.

The Gospel is undoubtedly an invaluable blessing; but that it may be preached as it ought to be, namely, according to the will of God, and attended with his blessing, two things are indispensably necessary for the preachers thereof.

I. That they be qualified for the work. And,

II. Called unto it.

Question. What are the necessary qualifications?

Answer. First, it behoveth a man to have an experimental sense of a work of grace wrought in his soul: to be, 1st, awakened to see and feel himself a guilty, lost, and miserable sinner; under the curse of the Divine law, and the wrath of God; obnoxious to the stroke of his justice; and in danger of eternal damnation; but in this undone condition, in consequence of true repentance for his sins, to receive, 2dly, a free pardon of them all, and peace with God through the Lord Jesus Christ. And, 3dly,

as the fruit of his justification and adoption, he must have the Spirit of Christ dwelling in him, as the apostle speaks, Romans viii. 9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ he is none of his." 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith? prove your ownselves: Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates? Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." For how can a man properly assist those that are in distress on account of sin, who has never felt the same? Or describe the nature of justification by faith, if he was never justified? Or confidently assert the willingness of God to accept repenting sinners through his Son Christ Jesus, if he never had a sense of his own acceptance? Or how can he describe the way to heaven, if he is not in Christ, who is the only way thither? John xiv. 6. The necessity of this experimental religion is evident from Scripture as well as from reason. "Thus saith the Lord God, Wo unto the foolish prophets, that follow their own spirit, and have seen nothing! Ezek. xiii. 3. If the blind lead the blind, both shall fall into the ditch, Matt. xv. 14. The things of God knoweth no man, but by the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God, 1 Cor. ii. 11, 12, John iii. 10, 11. That which we have seen and heard declare we unto you, 1 John i. 3. I certify you, brethren, that the gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, Gal. i. 11, 12. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God, 2 Cor. i. 3, 4." Further, if "they that are in the flesh, (in an unconverted state,) cannot please God," Rom. viii. 8; if "without faith it is impossible to please him," Heb. xi. 6, even in inferior duties, how can a man please him in the great work of preaching the gospel without faith, without the qualification above described? I have been the more particular on this point, because there are many preachers, I am well assured, who are destitute of this qualification.

Secondly, The gifts of knowledge and utterance are requisite, right principles, and an enlightened understanding in Divine things, with ability to express the sentiments of their hearts in a clear, regular, and profitable manner; which is a gift bestowed by the Lord, in a greater or less degree, upon those whom he sends forth to preach the gospel. "There is a spirit in man, and

the inspiration of the Almighty giveth him understanding," Job xxxiii. 8, 9. And whosoever is destitute of this qualification, and says that he hath a call from the Lord to preach, is under a deception, for God doth not require us to make bricks without straw, nor send us to hew down the trees of the wood without axes; which would in a comparative sense be the case, if he should send men to preach without the gifts of knowledge and utterance.

A man attempting to preach without this qualification, (at least among the Methodists,) doth harm instead of good; instead of promoting the interest of Christ among men, he hinders it: instead of defending the cause of religion, he injures and betrays it, through his weakness and inability; burthens the church, instead of edifying it: grieves the pious; and, instead of convincing the profane, and winning them over to Christ, he disgusts some, and furnisheth others with a pretence to treat the preaching of the gospel with ridicule and contempt. Too many of these preachers have appeared in our time. O let not this evil be suffered among us." "He," saith Dr. M. Taylor on the types, "that is not fitted and furnished with the gifts of the Spirit in some measure, and attempteth any office in the church, is not called by God; whose wisdom will not send a blind man for a seer, nor a dumb man on his message or errand."

Thirdly, *Humility* to guard those gifts; especially if a preacher be applauded, and become popular, lest he should be puffed up to think of himself more highly than he ought to think, Rom. xii. 3; and so the foot of pride prevail against him, Psl. xxxvi. 11. Pride is bad enough when it appeareth in a private professor, but if it discover itself in a preacher, it is loathsome and abominable. 1 Pet. v. 5. "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble." But more of this by and by, in another place. And therefore,

Fourthly, He ought to be a man of some standing in religion, one that is acquainted with the workings of corrupt nature, and not ignorant of Satan's devices, 2 Cor. ii. 11. Not a newly converted person, unless in extraordinary cases, such as a manifest call from God, or some pressing emergency. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil," 1 Tim. iii. 6.

Fifthly, *Courage* and *faithfulness*, to declare to high and low, rich and poor, even to all men, the truth as it is in Jesus, the whole counsel of God. "As an adamant," said God, Ezek. iii. 9, "have I made thy forehead." The apostles spake the word of God with boldness, Acts iv. 31. "St. Paul went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God," chap. xix. 8. "Wherefore I take you to record this day

that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God, Acts xx. 26.

Sixthly, A *fair character*, a *good reputation*, at least among candid serious people; for if a preacher have a bad or doubtful character, how should he be received by the people? Or how should they receive profit from his ministry? If they cannot receive him, they will not receive his testimony. Thus, Acts vi. 3, "Wherefore, brethren, look ye out among you men of honest report." "A bishop must be blameless, as the steward of God," Tit. i. 7. "He must have a good report of them which are without; lest he fall into reproach, and the snare of the devil," 1 Tim. iii. 7.

These are the necessary qualifications for a preacher of the gospel; and that they are so is evident from those Scripture proofs which I have produced.

Question. But is there not one qualification which has not yet been mentioned, namely, *A liberal education*, an acquaintance with the learned languages, especially those in which the Scriptures were originally written, and the arts and sciences?

Answer. This is not absolutely necessary; but if a man who hath the above-mentioned qualifications, have learning also, it may serve as an handmaid, under grace, to the glory of God, and the good of the church; but unsanctified learning hath done much hurt to the cause of religion. Learning without grace, may be compared to a sword in the hand of a madman. All the human learning in the world will never, of itself, qualify a man for the preaching of the gospel. "A man may be very knowing himself, and take upon him to teach and instruct others, and yet be very ignorant of the nature, and much unacquainted with the work of regeneration upon his own soul. A man may be very sharp-sighted, as the eagles, in the mysteries of art and nature, and yet blind as a mole in the things of God." Burkitt on John, iii. "Human learning alone can never teach the Divine truths of Christ and his gospel," Idem on Acts xvii. "The vision of all," said Isaiah, "is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith I cannot, for it is sealed." And Matt. xi. 25, Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Thus we read, Acts iv. 13, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus." And 1 Cor. i. 29, "The world by wisdom knew not God." "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the weak things of the world to

confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Chap. iii. 19, 20, "The wisdom of this world is foolishness with God. The Lord knoweth the thoughts of the wise, that they are vain."

> "Proud learning boasts its skill in vain,
> The sacred Or'cles to explain:
> It may the lit'ral surface shew,
> But not the precious mine below;
> The saving sense remaineth seal'd
> Till by th' Spirit of faith reveal'd;
> The book is still unread, unknown,
> And open'd by the Lamb alone."
>
> *Mr. C. Wesley on Isaiah* xxxix. 11.

I question whether the labours of that extraordinarily learned, and truly pious man, yea, and successful preacher, the venerable Dr. Usher, Archbishop of Armagh, and Primate of Ireland, in preaching and writing, were blessed to the conversion of souls, so much as those of John Bunyan the tinker. And I also think, that Dr. Secker, late Archbishop of Canterbury, notwithstanding his great accomplishments, had not more seals to his ministry than either John Nelson the mason, or John Haime the dragoon. Therefore let not them that are learned be lifted up on account thereof on the one hand; neither let those preachers that are qualified as above, be dejected on the other hand, through the want of human learning; for the gospel may be successfully preached without any great degree thereof. Thus much for the first proposition.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

Rev. Sir,

The following Remarks on an article in the Evangelical Magazine, entitled, "Observations on Verax's letter to the Editor, on the Fore-knowledge of God," which appeared in the Number for February, would not have been intruded upon your notice, had that article been confined to the dispute between the advocate of Dr. Clarke's peculiar sentiments upon that difficult subject, and the writer of the above article. But it is most extraordinary, that those sentiments are charged, without ceremony, upon the whole body of Arminians, in Europe, Asia, Africa, and America, in the following passage:—"This is a vital question, as Dr. Clarke clearly saw. While, therefore, we cannot praise him for a successful, we cannot blame him for a needless attempt, to deliver Arminianism from the burden of denying God's fore-

knowledge, which will, sooner or later, sink it into the depths of oblivious contempt. When Calvinists charged their opponents with denying this attribute, they repelled it as a calumny, and if we mistake not, Mr. John Wesley has declared that this branch of omniscience, which we call prescience, or fore-knowledge, is essential to the existence of Deity; so that he who denies the one, might as well question the other. We should be slow to fasten upon men's sentiments what they deny. But now it is manifest, the charge which Calvinists brought against Arminians was no calumny. Here is one of their most able writers, to whom Verax seems to say, *magnus eris Apollo*, constructing a novel definition of omniscience, for the sake of covering, under the appearance of admitting, a real denial of this attribute. It is asserted that this term omniscience does not signify all knowledge, but only a power to know, without any necessity of actual knowledge; and afterwards it denies that future actions of accountable beings can be known. That is a bad cause which compels its advocates to attempt the destruction of their Maker's attributes. The preponderating evidence in favour of fore-knowledge, which the Scriptures afford, induces Arminians in general to seem to admit it; but the attribute itself so completely involves all that is charged upon Calvinism, that Dr. Clarke, its distinguished opponent, feels himself compelled to a desperate effort to escape from fore-knowledge *per fas aut nefas*."

It would be sufficient to meet all this bombast and declamation, by giving it its proper name, an impious calumny; which will be clear enough to every impartial observer, when it is considered that the Methodists have been long in the habit of receiving into their societies, persons, even of Calvinistic sentiments, with this proviso, that they do not attempt to disturb the peace of the said societies with such tenets. But supposing such a person should think proper to write a treatise, in favour of unconditional election and reprobation, it would be absurd to charge such doctrines upon the whole body to which he was united. The Arminians do not consider either Dr. Clarke or any other individual of their body, however eminent, as the authorised expounder of their creed; but have always referred, in cases of dispute, to Mr. Wesley's notes upon the New Testament, and his sermons; in short, to his Works in general.—In his sermon on Predestination,* we have the following forcible words: "God *foreknew* those in every nation, who would believe, from the beginning of the world to the consummation of all things. But in order to throw light upon this dark question, it should be well observed, that when we speak of God's *fore-knowledge*, we do not speak according to the nature of things, but after the manner of men.

* Works, vol. ix. p. 156.

For if we speak properly, there is no such thing as *fore-knowledge* or after-knowledge in God. All time, or rather all eternity, (for time is only that small fragment of eternity, which is allotted to the children of men,) being present to him at once, he does not know one thing before another, or one thing after another; but sees all things in one point of view, from everlasting to everlasting. As all time, with every thing that exists therein, is present with him at once, whatever it was, is, or will be, to the end of time. But observe: we must not think they are because he *knows* them. No he knows them because they are. Just as I (if one may be allowed to compare the things of men with the deep things of God,) now know the sun shines. Yet the sun does not shine because I know it, but I know it because it shines. My knowledge *supposes* the sun to shine, but does not in any wise *cause* it. In like manner God knows that man sins, for he knows all things. Yet we do not sin because he knows it, but he knows it because we sin; and his knowledge *supposes* our sin, but does not in any wise *cause* it. In a word, God looking on all ages from the creation to the consummation as a moment, and seeing at once whatever is in the hearts of all the children of men, knows every one that does or does not believe, in every age or nation. Yet what he knows, whether faith or unbelief, is in no wise caused by his knowledge. Men are as *free* in believing or not believing as if he did not know at all." Again, in a letter to Dr. Robertson, upon Ramsay's Principles of Religion,* "I can by no means acquiesce in the twenty-second proposition, 'That it is a matter of free choice in God to think of finite ideas.' I cannot reconcile this with the assertion of the apostle, '*Known unto God are all his works, απ' αιωνος, from eternity.*' And if any one ask, How is God's fore-knowledge consistent with our freedom? I plainly answer, 'I cannot tell.'" These passages hold a very different language to that of Dr. Clarke; and it is needless to say, that it is by such sentiments as these, that the Arminians as a body abide, however a number of respectable individuals may think proper to adopt the hypothesis of Dr. Clarke. In short, Sir, it would be quite as just to say, that every tenet which the Doctor has broached, is the opinion of the body. But it appears to me that the writer of the above article had another design. Feeling, no doubt, uneasy, at the odium with which Calvinism is justly charged, on account of its train of hideous *consequences*, proceeding from their eternal decrees; which their utmost ingenuity can never remove: the writer has thought this a fair opportunity of easing themselves, by throwing a little of it at Arminianism, and by telling the world that we "attempt the destruction of our Maker's attributes." And as if he were afraid that the

* Works, vol. xvi. p. 8.

above observation should pass the eye of the reader, without sufficient notice, his imagination becomes fired, and we have the following swelling passage:—"Let the futility and absurdity of this attempt to strike through the very attributes of Deity, in order to fix a deadly shaft in the side of Calvinism, endear us to the system which stands or falls, with the very nature and perfections of God." Without at all entering into the merits of the dispute between Verax and this writer, the Arminians think that their system is rather more honourable to, and consistent with the attributes of Deity, than that of their opponents; and can more confidently adopt the language of the above quotation by only altering two of the words. Their attempt must be much more difficult and futile, which is to reconcile the doctrine of absolute necessity, with the free agency, and consequent accountability of man.—Notwithstanding the rough manner in which we are sometimes handled by the writers of this Magazine, it is not a little singular that they should take it into their heads sometimes to profess a great attachment to us. In the latter part of this same number, there is an account of a Missionary Meeting held among the Independents at Gainsboro'; and as the Independents' place of worship was too small for the accommodation of the company, all the services were held in the Methodist chapel; "the use of which was granted with a promptitude and cheerfulness highly beseeming brethren of the same family." Here, Sir, they give us a truly fraternal embrace. But, as if they had discovered that there is some fatal disease about us, we are told by the writer of the article, that "sooner or later we are to be sunk in the depth of oblivious contempt." This I take to be a kind of Calvinistic prophecy; for it evidently contemplates the approach of the time when their great Goliath shall have destroyed every vestige of Arminianism; when doctrines, preachers, and people shall be all "sunk in the depths of oblivious contempt." Then I suppose he will stride o'er the earth, and swallow down the world; after which Goliath will be all in all. It will be impossible henceforward to know exactly what credit to attach to their professions of friendship, since, from the sentiments of the writer of this article, it appears they secretly wish, that we and our doctrines were totally exterminated. The writer states, in the beginning of his paper, that it has been "long promised." As it has been the child of promise, it no doubt has been the child of expectation. The article has been, I dare to say, eagerly read by multitudes. But, unfortunately, instead of confining the subject strictly to the parties in dispute, Arminianism is dragged in, and dressed in a garb which it disowns. All conclusions, therefore, which are drawn from such premises, fall to the ground of themselves. If, however, he is disposed to quarrel with the sentiments which Mr. Wesley has given, upon this ab-

struse subject, then Arminianism, and not Dr. Clarke, will be concerned; and I have no doubt it will meet with plenty of able advocates, (as it ever has done,) in all its branches. Notwithstanding all this promise, and all this expectation, the mountain has indeed been in labour; but, after all its internal convulsions, it has really and truly only brought forth a *mouse*.—I am, Rev. Sir, your's, affectionately, S. HOPE.

Leicester, 25th Feb. 1819.

REMARKS

On the Rev. LATHAM WAINEWRIGHT'S "*Observations*," *&c.*

(Continued from page 194.*)*

LETTER III.

"Providence comes forth to meet mankind,
In various modes of emphasis and awe."—YOUNG.

REV. SIR,

In my last, the Bible was stated to be the grand standard of appeal; which statement was supported by express declarations of Scripture. Dependant upon this, it was assumed as a fact, that whatever *coincidences* are now met with,—whatever *similarity* of *effect* is visible in the intellectual, moral, and political world, with things recorded in the *Sacred Writings*, we are justified in ascribing them to the same *cause*,—in saying, especially as it regards Christian experience, and remarkable occurrences of Providence—this is the work of God. Mr. W. on the contrary, informs his readers, that the witness of the Spirit, with some other Christian doctrines, belonged to the members of the primitive church, and that an extraordinary Providence terminated with the age of miracles. The first of these subjects was dismissed in what I lately forwarded to you; and I am happy, Sir, that, in the course of discussion, an opportunity was afforded me, of vindicating the doctrines of the Church of England,—a a church to which the Methodists owe much, to which they are actually indebted, under God, for their religious existence. The subject of Providence shall now occupy our attention.

Perhaps it is not too much to affirm, Sir, that Providence is the same, in a general way, in every age. Indeed, if God acts, taking Mr. W. on his own ground, by *general laws*, it must be the case; for the same general laws must be carried through every dispensation, whether patriarchal, Mosaic, prophetic, or Christian. A careful observer must see a substantial harmony of providence with providence. Were this not the fact, to what purpose are the dispensations of God in former, recommended to the serious reflection of after ages? In a passage, part of which has been already cited, the apostle reminds us of this duty: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye

idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."* Now, Sir, to what end, I again demand, are these extraordinary providences of *judgment* and *mercy*, as the consequence of *obedience* and *disobedience*, left upon record, if not for our advantage! Surely, if Providence has a hand to work, and a tongue to speak, in this unusual way, man should have an eye to see, and an ear to hear. It is the wisdom of every human being, to inquire into that which most intimately concerns him, the *end* of all the dispensations of God: and yet, to proceed no further than bare *inquiry*, would be injudicious and dangerous; since a *holy comformity* to the will of God should be the result of every inquiry. To know *this*, or *that*, to be the design of the Supreme Being, in any dispensation, and not to accede to it, is to render us doubly criminal.

That I may not mistake my way, Sir, in the discussion of a subject professedly so intricate, as that of Providence, I purpose to proceed, as I have commenced, with the Sacred Writings as my guide. Under the tuition of the Word of God, we may humbly expect to make no small proficiency in the school of Providence. It may be permitted to decide on a question of this nature the more readily, first, because it alone is capable of *unravelling* various *difficulties*. Very often, a parallel case, (of which a little more in due time,) or something by way of implication, is contained in the Bible, which throws a blaze of light on some of the darkest dispensations. This emboldens us to ask, "Is there any thing whereof it may be said, See, this is new? it hath been already of old time which was before us."† The Scriptures are the more necessary, secondly, because it is from an ignorance of them that the *perplexity*, and consequent *distress*, which numbers experience, relative to the Divine dispensations, originates. The man that mistakes a promise, will be disposed to dispute with Providence. Faith is not unfrequently called in, to allay the dust which has been raised by sense and reason: hence we find the preturbation excited in the bosom of the royal prophet, terminating in a calm, "Blessed be the Lord for evermore. Amen and amen."‡ Lastly, the Sacred Records may be urged, because the want of a proper acquaintance with them, is one grand cause why the Providence of God

* 1 Cor. x. 6—11. † Eccles. i. 10. ‡ Psalm lxxxix. 52.

is so seldom *improved*. The very dispensation which should open the eye, actually closes it. Thus, Ahab charges the troubles of Israel upon Elijah; whereas, if he had taken the torch of the word in his hand, and entered the cave of Obadiah, he might have seen the ejected prophets,—a sight which would have soon enabled him to determine who was the troubler of Israel. How necessary then is it, to adhere,—yes, rightly to adhere, to "The Book!"—for "The commandment of God is pure, enlightning the eyes."*

Important as the doctrine of Providence is, I am far from considering it of equal magnitude with that of *grace*. To men, whose principal enjoyments are limited to this life, it will be stamped with all the importance which Mr. W. is desirous of attaching to it, who, after enlarging on the doctrines of grace, observes, "Among the conspicuous tenets of the same party, there remains to be considered a topic of still greater interest, and one which merits an ampler discussion than is consistent with the limits of the present remarks: I mean the views which the Methodists, and many other Christians agreeing with them in this particular, entertain respecting the doctrine of a *Divine Providence*."† You, Sir, as one who has participated in the original defection of our nature, will hesitate to pronounce Providence "of still *greater interest*" than grace—than the restoration of man to the image of God. The former can never accomplish this: and as the latter alone can effect it, it ought to have the pre-eminence, as the most important in its results. Creation itself, in the estimation of an excellent writer, sinks in the comparison;—"'Twas great to speak a world from nought,—'tis greater to redeem."

It will be necessary, for the sake of perspicuity, to explain the terms connected with the subject in dispute. What, then, are we to understand by a *general Providence?* Mr. W. in the language of certain individuals, explains it thus; "They believe that when the world was originally called into existence, its omnipotent Creator framed and established a system of laws suited to its preservation, and sufficient for executing the purposes of his wisdom, without his aid or intervention, to the end of time."‡ To men who proceed no further than this, it is just to observe, that Mr. W. very properly objects; and as his rejection of the doctrines accords with the views of every Christian, amplification is unnecessary.

On the subject of a *particular Providence*, there is manifestly a difference of sentiment between Mr. W. and the Methodists. "We," says he, in opposition to the above, "who profess the religion of Christ, are firmly persuaded that the agency of the Deity is immediately extended to all his works; that he superintends the concerns of his creatures with never-ceasing vigilance;

* Psalm xix. 8. † Page 61. ‡ Page 62.

and that as the exertion of his power was necessary for our creation, it is not less so for our preservation and protection. So intimate, indeed, do we believe the connexion to be between the Giver and receiver of organized life, that the latter cannot subsist for a moment without the vivifying support of the former. But though the truth of a particular Providence, is alike satisfactorily established by the reasonings of philosophy and the express declarations of the inspired writings, it is not less true, that the Almighty has chosen that the execution of his will shall be effected by the instrumentality of *general* laws and *secondary* causes. Nor shall we find that these laws have ever been suspended, or that the controlling energy of the Divine Being was ever rendered more than ordinary visible, except when the happiness of the human species required his special interposition, and when the utility of the effect was fully commensusate with the dignity of the cause."* Here, you will perceive, Sir, God is *extending* his *agency* to *all* his *works*,—is *superintending* the *concerns* of his *creatures*,—is *exerting* his *power* for their *preservation* and *protection*. All this, however, is *effected* by the *instrumentality* of *general laws* and *secondary causes*, and refers, not to a part, but to the *whole* of God's creation. Where, on this statement, is that *immediate* agency of God, of which Mr. W. speaks, if it be effected by *secondary* causes? And where the *particularity* of the case, if it *equally* extends to the *whole*, and is produced by *general* laws? This is what Christians very properly denominate a *general providence*. These *laws*, it is further remarked, are *never suspended*, and this *agency* was *never* "more than *ordinary visible*, except when the happiness of *the human species* required his special interposition, and when the utility of the effect was fully commensurate with the dignity of the cause." In another part of his work, his definition of a particular, bears all the characteristics of a general Providence.†

Having stated Mr. W.'s views of a Divine Providence, I shall now proceed to the creed of the Methodists on the subject, and vindicate it against the aspersions with which it is loaded.

You are aware, Sir, that Mr. Wesley, from the improper use made of it, entertained a particular antipathy to the phrase, "*A general Providence*;" at least, this is what I deduce from different passages in his writings.‡ And really, upon the whole, the world, I am inclined to believe, would sustain no great injury, if it were banished from its conversation; I mean, when men would introduce it in contradistinction to a particular Providence, and with a view to destroy the existence of the latter. Since, however, a general Providence is maintained, a Methodist would consider it as including, in reference to *man*, not barely that act by which God *upholds* his creatures in a state of *simple*

* Page 62, 63. † Page 77. ‡ Vol. ix. p. 289; Vol. xii. p. 174; Vol. viii. p. 178.

being,* but by which he *preserves* them in a state of *well-being*, supplying their numerous and returning wants.† Upon this too, it is unnecessary to enlarge, being fully admitted by Mr. Wainwright.

By a *particular Providence*, the Methodists do not only mean, that the Creator of the world feeds and protects the *many*, in *particular emergencies*, but that, in *some cases*, though by *secondary* causes, he attends to the *few*—to the *individual*, exclusive of the many. An excellent distinction is made by an old writer, of which Mr. Wesley has made the best use,‡ and which will help to explain the views of the Methodist body on the subject. He represents a three-fold circle of Divine Providence, over and above that which presides over the whole universe. Mr. Wesley's remarks on it are as follow: "The *outermost circle* includes the whole race of mankind, all the descendants of Adam, all the human creatures that are dispersed over the face of the earth. This comprises, not only the Christian world, those that name the name of Christ, but the Mahometans also, who considerably out-number even the nominal Christians: yea, and the Heathens likewise, who very far out-number the Mahometans and Christians put together. 'Is he the God of the Jews,' says the apostle, 'and not of the Gentiles also?' And so we may say, Is he the God of the Christians, and not of the Mahometans and Heathens? Yea, doubtless of the Mahometans and Heathens also? His love is not confined: 'The Lord is loving unto every man, and his mercy is over all his works.' He careth for the very outcasts of men. Yet it may be admitted, that he takes more immediate care of those that are comprised in the *second*, the *smaller circle*: which includes all that are called Christians, all that profess to believe in Christ. We may reasonably think that these, in some degree, honour him, at least more than the Heathens do: God does, likewise, in some measure, honour them, and has a nearer concern for them. By many instances it appears, that the prince of this world has not so full power over these as over the Heathens. The God whom they even profess to serve, does, in some measure, maintain his own cause. So that the evil spirits do not reign so uncontrolled over them, as they do over the Heathen world. Within the *third*, the *innermost circle*, are contained only the real Christians: those that worship God, not in form only, but in spirit and in truth. Herein are comprised all that love God, or at least, truly fear God and work righteousness. All in whom is the mind which was in Christ, and who walk as Christ also walked. The words of our

* Nehem. ix. 6; Job xxxiii. 4; Psalm civ. 30; Acts xvii. 28. † Psalm cv. 37; Psalm cxliv. 12—14; Matt. v. 45; Acts xiv. 17. ‡ Vol. ix. p. 285.

Lord peculiarly refer to these. It is to these, in particular, that he says, 'Even the very hairs of your head are all numbered.' Nothing relative to these is too great, nothing too little for his attention. He has his eye continually, as upon every individual person that is a member of his family, so upon every circumstance that relates either to their souls or bodies, either to their inward or outward state, wherein either their present or eternal happiness is in any degree concerned." It is in the last sense, Sir, that the Methodists often interpret a particular providence; and it is in this sense I wish to be understood, when I affirm, that God often attends to the *few*—to the *individual*, exclusive of the *many*.* The multitude have their share of the Divine attention, and their portion of the Divine blessings; but there is a sense in which the devout are more immediately interested in God's love and care, and to whom these words are peculiarly applicable, "Them that honour me, I will HONOUR." But mark what follows, "They that despise me shall be LIGHTLY ESTEEMED."†

Though I am no *Calvinist*, as it respects Human Redemption, I confess myself rather Calvinistic in Providence; and much may be said in support of the *Providential Calvinism*, or, perhaps, more properly *Miltonianism*, included in the sentiments expressed on the three-fold circle. Human reason may enter her protest against the Supreme Being, as she is wont to do,‡ for making a distinction, and not embracing all in the innermost circle; but whatever may be her objections against the inequalities of Providence, the discoveries of the Divine proceedings in Scriptures should be decisive. The supreme reason why the condition of one creature should be superior to another, can alone, in many instances, be resolved into the will of God. Man himself, without the slightest charge of severity, is perfectly at liberty to dispose of the brute creation as he judges most expedient; some for the plough, and some for other purposes. Were he, therefore, to object to the prerogative of his Maker, he would maintain a right which he actually denied to another. Nor must it be forgotten, that men exclude themselves from the privilege of a position in the inner circle. It is not because they cannot, but because they will not enter. The man who is warned of danger, but heedlessly proceeds till the assassin darts from his dark retreat, has his own perversity to blame. Or the person, who is indisposed, but refuses to attend to the remedy prescribed, though he dies, his death may be as much attributed to his *stupidity* as

* The Methodists are not the only persons, whose views coincide with those of the writer quoted by Mr. Wesley. A venerable Prelate of the Establishment inculcates the same sentiment. "If your Father's Providence," says he, referring to the pious, "be so critical about the small concernments even of sparrows: *fear not ye, for ye are of more value than many sparrows;* yea of MORE VALUE than MANY MEN." Hopkins's Works. Vol. iv. p. 234, octavo edition, by Pratt.

† 1 Sam. ii. 30. ‡ Rom. ix. 19.

to the *disease*. It is not presumed, however, that the favoured few who are more immediately the objects of Divine care, will have their path decorated with flowers—will enjoy an exemption from the losses, the afflictions of life. No, Sir; there are a variety of ways in which God steps forward to the aid of these, under the severest exercises, while the wicked are frequently abandoned to themselves, or, in his own language, "lightly esteemed."

If Mr. Wainewright will insist upon the Methodists using the phrase—an *extraordinary Providence*, as distinct from a *particular* one, they would probably define it thus, viz. That which is either *extremely rare* in its occurrence—*unaccountable* in its nature, but evidently marked as an immediate interposition of God—or highly *important* in its *results*, whether it regards *religion* or *human life*. Mr. W. admits that the Jews were under "an extraordinary Providence,"* but contends, as you have seen, Sir, that it "ceased with the age of miracles."† In support of the last member of the sentence, we have, to use his own words in the case of the Methodists, only "confident assertions." There are three rocks on which he seems to split, and which it will be prudent to remove, to prevent further injury.

First, he establishes a *necessary* connection between an extraordinary Providence and the *introduction* of religion—"the *revelations* of the *Divine will* from the *patriarchal age* to the *advent* of Christ,"‡ as though it were not equally necessary during its *establishment*. Admitting the solidity of this, for the sake of argument, Christianity has yet to be *introduced* among the heathen, to whom it is perfectly *novel*. We plead for no miracles—for no extraordinary gifts of the Spirit; yet the bare preaching of the word, will not be sufficient evidence for their conviction—that they ought to embrace the gospel. The *power* of GOD must accompany it. This is it,—its power to the *heart*, which constitutes its evidence, that it is Divine. And though a completely established religion, though revelation received the finishing hand hundreds of years ago, no man can read the hair-breadth escapes of pious Missionaries, without seeing extraordinary interpositions of God, unless he be among that class of people who "have eyes but see not." It is true, Mr. W. admits that when Judaism was an established religion, the Jews, nevertheless, had God's *visible* displays in providence.§ But though Judaism was not only *introduded*, but *perpetuated*, by signs and wonders, he strangely *confines* every thing of an *extraordinary* nature to the *first propagation* of the *gospel:* he carries *through* one dispensation, that which terminates with the *commencement* of the other. The *Old Testament*, it will be conceded, is properly a

* Page 67-8. † Page 64. ‡ Page 63. § Page 63-4.

history of God's dealings with his *church*, and with the *world*, in which is recorded, his continual interposition, by way of judgment or mercy, according to their moral conduct or behaviour. And will it be denied, Sir, that the *New Testament*, as a whole, contains on the other hand, a *history* of the *primitive Christian Church*; while the *Apocalypse* in particular, furnishes us with an account of God's dealings with that *Church*, and with the *world*, to the end of time? In the book of Revelation, the most *extraordinary* things are recorded, many of which, according to our best chronologists, historians, and commentators, have actually taken place, while others, equally *extraordinary*, have yet to be accomplished. To notice but one, it must be an *extraordinary Providence*, that will bring the Jews to their own land; and an *extraordinary* display of the *power* of *Divine grace*, that will bring them to a profession of Christianity. If "an extraordinary Providence ceased with the age of miracles," what extraordinary Providence, now that miracles have ceased, preserves them a *distinct people?* With the Apocalypse before us, an extraordinary Providence meets us full in the front, in every direction. "The book of the Apocalypse," says Dr. Adam Clarke, "may be considered as a PROPHET continued in the church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian church in the place of the SUCCESSION of PROPHETS in the Jewish church; and by this especial economy PROPHECY is STILL CONTINUED, is ALWAYS SPEAKING; and yet a succession of prophets rendered unnecessary." Is it not fair to infer, Sir, that what was necessary under the *establishment* of one religion—the Jewish, and of one people—the people of God, is equally requisite for the well-being of the other? We behold the same God—the same church, though under different names, and in different dispensations—the religion of both established—the people equally dear to God—equally exposed as creatures. Considering the subject thus, it is impossible to yield assent to the declaration of Mr. W. where he remarks, "That signal instances of the Divine interposition have occurred in distant ages, and on occasions involving consequences of general concern, cannot be allowed to justify the conclusion that similar cases exist in the present condition of mankind."* It will be difficult to give weight to any argument which goes to prove, that the same extraordinary Providence, *continued* through the *whole* of one dispensation, should not be continued through the dispensation succeeding; especially when the moving cause, the reason, and the necessity of the case. are the same. This may be deemed presumptive evidence, at least, in favour of its perpetuity.

Secondly, Mr. Wainewright improperly associates an extraor-

* Page 76-77.

dinary Providence with *miracles*, as though *necessarily* connected, or in any wise dependent upon each other; and hence affirms, that, since miracles have ceased, "we have no authority for expecting its revival before the dissolution of the world."* Thus, Sir, whatever reveries we may indulge ourselves in respecting an extraordinary Providence in another world, we are to abandon ourselves to despair relative to any thing of the kind "*before* the dissolution" of *this*. So strong is the colouring in which Mr. W. paints the subject before us, that the Methodists would be afraid of its adoption; and it is apparently depicted thus, either with a view to prevent their future use of it, or for the purpose of rendering them ridiculous. Let them explain their own meaning, and not any thing objectionable will appear. What is Mr. W.'s difinition of an extraordinary Providence? "A marked deviation from the usual course of these general laws," that is, the general laws of nature.† And what is a miracle? The general opinion is, that it is "An extraordinary operation of God, against the known course, and settled laws of nature, appealing to the senses."‡ Where then is the difference between Mr. W.'s extraordinary Providence and a miracle?§ Though he speaks particularly of God's government over man, yet he does not confine himself to it; but extends his remarks to "the constant *energy* of the Supreme Being, *exerted* throughout *every part* of his *works*, and never withheld even for a moment from the minutest and the most insignificant objects of his *creation*;" and considers an extraordinary Providence, "a marked deviation from the usual course of these general laws."‖ Now, Sir, the Methodistical definition of an extraordinary Providence, which I trust I have

* Page 64. † Page 77. ‡ Fleetwood on Miracles, p. 2.

§ An infidel of some celebrity has nearly made the same mistake, relative to *occasional* or extraordinary interpositions of Providence, only positively affirming them to be miracles. "Such," says he, "they would be strictly, whether they were contrary to the established course of nature or not; for the miracle consists in the extraordinary interposition, as much as in the nature of the thing brought to pass: That the miracle would be as real in the one case as the other: and the reality might be made evident enough by the occasion, by the circumstance, by the repetition of it on similar occasions, in similar circumstances; and, above all, by this circumstance, that the assumed particular Providence was a direct answer to particular prayers and acts of devotion offered up to procure it."—Bollingbroke's Works, vol. v. p. 458, 459.

The principal difference between Mr. W. and Bollingbroke seems to lie in the *design*; the one confounding them, perhaps innocently, and the other wickedly. Leland's reply to his Lordship is short, but explicit. "Here he takes upon him to give a new and arbitrary definition of a miracle. Though a thing hath nothing in it contrary to the established course of nature, yet it is to be regarded as a miracle, if there be supposed to be any special agency of the Divine Providence in it, suited to particular occasions and circumstances; and, above all, if it be supposed to come in answer to prayer. But if the occasional interpositions he refers to, be perfectly agreeable to the general laws of nature and of Providence, and be only special applications of general laws to particular occasions, I do not see how they can be properly said to be miraculous at all; or how their being supposed to come in answer to prayer can make them so."—View of Deistical Writers, vol. i. p. 467, 468.

‖ Page 77.

hit upon, makes the distinction between it, and a miracle, obvious to every discerning mind. If the two subjects be so distinct, what necessity is there, as intimated by Mr. W. in the same page, for "the powerful evidence of miracles" as a support? Where is the necessity of miracles in this instance? Is not an extraordinary Providence itself an *appeal to the senses?* a case in which God speaks to the eye and the ear? In the case of any doctrine purely speculative, the propriety of miracles is at once apparent; because in that instance, there is an appeal made to one sense for the conviction of another; or, in other words, an appeal to the *eye* for the conviction of the *mind.* But here it is otherwise; for God intends, by every remarkable Providence, to render his agency strikingly visible to man. Should the interposition be so dubious as to render a miracle necessary to produce conviction, it immediately destroys the right of that Providence to the epithet *extraordinary.** What is *extraordinary* must be *convincing;* or, at least, accomplish its end in the hand of God.

Thirdly, In the views of Mr. W. an extraordinary Providence is confined to *religion alone,* while any separate portion of its *possessors* are denied as its objects. "By an extraordinary Providence, says he, "we understand a marked deviation from the usual course of these general laws, for effecting some design of the highest concern, not to the prosperity of individuals, or the interests of a party, but to the advancement of the only true religion, and the ultimate felicity of the human species." This, he further states, "can, from its very nature, but rarely occur."† To the last sentiment few will be found unreasonable enough to object. Still, however, Mr. W. has to prove, that an extraordinary Providence never occurs to the *few*—that it is only exerted where "the *advancement* of *religion*" is concerned—and that it cannot retain its character as *extraordinary,* unless it affect the *whole* "human species." Whether a fact passes before the eyes of an individual, or of millions of individuals, the *fact itself* still preserves its identity. The *effects* produced are more extensive in the last, than in the first instance; but that only refers to the *persons* who behold, and not to the *object* contemplated.—I ask, Sir, Was not the *Sabbatical year* an *extraordinary Providence?* "Six years," it is said, "thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard."‡ That

* Though both an extraordinary Providence, and miracles, may be considered as an appeal to the same senses, it may be argued that the latter carries a higher degree of evidence for the satisfaction of the spectator, than the former. This will be allowed in a Methodist, but not in Mr. W.'s case, because his extraordinary Providence approaches so near to miracle as to render the evidence almost the same.

† Page 77-8. ‡ *Exod.* xxiii. 10, 11.

God intended to teach them the doctrine of *Providence* by this ordinance, may be fairly deduced from another part of the Sacred Writings, where it is distinctly marked: "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase; then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years."* That is, as a writer observes, there shall be, not *three* crops in *one* year, but *one* crop, equal in its abundance to *three*, because it must supply the wants of three years. 1. For the *sixth* year, supplying fruit for its own consumption. 2. For the *seventh* year, in which they were neither to sow nor reap. And 3. For the *eighth*, for though they ploughed and sowed that year, yet a whole course of its seasons was requisite, to bring all these fruits to perfection, so that they could not have the fruits of the *eighth* year till the *ninth*,—till which time God promised that they should *eat of the old store*.† With such a display of the special Providence of God before their eyes, as the Sabbatical year afforded, we should be led to imagine that scarcely an infidel would be found in the land. That this providence was *extraordinary*, will be readily admitted; and that it militates against the scheme of Mr. W. will appear to all who duly consider the subject. Though the Jews were obedient to the institution of God, the Sabbatical year referred *alone* to their *temporal* prosperity, and was as much abstracted from their religion, as the *farming* concerns of a clergyman, or any private member of the Establishment, are abstracted from his *religious belief* and *professions*. Nor was it even connected with "the *advancement* of the only true *religion*" among *neighbouring nations*; but merely for "the *interests* of a *party*,"—a party of Jews, comprising a very *small portion* of "the *human species*." Should it be remarked, that it was for "the *advancement* of the only true religion" among the Jews themselves; it might be replied with equal propriety, that as the Jews were actually in possession of the true religion, there was not any thing in their case, which will not equally establish the *necessity* of an extraordinary Providence, to promote the interests of religion among those who are already in possession of Christianity.

The difference between an *ordinary* and an *extraordinary* Providence is a point explicitly stated in the Word of God. It is an ordinary Providence that preserves the heavenly bodies in their orbits, the earth in her revolutions, a nation from destruction, and that appoints the preaching of the gospel as the method of bringing sinners to the Saviour.‡ On the contrary, it was an extraordinary Providence that sent Joseph into Egypt, and that brought St. Paul to a knowledge of the truth.§ Providence is

* Lev. xxv. 20, 21. † Verse 22. ‡ Psalm xix. 4, 5, 6; Jerem. xxxi. 35, 36, 37; Rom. x. 17. § Gen. xlv. 5; Acts ix. 3, 4, 5.

also distinguished as immediate and mediate. In the first instance God excludes the interposition of those means, which, on other occasions, he employs; as when he himself preached to Adam, and supported the life of Moses, without the use of the creatures.* In the second instance, instruments are employed, as the heavens and the earth, for corn, wine, and oil; and those instruments are destined for particular ends, as the figs for the restoration of Hezekiah's health, and the angel, who, unwilling to execute the work of the apostle, requested Cornelius to send for Simon Peter.†

To confine the Divine Being within the boundaries of an ordinary Providence, is what we have no authority to do, from the Scriptures. Such a path, in fact, is too contracted, for the infinitely wise and gracious Governor of the universe. He is not, as has been intimated, confined to *instruments*. Though the assassin, as an instrument of Divine wrath, desists from launching his vengeance at Nabal, the Lord smites him, and he dies.‡ Let agents the most unpromising appear upon the stage, it will not prevent God, either in temporal or spiritual matters, from producing effects proportionate to causes the most mighty. He has even "chosen the foolish things of this world, to confound the wise.§" Do *occasions* present themselves to notice? These in the hand of God, shall cease to exert their influence. We listen to the Ephraimites, while censuring Gideon, for not summoning them to battle when he engaged in a contest with the Midianites;‖ yet their severe upbraidings did not produce the same effects, which, on another occasion, they produced, when, instead of calling forth a vote of thanks, they terminated in the death of "forty and two thousand" Ephraimites.¶ Are *means* required? These, though simple, and often invisible, are at hand. "Ye shall not, says Elisha to the distracted kings," see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye and your cattle, and your beasts."** Or, supposing the means to appear, they promise nothing either to the eye or the mind. "Are not Abana, Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?"†† It is possible they are much superior, but Jordan's streams are to cleanse the leper. If *opportunities* for action are favourable, they avail little while they remain under the interdict of Providence. David enters the camp of Saul, and finds him asleep; but he injures not the monarch; he only carries off his spear and his cruse of water, and preserves them as testimonies of his loyalty.‡‡ Also, in the case of the Jews and our Saviour: "Are ye come out as against

* Gen. iii. 9; Exod. xxxiv. 28. † Isai. xxxviii. 21; Acts x. 5, 6. ‡ 1 Sam. xxv. 38.
§ 1 Cor. i. 27. ‖ Judges viii. 1, 2. ¶ Chap. xii. 1—6. ** 2 Kings iii. 17.
†† Chap. v. 12. ‡‡ 1 Sam. xxiv. 11.

a thief, with swords and staves, for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me."* You, Sir, will be the last to ask what bearing this can have upon the subject of an extraordinary Providence in the present day; because history has furnished you with not a few of such instances, while personal observation has supplied you with others.

Great stress is laid by Mr. W. on *secondary* causes, "The Almighty has chosen," he observes, "that the execution of his will shall be effected by the instrumentallity of *general* laws and *secondary* causes † The Methodists, though far from denying this, are apprised that persons may look too much at *secondary* causes. This was the error into which Zacharias fell. Not considering the power of God, he forgot for the moment, that nature, though stricken in years, was at the command of Omnipotence. Should we find, therefore, things apparently as unlikely recorded in Scripture, as that Zacharias and Elizabeth, in their old age, should have a son, we are not to encourage incredulity, but to view the subject in connection with the power of God. Thus we are taught in the Sacred Records. Instance the case of the Jews, who have been plunged into the depths of wretchedness for centuries: yet "God is able to graff them in again."‡ In all other difficult cases, we ought to recollect the language of God himself to Abraham; "Is any thing too hard for the Lord?"§

Providence frequently, in its extraordinary operations, rises superior to the reason of second causes. "When the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."‖ Earthquakes may be accounted for on philosophical principles; but it is the divine, not the philosopher, who is to be the interpreter here. Few errors are more prevalent among a certain class of men, than those which make second causes *sole* causes, by denying the agency of the first. Not a few there are, who will rather ascribe the general deluge, to an extraordinary concourse of "watery planets;" and the destruction of the Egyptians in the Red Sea, to their inconsiderate rashness in venturing on a high tide, than to the Divine displeasure on account of sin. Whatever false reasonings men may adopt, to hide from public view the hand of Providence, the Bible teaches a different lesson. The destruction of Sodom and Gomorrah is attributed to God, as the righteous governor of the world; and yet there are some who impute that visible desolation to a contingency of second causes. Remote, however, is such imputation to the sentiments of the

* Matt. xxvi. 55. † Page 63. ‡ Rom. xi. 23. § Gen. xviii. 14.
‖ Matt. xxvii. 54.

inspired writers, who every where represent the arm of God as falling in vengeance upon those places.* In like manner, though there are frequently storms in the Mediterranean, on which sea the disobedient prophet sailed, there is no reason to deny the hand of Providence in his voyage; for it is remarked, "The Lord sent out a great wind into the sea."† By not distinguishing between a *permissive* and a *compulsive* Providence,‡ though we see the instrument employed in chastising or blessing, we are apt to lose sight of its more immediate *cause*, and to attribute that to God *remotely*, in the order of nature, which belongs to a *particular occasion*, and would not have happened but for the obedience or disobedience of man.§ According to this distinction, even in the case of secondary causes, we view the Divine Governor of the world *near*, or at a *distance*, in his operation. We also guard against a misconception of secondary causes, in relation to the subject governed; not attributing that to the regular order of Providence, of which the transgression of the creature has been the *first* or moving cause.

An occasional glance at *first causes*, will strengthen our confidence in Providence. He that made the world without a tool, can work without an instrument. Though no human arm appears to crush the power of Laban, the hand of heaven is on the alert to restrain him; "It is in the power of my hand to do you hurt: but the God of your fathers spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad."‖ The blast of the rams-horns proves as destructive to the walls of Jericho, as if they had been exploded with so many barrels of gunpowder. When God is present, the fire burns, but without injuring the three pious Hebrews; the hungry lions are restrained from devouring Daniel, the cruel gaoler treats the apostles with tenderness.¶ The same power is on the throne, and the pious are equally the objects of its care.

That God has ceased to exert his power, exercise his wisdom, and display his mercy, is a doctrine, as you will have perceived, Sir, which occupies no part of the creed of Mr. W. But, though Divine power still operates, it is unknown to man, how, when, and where it operates in any other than a general way; or, in the language of Mr. W. "The controlling energy of the Divine Being was never rendered more than *ordinarily visible*," except in cases of the utmost magnitude,** all of which were included in

* Gen. xix. 24, 25; Deut. xxix. 23; 2 Pet. ii. 6. † Jonah i. 4.

‡ I speak in reference to inanimate matter as the instrument *compelled*, which preserves the free-agency of man inviolate.

§ Saurin remarks, "To refer events to second causes, not recognizing the designated visitations of Providence by the plague, by war, and famine; and under a presumption, that these proceed from the general laws of nature, not perceiving the Author and Lord of nature, is to have a spirit of blindness," Sermons, Vol. viii. p. 163. ‖ Gen. xxxi. 29. ¶ Dan. iii. 6; chap. vi. 22, 23; Acts xvi. 23—25.

** Page 63.

an extraordinary Providence, which Providence terminated with the age of miracles. Providence cannot only be demonstrated from the various attributes of Deity, but Providence itself is properly the exercise of the Divine perfections in the government of the world. Thus, Divine *power* is displayed in the wind, the sea, and the other elements;* Divine *mercy*, in the preservation of Joseph, Moses, David, and others; Divine *justice*, in the bears which came out of the wood and devoured the children;† Divine *wisdom*, in accomplishing, by a variety of contingencies, certain events, as in the case of Joseph, where every circumstance assisted to construct the bridge of Providence, over which his dreams might pass into the land of Egypt, for their completion; and Divine *truth*, in the various appointments of God, and predictions of the prophets. Hence, Saul is anointed by Samuel as captain of the inheritance of the Lord;‡ and in due time, though Saul conceals himself,§ the lot finds him out. The land of Canaan too, was divided by lot,—a division corresponding with the prophecy of Jacob. As these perfections are not dormant, but always active, I trust I shall make it appear, not only that they are *visible* in their effects, but, on particular occasions, "*more* than *ordinarily visible*." If all the perfections of God conspire in contriving and executing the scheme of Providence; if God possess all these perfections in the utmost possible degree; then it follows, that all the dispensations of Providence are as holy, just, and good, as it is possible they should be,—and that, from the immutability of his nature, and the wretched state of man, there is the probability of a correspondency of procedure in every thing abstracted from miracles. He does not exercise *one* perfection exclusive of the rest, but *all*, without any exception. As the same reason why he does not exercise all, if this could be supposed, when all are equally necessary, will hold good that he cannot exercise any one of them. But all are exercised, and it is their visibility alone, that can operate upon man; and the more visible is any display, the deeper, and more permanent, is any impression produced.

Providence, according to the theory of Mr. W. is not only, "never more than ordinarily visible," but "the supreme Governor of the universe makes no *visible* distinction between the upright and the iniquitous in the ordinary dispensations of his Providence."‖ Since an extraordinary Providence ceased with the age of miracles, and *only* an ordinary one *now* exists, there can be, in the views of Mr. W. no distinction whatever in the present day. He enlarges, in support of his scheme, on the inequalities of Providence, and shews that one event happens to

* 2 Chron. xx. 37; Psalm cxlvii. 18. † 2 Kings ii. 23, 24. ‡ 1 Sam. x. 1.
§ Ver. 20—22. ‖ Pages 65, 69.

all, that God makes his sun to shine upon the evil and the good.* It is very fortunate that it never occurred to him, that the passages of Scripture which he cites, like others, belonged to the old world. For this he is probably furnished with a reply; viz. that general observation confirms their application to present times. This, Sir, is perfectly admissible: but you are aware, that this is the very ground on which we establish a Providence "*more* than *ordinarily visible*," and "a *visible distinction*," in point of character. The Methodists, whose opinions he pretends to combat, never affirm, as insinuated, "that worldly prosperity is necessarily attached to the observance" of virtue, together with an exemption from the ills of life.† On the contrary, they know with the Psalmist, that the wicked frequently flourish, while the righteous are depressed in fortune; and they know too, how to account for such disparity in condition. This, however, is far from operating, in *particular* cases, against an extraordinary Providence, or a visible distinction between the righteous and the wicked, in supplying the wants and protecting the persons of the one, and punishing the disobedience of the other. Mr. W. takes it for granted, that the Methodists hold the opinions he controverts; and his remarks only go to prove, that *generally*, the pious and the irreligious are subject to the fluctuations of *war*, *trade*, and *disease*. In this,—for who ever denied it? he only tilts at a phantom. He may be defied to produce a single passage from any of their standard works, that gives the smallest countenance to any such absurdity. On the authority of Mr. W. himself, we are warranted to state, that God "superintends the concerns of his creatures with never-ceasing vigilance," for their "*preservation* and *protection*."‡ Than this, the Methodists require no more: and when they see *good men* preserved and protected in a remarkable manner, why not, if "the *agency* of the Deity is *immediately* extended to all his works,"§ ascribe it to the Author of all our blessings? Here they are even supported by their opponent, who considers it the "*unquestionable duty*" of man "to *ascribe* his *happiness* to the *goodness* of the Deity;"‖ not barely, observe, his *spiritual*, but his *temporal* happiness. And what a felicity, to be *preserved* in danger, and *protected* from enemies! Reverse this, Sir, and apply it to punishment on the wicked, in the case "of *adverse circumstances* or *personal misfortune*." This too, is to be viewed "as the appointment of a wise and righteous Governor of the world."¶ Now, as God never acts, humanly speaking, but from some *motive*, or for some *reason*, can there be any harm, provided *obedience* and *usefulness* be connected with the person *preserved*, of

*Pages 67—78. †Pages 66, 69—71. ‡Page 62. §Ibid. ‖Page 76. ¶Page 76

considering it in the light of a *reward*,* and of intimating the probability of God having arisen out of his place to save him? or any evil, if the individual *suffering*, be extremely *wicked*, of viewing it as a *punishment*?† Preservations and deliverances, are, to good men, proofs of God's love, and consequently *distinctive*. "By this," says David, "I know that thou favourest me, because mine enemy doth not triumph over me."‡ Here the distinction is obvious between the enemy and the man of God; the one preserved, the other not suffered to triumph. Our Lord inculcates the same sentiment, and represents the preservation of the disciples as a thing opposed to the regular course of nature, and the ordinary proceedings of Providence. "Behold, I send you forth as sheep in the midst of wolves."§ There is a great deal comprehended in an old saying,—The servants of God are immortal till their work is done. To deny a Providence of this nature, is no less than an encouragement to vice, and, in a less enlightened age, would open the way to Atheism. Only let this deep be broken up, and a deluge of ungodliness would immediately follow. What the apostle infers from a denial of the resurrection, would be one of the first uses of the doctrine, among men unacquainted with experimental religion; "Let us eat and drink, for to-morrow we die:" but surely humanity, not to say Christianity, dictates very differently. Your own remarks on this subject, Sir, are judicious and scriptural. "Is it," you ask the editors of the *Christian Observer*, "not according to the highest reason and truest philosophy, to acknowledge a particular

* It is gratifying to have the support of eminent men in a cause like this. "God, by his governing Providence, *distributes rewards and punishments according to our actions*. And this part of his Providence is oftentimes remarkable, even in this PRESENT LIFE; when we see *retributions* of Divine *mercy* or *vengeance*, *signally proportioned* according to men's *demerits*. Bishop Hopkins's Works, Vol. iv. p. 237.

† Archbishop Tillotson, in his "Thanksgiving Sermon," on Jer. ix. 23, 24, has the following remarks, which will perhaps have a little weight with Mr. W. "The best knowledge of Religion, and that which is the foundation of all the rest, is the knowledge of the Divine nature and perfections: especially of those which are most proper for our imitation, and such are those mentioned in the text, *loving-kindness*, *judgment*, and *righteousness*; which we may distinguish thus: Loving-kindness comprehends God's milder attributes, his *goodness*, and *mercy*, and *patience*: *judgment* signifies his severer dealings with men, whether in the chastisement of his people, or in the *remarkable* PUNISHMENT of *great* OFFENDERS for example and warning to others," &c. Occass. Serm. Folio, p. 388. He did not consider the *judgment* of God in the simple light of an "*appointment*," but a *punishment*; and a punishment too, for *great offences*.

‡ Psalm xli. 11.

§ Matt. x. 16. Another quotation from Bishop Hopkins may not be unacceptable. "Were there no other argument," says he, "to prove that God governs the world, this would suffice, even, that his servants have been continually oppressed in it, yet never could be rooted out of it: though men and devils have combined together against them, and God (as they have complained) hath seemed to abandon them; yet such a fenceless and forlorn generation as this, hath been hitherto, and shall be preserved to the very end of the world: doth not this speak forth the power and care of Almighty God, thus to keep a bush unconsumed, in the midst of the flames? to preserve fuel untouched, in the very embraces of the flames?" Works, vol. iv. p. 243, 244.

Providence watching over even every individual of the human race, and especially over such as are peculiarly dear to God? And what is there *unreasonable* in believing that he occasionally, at least, exerts his power for the deliverance and preservation of such? Indeed, if he did not exert his power for these purposes, what would his watching over them avail? What advantage would they derive from it, if still all events, how interesting soever, were left to chance and nature? And is it not *wise* and *prudent* to bear testimony to such interpositions of Providence at a time when *Atheism* and *Infidelity* go about, in various ways, to deny the Providence of God, and to deprive his people of the comfort of believing that 'the hairs of their head are all numbered,' that 'a sparrow falleth not to the ground without their heavenly Father;' and that they 'are of more value than many sparrows.'"*

Seasonable warnings are frequently given to nations and to individuals, and we are generally, when pious characters are concerned, enabled, from some circumstance or parallel case, to recognize the hand of God. However likely the means may be to accomplish an end, some sudden discovery mars the whole. Though the king of Syria had secretly purposed to encamp in a particular place, his design was made known by the prophet to the king of Israel, who was preserved through it more than once.† It was perceived by Nehemiah, that the Lord had not sent Shemaiah, but that he was hired by Tobiah and Sanballat.‡ If, Sir, after our peregrinations, we return to our own country, and fix ourselves in the metropolis, we shall find Providence unmasking the black designs of Popery, in the discovery of the Gunpowder-plot. The man of sin may, if he pleases, canonize the under-agents as saints, but the word of God declares every designer of evil—a sinner. Did not God, in this instance, appear in behalf of his people? Was it not a *Protestant* nation, that was the apple of his eye? Mr. W. would gladly persuade the world, that God is no respecter of persons in his providential proceedings; that he neither wards off evil, nor grants his blessings for the *sake* of *character*. It is a mercy for mankind, that they are not left to such teachers as Mr. W. for their guides in matters of religion. They listen to higher authority: "Thus saith the Lord your Redeemer, the Holy One of Israel, for YOUR SAKE I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships."—"Except," says Jesus Christ, "those days should be shortened, there should no flesh be saved; but for the ELECT'S SAKE those days shall be shortened."§ The reason why Saul was laid aside, and David advanced to the throne, was, because of the irreligion of the one,

* Fletcher's Life; Appendix, p. 424. † 2 Kings vi. 9, 10. ‡ Neh. vi. 12, 13.
§ Isaiah xliii. 14; Matt. xxiv. 22.

and the piety of the other: "And Samuel said unto him (Saul), the Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is BETTER THAN THOU."* We behold Cyrus exalted; but for what purpose? Isaiah informs us, "For JACOB MY SERVANT'S SAKE, and ISRAEL mine ELECT, I have even called thee by name."† How far Cyrus fulfilled this descriptive prediction of himself may be seen in Ezra, where we have the actual history.‡ When the people of God departed from the truth, they were generally punished. Moses, on this subject, is very explicit; "Jeshurun waxed fat, and kicked." What was the result? "I will heap mischiefs; I will spend mine arrows upon them: the sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of grey hairs." The Israelites were taught to know by experience, that a prophet had been among them.§ By consulting Ecclesiastical History, we shall find that the house of God has ever been polluted, prior to its being delivered to the enemy. One of the fathers ‖ has a passage to this purpose: "After our affairs, through too much liberty, ease, and security, had degenerated from the rule of piety; and after one pursued another with open contumely and hatred, then followed persecution." While piety was maintained, the church of God was enabled to derive consolation from hence,—"I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast PRECIOUS in my sight thou hast been HONOURABLE, and I have LOVED THEE: THEREFORE will I GIVE MEN for thee, and PEOLPE for thy life."¶

Mr. W. argues against providential *judgments*, because *misfortunes* are common to all;** and insists, that whatever befals an *individual*, it is not to be interpreted into a *judgment*: nay, "to pronounce that any human being, let his dereliction of duty be what it may, is suffering under the actual punishment of Divine justice," is utterly improper.†† He admits, though not without some reluctance, that dreadful calamities befalling *nations*, may, in rare and special cases, be thus partially interpreted: but even then, with extreme caution.‡‡ It must be confessed, Sir, that the conduct of Providence towards individuals, bears different aspects. The Providence which led the brethren of Joseph down to Egypt, seemed to look two ways at the same period: retrospectively upon their guilt, in bringing it to their remembrance;§§ and forward to their preservation, in the time of famine.‖‖ When Saul was slain by the Philistines, the event seemed to refer both to his own punishment and to the exaltation of David. But, Sir,

* 1 Sam. xv. 28; 1 Chron. xiii. 3. † Isaiah xlv. 4. ‡ Chap. i. § 2 Kings xvii. 6, 7; 2 Chron. xxxvi. 14—17. ‖ Eusebius's Eccles. Hist. ¶ Isaiah xliii. 3, 4.
** Page 79—83. †† Page 86. ‡‡ Page 82, 83. §§ Gen. xlii. 21.
‖‖ Gen. xlv. 7.

however various the aspects of Providence may be in some instances, and however difficult it may be to determine the precise end it has in view, and consequently, under what name to designate it, there are others perfectly intelligible. If you were to hear of a notoriously wicked man, (instances of which there have been,*) instantly struck dead at a cock-fight, while in the act of blaspheming God, and uttering the most horrid imprecations, would you not be justified in denominating this a *judgment?* What is a *judgment?* Is it not, according to Archbishop Tillotson's definition, God's "severer dealings with men,—in the remarkable punishment of great offenders, for example and warning to others?" And is not every thing connected with such a scene *offensive* to God? Does it not *call* for vengeance? And if vengeance *appears* in awful form, in answer to the call, must it be denominated a *mercy* or a mere ordinary event? Yes, Mr. W. would reply, any thing but a *judgment.* Which, Sir, is the most scriptural inference,—*judgment* or *mercy?* Such an individual unquestionably ripens for judgment, and judgment ripens for him. Providence not unfrequently provides graves for those whose throats are open sepulchres. Nor is the judgment of God less visible, in snatching a man from his fancied paradise; "Thou fool, this night thy soul shall be required of thee." Death, in such a case, has a sting concealed within its sting.

There are some, Sir, like Seneca's Harpesten, who complained that the room was dark, when she was blind, that cannot discover a judgment for want of eyes. Notwithstanding Providence scatters its beams like the sun, its judgment remains invisible. Or, if seen, it is as the person who saw men as trees walking. They have a general and confused notion, that different calamities are distant tokens of the Divine displeasure. This may perhaps be partly occasioned by the native darkness of the human mind; "for we know" but "in part."† That darkness, however, is often maintained and increased by a want of serious reflection: "Israel doth not know, my people doth not consider."‡ The consequence of this is, they are often given up to judicial blindness: "Surely the princes of Zoan are fools, the counsel of the wise counsellors."§ Turbulent passions too, not unfrequently occasion a mist, and make the clouds still more dense which invelope the understanding. Hence, David, crossed by a particular dispensation of Providence, indulged in the most extravagant grief; I mean on the death of Absalom; and the pride and peevishness of Jonah, prevented him from subscribing to the wisdom of God in sparing Nineveh. Unless a strict watch be maintained over the various passions of the heart, they will join their additional issue with the natural darkness of the mind;

* I knew an instance of this kind not many miles from Alnwick in Northumberland.

† 1 Cor. xiii. 9. ‡ Isai. i. 3. § Isai. xix. 11.

and so, like the earth, interpose between the individual and the light of Providence. God himself must aid us in a correct interpretation of his dispensations. David, utterly at a loss to account for the prosperity of the wicked, and his own calamities, says, "When I thought to know this it was too painful for me; until I went into the sanctuary of God: then understood I their end."*

In the sudden death of a good man, however tragical apparently, every thing connected with his character authorizes us to maintain, that it is not a *judgment*, but only a removal from the evil to come. On the contrary, in the sudden death of an impenitent sinner, such a character as that already noticed, not any thing can be more awful; because the stroke at once severs him from all connection with mercy, puts a period to his probationary state, and prevents repentance. There is not any thing in either a wicked man's character or his prospects, that warrants us to consider him in a state of safety. Death itself is to such an one a judgment, and the manner in which he dies heightens the terror of the scene. "The Lord," says the Psalmist, "is known by the judgment he executeth."† We must determine the case, as far as we are concerned in it, according to the *moral character* of the individual who suffers: and unless the thing itself hath its proper *name*, how are we to *know* in what manner to *improve* the circumstance? *Judgment* and *mercy* are to be improved in very different ways by *survivors* and *spectators*, and to produce widely different *impressions;* the one operating in a way of *terror*, the other of *joy*. It may be further remarked, that until we know whether a Providence refers to the *person* or the *action* of a man, we shall not know whether to *weep* or *rejoice*—a duty to which we are exhorted.‡ In the preservation of Sarah, when in danger of being defiled in the court of Abimelech, God had a respect to Abraham the *prophet*, not to Abraham the *distruster* of Providence. Providence gives no countenance whatever to Abraham's misconduct in the affair. The barbarians beheld St. Paul as a murderer, and supposed that vengeance, assuming a threatening aspect, was pursuing him: but when he shook the viper into the fire, without sustaining the smallest injury, they imbibed different sentiments. Persons previously acquainted with his moral and religious character, would not have considered it a *judgment*, though they had seen the viper coiling round his arm. We may, upon the whole, when fully acquainted with the character, determine; and ought to improve accordingly.

Mr. W. asks, "If no visible distinction can be discovered, how is it possible that this doctrine respecting the vengeance of

* Psalm lxxiii. 16, 17. † Psalm ix. 16. ‡ Rom. xii. 15.

heaven, can be of any practical utility? How can we expect that calamities of this kind should strike terror into the minds of those who confine their views to the present scene, when it is evident that their effects do not involve the fate of one class more than of another, and that without discrimination they affect the innocent and the guilty."* Whether this be applied to general calamities, which afflict whole nations, and in which the innocent and the guilty share the same fate; or to individuals, whether righteous or wicked, suffering in the same way, is of very little moment. Certainly a calamity can operate in a way of "terror," when the characters are *mixed*, and the case is *general*, as well as when *all* are *wicked* and the company *small*. People only have to recollect, that it is the *wicked* part of the population who bring down the *judgments* of heaven—a sufficient subject of "*terror*;" and that during the general carnage, God takes his *faithful people* to himself—a proper subject of *triumph*. In this instance, his wrath is no more visibly awakened against the righteous, than when he permits them, on their passage to glory, to be tortured on the wheel, or burnt at the stake. Mr. W. allows that "inferences of the greatest utility"† may be deduced from the adverse circumstances of individuals; but what are "*inferences*," Sir, without "*practical* utility?" They may, it is true, by slow degrees, produce some kind of practical effect. But they can have none in *saving* from *sin*, because *sin* is not to be viewed as the *cause* of any providence, however awful. Not even in the case of dreadful public catastrophes, are we to consider what occurs as *judgments* for *sin*; "expressly designed to operate either as punishments for crimes recently committed, or as marks of the Divine anger for those which are past."‡ They are only to be innocently construed into "instructive warnings of general concern, and as affording solemn lessons of the frailty and instability of human life."§ Still, however, in the judgment of Mr. W. they can be of no "*practical utility*," because no visible distinction is discovered; though bearing, at the same time, the character of "*instructive warnings*, and *solemn lessons*." *Sin*, the *cause* of all our *miseries*, is to be preserved in the back ground; and thus cease to excite our *indignation*, and produce *repentance*. "*Human frailty*, and *instability*," are to appear upon the stage as the principal characters, to excite our *sympathy*. Are we not authorised to say, "Your *iniquities* have separated between you and your God, and your *sins* have hid his face from you, that he will not hear;"‖ "The face of the Lord is against them that *do evil*, to cut off the remembrance of them from the earth;"¶ "For the wrath of God is revealed from heaven against *all ungodliness* and *unrighteousness* of men?"** From the very

* Page 82. † Page 88. ‡ Page 88. § Ibid. ‖ Isai. lix. 2. ¶ Psalm xxxiv. 16.
** Rom. i. 18.

soft and easy manner in which Mr. W. treats sin, it is not likely his converts from it will be numerous. His system forbids a just improvement of that text, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."* It is not a lesson on the *frailty* of human life, but *righteousness*, which they are to *learn*. They are the *unrighteous* practices of the people that occasion these *judgments*; and the *cause* must be contemplated with the *effect*. Sin must be repented of and forsaken.

All this, Sir, would not probably satisfy Mr. W. relative to *particular* or *individual judgments*. These he positively denies; affirming, "That there is in reality,—no reason for supposing that sudden death, or any other unforeseen calamity, is *now* inflicted on individuals by the hand of Providence as a punishment for their crimes."† He proceeds all along on the supposition —and his assertion is proof, that the system of things is now changed; that, though "The Almighty has chosen that the execution of his will shall be effected by the instrumentality of *general* laws," part of which laws formerly operated in the way of *judgments*, yet they are now partially suspended. We may venture, without the fear of successful contradiction, to style the death of Ananias and Sapphira a *judgment*.‡ As we see similar occurrences, and God has given no intimation in his Word of any change in his mode of proceeding, we naturally adopt the language of the sacred penman, and say, "Verily he is a God that judgeth in the earth."§ The moral law is of eternal obligation; its *blessings* and *curses* are, and will be, the *same* during this *probationary* state. The following passage of Scripture is as much in force now, as it was in the days of Moses: "Lest—it come to pass, when he heareth the word of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."‖ If the law of God has been violated, and the violators suffer in some extraordinary way, I contend that, from this text alone, we have "*reason* for supposing that the *calamity* is inflicted on the individuals by the hand of Providence as a *punishment* for their *crimes*." Moses himself declares, that the Lord will not spare him,—that his *anger* and his *jealousy* shall *smoke against* THAT MAN. Take a few instances, Sir, in attestation that,—"Verily,

* Isai. xxvi. 9. † Page 87. ‡ Acts v. 1—10. § Psalm lviii. 11.
‖ Deut. xxix. 19, 20.

he is a God that judgeth in the earth;" instances of individuals who have been generally supposed to have been monuments of Divine wrath:—

Jezebel, who thirsted for the blood of the prophets of God, became both meat and drink for the dogs of Jezreel.* *Joash*, who commanded his servants to slay Zechariah the son of Jehoida, was slain by his own servants; so they executed judgment against Joash."† *Antiochus*, after tormenting the Jews, was visited with the same plagues, and actually rotted to death.‡ —*Herod the Great*, in addition to the dreadful calamities which befel his family, was smitten in a way that manifested the anger of the Lord was kindled against him. The account given of his latter end, by an ancient writer, is awful. From the time of his cruelties, it is said, sickness seized his whole frame, and subjected him to various complaints. He was afflicted with a burning fever—an intolerable itch over the whole body—continual pains —dropsy—swellings—inflammation—rottenness—worms—difficulty of breathing—and convulsions; insomuch that persons inspired by heaven declared that God was visiting him for his crimes.§ Not satisfied with his former barbarity, and knowing how he was hated by the Jews, he commanded the principal men among the Jews to be imprisoned, and, on his own death, to be put to the sword, that the nation might be compelled to mourn on the occasion.‖ *Herod Agrippa*, a violent persecutor, was smitten by the angel of the Lord, and eaten up of worms.¶ Without enlarging on the miserable death of *Pilate*,** *Nero*,†† *Domitian*,‡‡ *Valerian*,§§ *Dioclesian*,‖‖ *Maximinus*,¶¶ and others, we pass on to *Julian* the *Apostate*. When mortally wounded in the field of battle, he filled his hand with blood, and outrageously sprinkling it towards heaven, exclaimed, "Thou hast conquered, O Galilæan!" A little prior to his death, Libanius Julianus, it is said, a teacher of paganism, tauntingly asked a Christian instructor, "What is the capenter's Son doing?" "He is preparing a coffin for Julian," replied the Christian.*** I may perhaps be thought credulous, Sir, for attaching the smallest credit to this story, but I really think, notwithstanding the sneers of Gibbon, the channel is as creditable as that through which the account of his death is conveyed. No man can read Fox's Acts *and* Monuments *of* Christian Martyrs, and especially the tragical ends of *De Roma* and *Rockwood*, without being seriously affected with the terrible visitations of God. Mr. W. may give them milder names than those of *judgments*—may be so defective in the sphere

*2 Kings ix. 36. † 2 Chron. xxiv. 21--25. ‡ 2 Maccab. ix. § Euseb. Eccles. Hist. book i. chap. 9, p. 10. See also Josephus's Hist. vol. iv. p. 30, from whence Eusebius had his account. ‖ Josep. Hist. vol. iv. p. 31. ¶ Acts, xii. ** Micrel. de Eccl. Mos. p. 221. †† Sueton. Nero 6, p. 249. ‡‡ Sueton. Dom. xii. p. 315. §§ Euseb. Eccl. Hist. b. 7, chap. i. p. 81. ‖‖ Ibid, chap. ii. ¶¶ Ibid, book 9, chap. xvii. 18. *** Abr. Bucoltzer, book 4, chap. 367; 650.

of vision as not to perceive the *anger* of the Lord in any calamity, or the *punishment* of vice in the miseries of any notorious transgressor since the days of the apostles—and may deduce from the whole, only *inferences* of *human frailty* and *instability;* but to persons awake to the aggravating nature of moral evil,—to persons who, because of sin, behold heaven deprived of a great part of its angelic inhabitants, our first parents driven out of the garden of Eden, a world deluged with water, Sodom aud Gomorrah destroyed by fire, and the Son of God suffering in agonies as a sacrifice,—to persons who know that God has cursed the earth for the sin of man, that the brute creation travail in pain, that children are frequently thrown into convulsions (for physical as well as moral evil is an effect of the fall,) and that God not unfrequently chastises his own children with a whip of scorpions for the smallest deviations from moral rectitude,—to such persons I say, the subject will appear clothed with vengeance. "*Verily, he* IS *a* GOD *that* JUDGETH *in the* EARTH."

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

THE mode of instructing by questions and answers, has always appeared to me the most impressive, the best calculated to help the memory, and the most likely to fix the attention of mankind. I have therefore undertaken to illustrate certain passages of scripture, by introducing inquiries, expressive of doubt, with a desire of information, and these followed by such explanations as are suited to the nature of the subject.

That these endeavours may prove useful to the public, is the earnest prayer of WM. JENKIN.

And hath made of one blood all nations of men, for to dwell on the face of the earth. Acts xvii. 26.

Question 1. That all men are descended from the same parents, is often asserted, and strongly insisted on by the sacred writers of both the Old and New Testament. But, if this doctrine be true, from whence proceeds that diversity of colours so manifest among men? Some nations are black, others of a copper colour, &c. and do not these circumstances prove that Adam could not have been the father of all the human race? Does it not appear, that white men sprang from one original parent, black men from another, &c. and finally, that every particular colour proceeds from a distinct stock no way related to the others?

Answer. To give you satisfaction in this matter it will be proper to examine carefully whether men, who indisputably proceeded from the same stock, have ever been found of a colour

different from that of their progenitors; for if it can be proved that white parents have, in a succession of generations, produced black children, it will effectually destroy the force of your objection, and remove all doubts concerning the truth of the apostle's assertion, in the above-mentioned passage. Now to do justice to the subject, it will be proper to rest the issue of this important point on the testimony of proper witnesses; and the only witnesses that can be obtained in this case, are those historians who have paid proper attention to the subject, and transmitted to us an account of their observations. I shall therefore quote a few passages from authors of this description, and thereby shew that their testimony perfectly harmonizes with the words of the prophets and apostles.

The first citation is from a French work, entitled, 'Recherches Philosophique Sur les Americains,' tom. I. p. 185; where the author remarks,

"Mons. L'Abbé de Manet, who has published the latest and best history of Africa, and who has enriched it with observations very valuable to natural philosophy, saith, that in 1764, he baptized the children of some poor Portuguese; settled on the coast of Africa, since the year 1721*, and that the metamorphosis was already so far advanced in these creatures, that they differed from young negroes only by some tints of white which were still discovered upon their skin.

"As to the descendants of the first Portuguese, who came to fix their dwelling in this part of the world, towards the year 1450, they are become perfect negroes, as it respects the colour, the wool of the head, and the traits of their physiognomy, although in other respects they have retained the most essential points of degenerated Christianity, and preserved the Portuguese language, corrupted, indeed, by different African dialects.

"The posterity of the Europeans have not changed so much in the isles of Cape Verd, for nine generations; they are only become yellow, because that the vapours of the sea, and the distance from these isles to the equator, contribute sensibly to diminish the fire of the air. On the other hand, these islanders have better maintained the original manners of the first colony which emigrated from Europe, for the district of the Portuguese establishments. Those on the contrary, who have dwelt on the coast of Terra-firma, between Cape Blanco and Cape Verd, have familiarized themselves with the natives' way of life.

"The remains of those Arabs, who invaded, as we know, a part of Africa, near the equinoctial line, in the seventh cen-

* There is certainly a mistake in the date of this account, for from 1721 to 1764, there are but 43 years, a period by far too short to occasion the change here spoken of. But the mistake of a figure in the date of the years does by no means lessen the credit of the historian, or invalidate his testimony.

tury, are no more to be known again at this time: the climate has made true negroes of them, as black as those of Senegal and Angola.

"The famous Jew, Benjamin de Tudela, who travelled on foot over a great part of the old continent, towards the year 1173, made an interesting observation in his time: he remarked that the Jews who were fled into the provinces of South Asia and Africa, were all metamorphosed more or less, according to the degree of the heat of the country which they had chosen for their retreat; those of Abyssinia being become as black as the native inhabitants, from whom one could no more distinguish them by their physiognomy alone.

"If we duly consider that these banditti, unsociable by fanaticism, cross not their disgraced breed, and that they regard the mixture of strange blood as an abomination and sacrilege, it cannot be denied that the climate has blackened these banished Hebrews. The Moors can furnish, during their abode in Spain, twenty-one or twenty-two generations without interruption; but the climate of Spain is still too warm, too analagous to that of Mauritania for the change of colour to be effected and become total. There, it is said, notwithstanding, that the Moors, who being expelled by Ferdinand the Catholic, came to throw themselves into Rome, where Pope Alexander VI. sold them an asylum, were not more tawny than the peasants of Calabria.

"I doubt not but a longer time was necessary for the negroes, transmitted into the provinces of northern Europe, to lose their colour, than is requisite for Europeans established in the heart of Ethiopia to become negroes, because the spermatic liquor, the pithy and glandalous substance of the Africans, being once coloured and impregnated with the matter called Ethiop's animal, would preserve for a very long time this principle from father to son, and would not be cleansed, but by a very numerous succession of generations. The whites, on the contrary, subject to an active and violent cause, would arrive in less time to the point of begetting negroe children, as they do in fact produce them after a long abode between the tropics.

"All porous bodies receive the die wherewith we tinge them, more readily than they lose it, even where we try to dispossess them of the impressions of the colour."

Every one who reads the publication, from which the above extracts are taken, will be convinced that the author was no advocate for revealed religion, and therefore it cannot be supposed that he would advance any thing with a view to support the authority of the bible. But this circumstance renders his testimony the stronger, as there is no reason to suspect that he was influenced by any interested motives.

Abbé Raynal has remarked that the children, which the

Africans procreate in America, are not so black as their parents were. After each generation the difference becomes more palpable. It is possible that after a numerous succession of generations, the men that come from Africa would not be distinguished from those of the country into which they may have been transplanted.—*Abbé Raynal*, vol. v. p. 193.

Doctor Mitchel affirms that the Spaniards, who have inhabited America under the torrid zone for any time, are become as dark coloured as any of our native Indians in Virginia. *Philos. Trans.* No. 476, Sect. 4.

Question 2. But in Africa, under the same parallels, the eastern coast has no negroes, but produces white people. Now if the heat of the climate cause the blackness of the skin, why are not all who live in the same latitude of the same colour?

Answer. Heat depends upon a variety of causes. High mountains in the neighbourhood of a place make it cooler, by chilling the air, that is carried over them. Large spreading succulent plants, if among the productions of the soil, have the same effect: they afford cooling shades, and a moist atmosphere, from their exhalations, by which the ardour of the sun is considerably abated. But if the soil be of a sandy nature, it retains the heat in a considerable degree, and consequently makes the summers considerably hotter than those which are found to exist in the same latitude, where the soil is different.

Therefore when we consider the burning sands, and the sulphurous and metallic particles which are continually exhaling from the bowels of the earth, in some parts of Africa, we cannot wonder that the nations inhabiting these fiery regions, should be blacker than others who live under the same parallel.

It may not be improper to observe, that the country and people of Ethiopia had their name upon this very principle, for Αιθιοψ is taken from *αιθω to scorch*, and *ωψ the aspect*, or countenance, so that an Ethiopian is one with a scorched countenance, or one that is burnt black. Hence the spouse in the Canticles saith, "Look not upon me because I am black: because the sun hath looked upon me," Cant. i. 6. It is very probable these words refer to the queen of Sheba, who came to visit Solomon, for there is good reason to believe that she was an Ethiopian, and governed the same country where Candace reigned, who is spoken of in the Acts of the Apostles, chap. viii. Moreover, daily experience teaches us that the Jews are of different colours, according to the countries which they and their ancestors have inhabited for any length of time. Under these circumstances an English Jew is white, a Portuguese swarthy, an Armenian olive, and an Arabian the colour of copper.

Question 3. Do you then conclude that heat is the only cause of that diversity of colour discovered among men?

Answer. No: I conclude that heat is indeed the principal cause of that diversity, but without doubt there are many other causes which operate in producing this effect, some of which are known, but others will perhaps for ever remain a secret to mortals.

A late writer has observed, "There is one circumstance here, relative to the birth of children, that is very remarkable. Though both parties are negroes, yet sometimes it happens that the offspring is very different in colour to that of its parents. These at a distance greatly resemble Europeans: they have grey eyes, and red or yellow hair, but when you are close to them their colour is like the corpse of an European, and their eyes appear as it were fixed in their heads: their sight is very imperfect in the day, but at night they see clearly, especially if it be moonlight.

"It is supposed that the appearance of these is caused partly, at least, by the power of imagination in the woman on seeing white men, in the same manner as history informs us, that a white woman by viewing the picture of a negro brought forth a black child. Children of this nature are called by the natives, dondos, and are always presented to the king a few days after they are born. They are brought up in the court, and always attend his person; they are held in such high esteem by the king, that no person whatever dare offend them, and if they go to the markets they have the liberty of taking such articles as they think proper without controul." *Middleton's System of Geography*, vol. i. p. 347.

It is very evident then that, if you will divide the whole human race into species by their colour alone, you must conclude that if the negroes form a specific class, because they are black, those of an olive colour would form another class, because they are not white, and you must conclude that the Swedes and the Spaniards are two different species of men. Thus, by accumulating divisions, and by proving too much, you will prove nothing, except the absurdity of your own notions. Seeing then that some, who differ most from each other in point of colour, have descended from the same stock, it is plain that all the diversity of colours found among men, is perfectly consistent with the Scriptures, which declare that all the inhabitants of the earth are the offspring of the same original parents.

Question 4. What you have advanced on the subject sufficiently proves that the scriptural account of man's creation may be true. But can you produce any argument to prove that it is certainly true? Can you demonstrate, upon any natural principle, that all mankind are descended from the same parents?

Answer. God has established an universal law, observable

throughout the whole creation, that if two animals of a different species propagate, their offspring is unable to continue its own species. By this admirable law the different species are preserved distinct, every possibility of confusion is prevented, and the world is prohibited from being over-run by a race of monsters. For example,—The mule is a monster, produced by parents of different species, but the mule is not capable of procreation. Now upon this principle, whenever any creature is capable of procreation, it is a proof that both its parents were of the same species. But the mulatto, &c. is capable of procreation. Therefore his parents, though of different colours were of the same species. This argument clearly proves the truth of the apostle's words, seeing upon this principle it is certain that *God hath made of one blood all nations of men, for to dwell upon the face of the earth.*

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

Dr. CHALMERS, the eloquent author of the "Discourses on the Christian Revelation," of which you have recently spoken so favourably, has very justly observed, that "It is truly a most Christian exercise to extract a sentiment of piety from the works and appearances in nature." To this I may add,—that the mind, rightly formed for the study of nature, finds pleasure and instruction in *all* her works. If it take the wings of the morning, and reach the starry worlds which are suspended in the azure vault, there will it gain wisdom to regulate its faith in God, and to guide it into the way of peace. If it direct its operation to the bowels of the earth, it will there also, by its researches, increase its knowledge of the infinite mind and power of the Creator. If it make the tour of the world—the situation, the climate, the produce, the customs, the manners, the religion, the laws, the nature of mankind, with a vast variety of other subjects, will present their tribute of instruction. Light also, and air, fire, and water, if investigated, will join to admonish man of his duty. To a mind thus constituted, the subsequent remarks on the elements, from one of the most able and perspicuous advocates of natural and revealed religion—I mean Archdeacon Paley, will be held in great esteem. I have transcribed them from his "Natural Theology," a work which may justly be recommended to all your readers.—I am, dear Sir, your's, sincerely,

HENRY BASDEN.

"When we come to the elements, we take leave of our mechanics; because we come to those things of the organization of which, if they be ornanized, we are confessedly ignorant. This ignorance is implied by the name. To say the truth, our inves-

tigations are stopped long before we arrive at this point. But then it is for our comfort to find, that a knowledge of the constitution of the elements is not necessary for us. For instance, as Addison has well observed, 'We know *water* sufficiently, when we know how to boil, how to freeze, how to evaporate, how to make it fresh, how to make it run or spout out, in what quantity and direction we please, without knowing what water is.' The observation of this excellent writer has more propriety in it now, than it had at the time it was made; for the constitution, and the constituent parts, of water, appear in some measure to have been lately discovered; yet it does not, I think, appear, that we can make any better or greater use of water since the discovery, than we did before it.

"We can never think of the elements without reflecting upon the number of distinct uses which are *consolidated* in the same substance. The air supplies the lungs, supports fire, conveys sound, reflects light, diffuses smells, gives rain, wafts ships, bears up birds. *Water*, beside maintaining its own inhabitants, is the universal nourisher of plants, and through them of terrestrial animals; is the basis of their juices and fluids; dilates their food, quenches their thirst, floats their burthens. *Fire* warms, dissolves, enlightens; is the great promoter of vegetation and life, if not necessary to the support of both.

"We might enlarge to almost any length we pleased, upon each of these uses; but it appears to me almost sufficient to state them. The few remarks, which I judge it necessary to add, are as follow:

"I. Air is essentially different from earth. There appears to be no necessity for an atmosphere's investing our globe; yet it does invest it; and we see how many, how various, and how important are the purposes which it answers to every order of animated, not to say of organized beings, which are placed upon the terrestrial surface. I think that every one of these uses will be understood upon the first mention of them, except it be that of *reflecting* light, which may be explained thus:—If I had the power of seeing only by means of rays coming directly from the sun, whenever I turned my back upon the luminary I should find myself in darkness. If I had the power of seeing by reflected light, yet by means only of light reflected from solid masses, these masses would shine indeed, and glisten, but it would be in the dark. The hemisphere, the sky, the world, could only be *illuminated*, as it is illuminated by the light of the sun being from all sides, and in every direction, reflected to the eye, by particles, as numerous, as thickly scattered, and as widely diffused, as those of the air.

"Another general quality of the atmosphere is, the power of evaporating fluids. The adjustment of this quality to our use is seen in its action upon the sea. In the sea, water and salt are

mixed together most intimately; yet the atmosphere raises the water and leaves the salt. Pure and fresh as drops of rain descend, they are collected from brine. If evaporation be solution, (which seems to be probable,) then the air dissolves the water and not the salt. Upon whatever it be founded, the distinction is critical; so much so, that when we attempt to imitate the process by art, we must regulate our distillation with great care and nicety; or, together with the water, we get the bitterness, or, at least, the distastefulness of the marine substance; and, after all, it is owing to this original elective power in the air, that we can effect the separation which we wish, by any art or means whatever.

"By evaporation water is carried up into the air; by the converse of evaporation it falls down upon the earth. And how does it fall? Not by the clouds being all at once reconverted into water, and descending like a sheet; not in rushing down in columns from a spout; but in moderate drops, as from a cullender. Our watering pots are made to imitate showers of rain, yet, *à priori*, I should have thought either of the two former methods more likely to have taken place than the last.

"By respiration, flame, putrefaction, air is rendered unfit for the support of animal life. By the constant operation of these corrupting principles, the whole atmosphere, if there were no restoring causes, would come at length to be deprived of its necessary degree of purity. Some of these causes seem to have been discovered; and their efficacy ascertained by experiment. And so far as the discovery has proceeded, it opens to us a beautiful and a wonderful economy. *Vegetation* proves to be one of them. A sprig of mint, corked up with a small portion of foul air placed in the light, renders it again capable of supporting life or flame. Here therefore is a constant circulation of benefits maintained between the two great provinces of organized nature. The plant purifies what the animal had poisoned: in return, the contaminated air is more than ordinarily nutritious to the plant. *Agitation with water* turns out to be another of these restoratives. The foulest air, shaken in a bottle with water for a sufficient length of time, recovers a great degree of its purity. Here then again, allowing for the scale upon which nature works, we see the salutary effects of *storms* and *tempests*. The yesty waves, which confound the heaven and the sea, are doing the very thing which was done in the bottle. Nothing can be of greater importance to the living creation, than the salubrity of their atmosphere. It ought to reconcile us therefore to these agitations of the elements, of which we sometimes deplore the consequences, to know, that they tend powerfully to restore to the air that purity, which so many causes are constantly impairing.

(To be concluded in the next.)

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

SIR,

THE following miraculous cure of the leprosy is taken from a sermon of the Rev. Cotton Mather's, called "Things for a distressed People." D. WATSON.

Susanna Arch was a miserable widow, for divers years overwhelmed with a dreadful leprosy, which the physicians, who saw it, pronounced incurable; but from the very time they told her so, a strange persuasion came into her mind, that the Lord would cure her, and Matt. viii. 21, "Lord, if thou wilt thou canst make me clean," came frequently into her mind, and she found herself enabled to plead this before him in prayer, with some degree of confidence, that, at last she should prevail. She resolved that she would rely on the Lord Jesus Christ, who in the days of his flesh cured all diseases and sickness among the people, and who had still as much power, now that he is glorified in heaven.—She felt many temptations to shake her confidence, but still there came seasonably to her mind suitable passages of Scripture which encouraged her. At one time, that in Mark xi. 22, "Have faith in God." At another time, that in John xi. 40, "Said I not unto thee, that, if thou wouldst believe thou shouldst see the glory of God." At another time, that in Hebrews x. 35, "Cast not away your confidence, which hath great recompence of reward."

Her leprosy had been accompanied with an asthma, which, for many years had afflicted her; but in the month of November, 1694, she had her asthma removed without any human power; and she took that as a token for good, that she also should be cured of her leprosy; and the miracles which God had done for others enlivened her hope exceedingly.

In December the distemper of this godly woman grew worse and worse upon her; and when her mind was uneasy, those passages came to her mind: "I know, O Lord, that thou canst do every thing:" and "Our God, whom we serve, he is able to deliver us."—On Dec. 26, at night, she was buffetted with sore temptations, that her faith for her cure, having proved a fancy, her faith for her soul must be so too; but she cried unto the Lord, "Lord, I have cast my soul and my body on thee, and I am resolved now to cast all my diseases upon thee." Her mind was hereupon composed, and the next night, putting up her hand to her head, first on one side and then on the other, she felt a new skin on both sides, which very much amazed her; whereupon she cried out, "Lord Jesus, hast thou begun the cure? Thou wilt carry it on." She then, taking off her head cloth, found the skin gone off her head, and a firm one appearing there; and her distemper, which had extended itself all over her body, from head to foot, in putrifying sores, was in like manner suddenly taken away, to the admiration of all who beheld her.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MARY WRENTMORE.

Mary Wrentmore, daughter of Thomas and Joannah White, was born May 2, 1771, at Croydon, in the parish of Old Cleeve, Somersetshire. Her father, though destitute of an experimental knowledge of real religion, was truly just in all his dealings, and made it his care to avoid every appearance of evil. From him she might have received many instructive lessons, had he been spared to have inculcated upon her tender mind those principles of virtue she had so early imbibed; but, dying when she was about eight years old, and her mother possessing none of those qualifications necessary for the instruction of her children, she, (with her only brother,) was removed to the house of her grandmother, Mrs. Kent, who resided at a little distance. Though Mrs. K.'s circumstances were equal to the respectability in which she lived, she did not permit her young charge to waste her youthful days, without that necessary employment, which was calculated to prepare her to fill some useful station in future life: and it was to Mrs. K. she was principally indebted for those lessons of industry and fugality which she afterwards found, by experience, to be so beneficial. Here she remained about six years, when Mrs. K. died, leaving an ample provision for her grand children, which, she invested in the hands of two trustees, under whose direction the children were again placed with their mother. But parental authority, on one hand, and filial respect, on the other, being lost by a long absence, they indulged themselves in all the vain pleasures and amusements of their gay companions, without restraint, until it was considered necessary by the trustees, to remove Miss W. to school. She was now placed under the instruction of Miss Dupee, of Taunton, where she remained one year, and was then removed to Tiverton, under the care of Miss Pearce. Here she continued for several years, (her mother residing in a part of Miss P.'s house,) during which time, her brother was married to my youngest sister. An intimacy having commenced between our families, I frequently visited Miss W. at Tiverton, and our respect for each other becoming reciprocal, we formed a connection, which terminated in our union, September, 1791. Having previously commenced business for myself, I was prepared for her reception at Washford Farm, in the parish in which she was born. We received the congratulations of our numerous friends on the happy occasion; and my dear wife, possessing most of the polite accomplishments, and having from a studious mind, and diligent attention to the instructions she had received, acquired a great share of sense, her company

was courted by the most respectable part of the inhabitants of the neighbourhood where we resided. As I had chosen Miss W. more for her mental qualifications than her personal attractions, (though the latter were truly prepossessing,) I was not disappointed in my expectations of happiness, finding her in every respect capable of administring advice in necessity, support in distress, and consolation under the most afflictive dispensations. Thus were we blest in each other, and needed, or thought we needed, no other good below, not considering that we were destitute of that real enjoyment which centred alone in the God of our mercies. For about nine years after our marriage, we lived in a constant conformity to all the customs and manners of a large circle of worldly acquaintance, seeking no higher enjoyments than those arising from ourselves, our family and our friends: until my dear Mary was alarmed by the sudden death of one of her most intimate companions, with whom she had spent the preceding night at cards. This awful judgment led her to exclaim, "Glory be to God, it was not my lot; had it been so, I must have perished to all eternity. I am determined never more to play at cards." To this resolution she strictly adhered for some time; but the conviction she then felt of its dangerous consequences, was, alas! but too transient; for on her refusing to play, she was called a Methodist, an epithet, then too odious to be borne, and to shun which she consented to play by proxy.

A long time had not now elapsed before we were visited by an afflictive Providence in our own family. Our eldest daughter, (then about six years of age), being at school in the village in which we lived, was suffered to go, unattended, into an adjoining room to warm herself, and putting her foot on the grate, her clothes caught fire, and before necessary assistance for extinguishing the fire could be procured, she was so much burnt that her life was despaired of. This severe stroke very much affected the mind of my dear Mary, and tended to awaken those convictions which had for some time past almost lain dormant. For, on receiving the intelligence she exclaimed, "This is the vengeance of heaven for our sins; the Lord is determined to punish us for our rebellion!" During the time of this affliction a neighbour, Mrs. Danan, a member of the Methodist society, frequently visited and assisted my dear wife, while engaged with the child. Of her my wife took every opportunity of inquiring into the conduct, principles, and discipline of Methodism; and, being much pleased with the account she received, she resolved, if the Lord spared the life of the child, and again raised her up from this affliction, to devote her body and soul to the service of God. She now began to use private prayer, and as she always possessed a great taste for reading, she began to read those books which tended most to inform her mind on religious subjects, such

as Alleine's Alarm, Baxter's Call, the Saints' Everlasting Rest, &c. which were lent her by our dear friend, Mr. Symons, who, on hearing of her deep convictions, had kindly visited her, and administered suitable consolation to her distressed mind. Being now clearly convinced of her fallen state by nature, and transgressions against God, she earnestly longed for a deliverance from the bondage of sin; but, through the long continuance of that affliction, which had been, under God, the means of producing the concern she felt, she was deprived of the aid of those means of grace, which would most probably have been conducive to her relief. She fully determined, as soon as she could leave the child, to join herself to the Methodist society, which then met at Dragon, the residence of Mr. Symons, about a mile from our house; but knowing my prejudice, and fearing the opposition she should meet with from me, she did not make known her intentions; and the first Sunday she was released from her long confinement, she accompanied me to church, as an inducement for me to go with her in the evening to hear Mr. Shrouder, the junior preacher in the Taunton circuit. When the service was concluded, she accepted of an invitation, (with others of her worldly companions,) to Miss Evett's, a young lady with whom she was intimately acquainted; and, having paid particular attention to the discourse she had heard at church, she began to expatiate on its beauties, and the necessity of its being reduced into practice. This unusual conversation subjected her to the ridicule of the company, who, laughing at her, said they feared she would soon become a Methodist: to this she replied, that previous to her coming there she had intended to unite herself to the Methodists, and their present treatment had only had the effect of making her more fully decided in favour of the Methodists. And, rising from her seat, she told them she intended hearing a Methodist preacher that evening, and took her leave. She was followed by several of the ladies, who, begging her pardon, said, if she would return with them, they would accompany her to the meeting; but all their intreaties or inducements were in vain. She came home, and informed me of the circumstance, and requested me to go with her to hear Mr. Shrouder, which I positively refused to do, adding, that I hoped a few more such visits would restore her to her reason. But nothing could divert her from her intention, and she went away alone. Though I had refused to accompany her at her request, I soon followed, telling her I was not going for the purpose of hearing the Methodists, but to convince the company she had left how much I thought her insulted by them. As we entered the house, Mr. Shrouder was reading his text, 2 Cor. vi. 17, 18, "Wherefore, come out from among them, and be ye separate," &c. The subject being so applicable to herself, she, for some time, considered that Mr. S. must have been

informed of her conduct that evening, and, being much pleased, she invited him to our house. From this time she became an earnest seeker of salvation by Jesus Christ; and having united herself to the Methodists, she regularly attended the means of grace in use among them; and it was at a prayer-meeting she found the pearl of great price, even the forgiveness of her sins by faith in the Lord Jesus. Having obtained mercy herself, she could not be satisfied with enjoying it alone, and she ardently longed for me to partake with her of the blessings of pardon and peace. But the fear of losing the good will of my old companions, kept me long in opposition to her, and I frequently joined with others in persecuting and laughing at her; and one evening, on her going to the meeting, I threatened her, with an oath, to sell every thing I possessed, and leave her. But none of those things moved her; she continued steadfast in the faith, ceasing not to pray for her most bitter persecutors. And I now praise God, that her prayers in my behalf were not unavailing; for, yielding to her entreaties, I attended a quarterly meeting, held at our dear friend Mr. Symons's, and there I felt that conviction which was followed by my obtaining a sense of the favour of God. This was a matter of great rejoicing to my dear Mary; and, being now of one heart and mind, we encouraged each other in espousing that cause, which had formerly appeared in so despicable a view. Mr. and Mrs. Symons became our most sincere friends, and we received much assistance from their conversation and advice. We were persecuted and despised by those who had previously esteemed us. But "what things had been thought gain to us, those we counted loss for Christ; yea, doubtless, and we now counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord." Being made partakers of the blessings purchased by the blood of the Lamb, we ardently longed for the salvation of our fellow-creatures. We received the preachers at our house, and, in conjunction with Mr. Symons, first introduced preaching at Washford, in the year 1800. There being a few pious persons there, we soon formed a society, and rejoiced to see many of our neighbours not only pleased, but profited, under the preaching of the gospel by the Methodists. A young lady, Miss Gooding, one of my dear wife's most intimate friends, was led by her example to hear the preachers; and in hearing she *believed* with her *heart unto righteousness.* Their friendship was now strengthened by the ties of grace, and they reposed a mutual confidence in each other, which neither time nor distance could abate: and Miss G. still continues to be an ornament to her profession, and to the church of God.

But an unerring Providence soon saw fit to remove us from these blooming prospects, to a distant and barren country. My term on

the estate in which we lived, being expired, I was recommended, by a friend to Sir Jacob Wolfe, of Taunton, who kindly gave me the choice of several estates in the parish of Chulmleigh, Devonshire; and fixing on Leigh Lodge, we removed at Lady-day, 1805. We were now situated in a place where Methodism had searcely been heard of; and we for some time attended the Calvinist chapel; when a way was opened for the preachers of the Collumpton circuit to visit us, whom we gladly received, and, our house being licensed, we had preaching in it until a convenient house could be procured in the town. The preachers visited us once in a fortnight, but much fruit of their labour did not yet appear. At the expiration of one year, Chulmleigh became attached to the Biddeford Mission, at present the Barnstaple circuit, and has since had regular preaching. The sincerity and firm attachment to the cause of God, manifested in the deportment of my dear wife, gained her the general affection of the preachers who were best acquainted with her. And her amiable and engaging manners procured her the esteem of all who knew her. A society of about a dozen persons being formed, we again enjoyed those means of grace we had left with regret. My dear Mary was looked up to as an example by the female part of our members, and to her they made known their sorrows and joys, as to their mother in Israel, and received of her the consolation, advice, or reproof, which they seemed severally to need. We remained at Leigh about four years and an half, and then removed to Dartridge, an adjoining estate. Soon after we came hither we again felt the rod of affliction: our second daughter, Eliza, returning from school, stepped on one side and sprained her foot. In a few days she was confined to her bed. The pain arising from her foot became so excruciating, that for several days she was deprived of her reason, and a typhus fever succeeding, her life was despaired of for nearly a week. The attention and close confinement occasioned by this afflictive dispensation brought on a severe attack of a nervous complaint on my dear wife, and for six months she was incapacitated for the necessary offices of her family; but by a change of air, variety of company, and medical assistance, she was again restored to her former usefulness. As she possessed every qualification necessary to render her capable of presiding in her family, she always felt peculiar pleasure while endeavouring to store the minds of her children with useful knowledge. Her principal object was to get them made early acquainted with the Scriptures. To induce them to read the Sacred Volume, she used to turn to those parts of it which, while they instructed, would also amuse them. And thereby she instilled into their minds a love of reading the Bible. But reading alone was not sufficient; she required of them an account of those subjects which had mostly interested them, and

what they could not comprehend she endeavoured, in language suited to their capacities, to explain. But the period of her usefulness was, alas! but of short duration: the wise Disposer of all events was pleased to remove her from this wilderness of cares, to a more permanent abode, at a time when her assistance was greatly needed in her family.

November 1, 1816, she complained of a great pain in her finger, and a stitch in her side; but as nothing dangerous was apprehended from either, she was not careful in making any application. The next day she was severely attacked by a rheumatic complaint, which confined her to her bed the whole of the day. The following morning, conceiving herself to be much better, she ventured down stairs, but was soon obliged to return to her room, where she remained until the evening; when, imprudently getting up, she caught a violent cold, which was followed by an inflammation in her lungs. For several days the disorder was considered as being very dangerous; but being skilfully treated by our surgeon, she was relieved, and we entertained the pleasing hope of her recovery. She was confined for about a fortnight, her health daily improving, when she again ventured to get up, but the weather being severe, and having no fire-place in her room, she was seized with a shivering, and, returning to her bed, became much worse; a recurrence of the fever took place, and her weakness increased for several days. But, receiving every encouragement from our surgeon, we were not apprehensive of danger, and she again appeared to be in a state of convalescence; and, her spirits being good, and her appetite increasing, we entertained once more the most sanguine hopes of her speedy recovery. The idea of her dissolution, (since the first few days of her illness,) being so distant from our view, I seldom said any thing to her relative to her prospects of death, or her hope of eternal glory. At one time, asking her the state of her mind, she replied, "I the chief of sinners am, but Jesus died for me." At another time, to a similar inquiry, she said, "My hope is well founded, and Christ is my salvation." She was frequently visited by our friends, to whom she talked with her usual cheerfulness.

November 23, I received a letter from Bristol, requesting my immediate attendance on some business of importance. On communicating the notice to my dearest Mary, she fully consented to my leaving her for a few days; and the following Wednesday I left her for Bristol, hoping on my return to find her in a good degree recovered. She was much affected in taking leave of me, but did not indicate a wish for me to remain at home.

A cough having been brought on by her taking cold, she was frequently disturbed by it, and her rest often broken, and she sometimes felt a difficulty in breathing; but her cheerfulness and

usual complacency returning at intervals, our family and the nurse flattered themselves with the hope of her being much better. Thursday night (our daughter Marianne sitting up with her) her rest appeared to be unusually good; and Friday morning she was much revived, and continued better the whole of the day. In the evening, about nine o'clock, our daughter Eliza gave her her supper, (which she took with her usual appetite,) and about ten retired, leaving a woman, (who had been in the habit of attending on her,) to sit up with her. About twelve o'clock, a violent fit of coughing coming on, she requested to be set up in the bed, and feeling herself much worse, desired her daughters to be sent for. On Marianne's coming to her she said, "I am nearly gone, my dear; I have just been taking leave of you all;" but having expressed herself in a similar manner before, on like occasions, Marianne did not feel much alarmed, and immediately prepared her something to take; which, together with the nurse's fomenting her feet, relieved her for about half an hour; when a second attack of the cough came on, and, labouring a good deal for breath, she said, "I am going, my dear; it is hard work, dear Mr. Wrentmore," and immediately expired.

In her, Christianity has lost a firm friend, the church of God a useful and zealous member, and her husband and family, a pious, tender, and affectionate wife and mother. May they follow her as she followed Christ! The solemn occasion was improved by Mr. Sleigh, the Sunday following her interment, on Hebrews iv. 9, "There remaineth therefore a rest to the people of God."

In addition to the preceding account from the pen of her husband, the following tribute is offered by a friend, who highly esteemed her in life, and sincerely lamented her death.

Affection finds a melancholy pleasure in retracing the habits and example of those with whom we once enjoyed endeared society, but who have now left us in the vale of tears, to mix with better company above; and hereby they live in our fond remembrance, and beckon us to follow them to the port they have gained.

The subject of the foregoing memoir was one of those distinguished few on whom reflection yields a delightful savour, and affords a lively comment on the scriptural declaration, that "the memory of the just is blessed."

Amidst the numerous excellencies which formed in her a brilliant constellation, the writer cherishes a grateful recollection of the unfeigned pleasure with which she was wont to welcome him and his brethren in the gospel, to her hospitable board. The period of their arrival she anticipated with pleasure, and whilst her love was manifested in the careful provision she made for their comfort, her engaging affability, cheerful spirit, and pious converse, doubly endeared her much-loved mansion to her grateful guests.

Much she delighted in the means of grace; and whilst her zeal for God, and ardent desire for the promotion of his glory shone conspicuously, her deep attention to the preached gospel, and personal profiting, were apparent to all. 'Tis true, she listened with a critic's ear; but her criticisms, blended with gospel charity, and clothed in the garb of meek-eyed modesty, were always divested of that acerbity, which, whilst it both pains and discourages the mind, generally defeats its own design. Her enlarged understanding, deep acquaintance with the sacred Scriptures, and personal experience of Divine things, well qualified her rightly to estimate the respective merits of the discourses which she heard; and in her many of the local brethren found a friend, possessed of sufficient candour to receive and profit by their simple and unlearned effusions, and sufficient faithfulness to point out their defects, and to assist them, not with a dogmatic decision, but by social investigation, to correct their mistakes.—As an associate, the pleasantness of her manners, the liberal education she had received, and the numerous accomplishments she had acquired, rendered her company always desirable, and capacitated her for adorning a circle much higher than that in which she moved.

As a wife, she was a crown of glory to her husband; her domestic management was a subject of admiration to many, who, in occasional visits to the family, had opportunities of observing it; no hurry or confusion, no noise or bustle, was ever perceiveable; but her various concerns, which were neither few nor light, occasioned by a numerous family and extensive business, were all despatched with that celerity and order which left her a portion of time for the enjoyment of friendly intercourse, and the far more important duties of devotion. As a mother, she possessed the happy art of securing the esteem and confidence, as well as the affection and obedience of her children, particularly her daughters; who, whilst they venerated her commands, and dreaded her displeasure, made her the true friend of their bosoms, the keeper of their secrets, and the director of all their measures. As a mistress she ensured the reverence and duty of her servants, not by the discordant voice of wrath and threatening, but by the dignified, the commanding influence of a constant, even, settled, purpose, and the mild oratory of persuasive gentleness. Having embraced the Methodist system from a conviction of its superior excellencies and unrivalled advantages, she manifested that consistency of deportment, and cultivated those graces of the Holy Spirit, which made her shine as a mother in Israel, and no doubt insured an abundant entrance into that world of happy spirits where she now enjoys the meed of all her piety, in the bosom of her Father and her God. J. A.

☞ The memoir of Thomas Barker, Esq. is published in our smaller Number for this month, and was intended to have appeared in this, but we are obliged to defer inserting it till our next, that we may make room for the following reflections, preparatory to our approaching General Missionary Meeting.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

DEAR SIR,

As the welcome season is fast approaching in which the Annual Meeting of the Wesleyan Missionary Society is to be held in the great metropolis of the British empire, I beg leave, through the medium of your widely-extended and popular Miscellany, to submit to your numerous readers a few thoughts on the subject of that excellent Institution. I engage in this most pleasing task, that they may be excited to use their strongest energies in a cause so great, so grand, and glorious. The result of combined efforts, under the benign auspices of heaven's immortal King, will in due time be commensurate with the evils to be removed, and the good to be accomplished. That your next annual meeting may be more than usually attended with the presence of the Lord, is the fervent wish of, dear Sir, your's in the promotion of the spread of the glorious gospel to the ends of the earth,

Kettering, Feb. 1819. W. B. BROWNE.

Thoughts on the approaching Anniversary of the Wesleyan Missionary Meeting, to be held in London, May 2d and 3d.

"Once more again the well-lov'd day draws near,
When Zion's friends shall joyfully unite;
Together shall before the Lord appear,
To aid the work in which their souls delight.
Crown then the meeting, and each heart inspire
With warmer zeal to serve thy glorious cause;
And hasten, in thy time, our soul's desire,
To see the world obedient to thy laws."

Send portions unto them for whom nothing is prepared, Nehem. viii. 10.

There is not any subject, the contemplation of which is more pleasing, than that of the removal of any of the acknowledged evils of life. For several years, efforts of an extraordinary nature have been made use of to meliorate the distresses of the children of men. The philosopher has left behind him precepts in favour of benevolence; and the legislator has endeavoured to prevent barbarous practices, by the introduction of laws. But it seems to have been reserved for Christianity to increase the energy of doing good, and to give it the widest possible domain. It is her sublime destiny and delightful province to mature former plans of usefulness, and to devise new ones, such as shall meet the nations at every point; reducing the sum of human misery, and augmenting that of human happiness. Under her benign auspices, and at her sovereign command, the sombre cloud of calamity assumes a luminous appearance. The celestial bow of promise is seen in all its magnificence of colours, and hailed in all its consolatory import. Acts of cruelty are now happily susperseded by those of humanity. The prisoner of war is no longer led into the amphitheatre to become a gladiator, and to imbrue his hands in the blood of his fellow-captive, for the sport of a thoughtless multitude. Where Christianity gains the ascendency, the stern heathen priest, cruel through fanaticism and custom, no longer leads his fellow-creature to the altar to sacrifice him to fictitious gods. The sacrifice he now offers is that of prayer and praise, ascending from the altar of a sincere heart, and finds acceptance before the throne of the Majesty on high. The horrid funeral pile no longer burns; the Ganges receives no victims on its waters; and the stupendous car of Juggernaut, with all its obscenity and terrific horrors, is seen no more. The worship of devils gives way to the sublimer worship of the true and living God. Such are the conquests of religion; such are the illustrious achievements of the Gospel, and the celestial triumphs of the cross. May her banner wave over every heathen land; and the kingdoms of this world become the kingdom of our God and Christ!

"Father of mercies! grant thy aid divine
To Britain's sons, and favour their design."

In this glorious way Christianity operates upon the human mind in the augmentation of those energies which have the alleviation of misery in all its diversified forms, as its great object. Religion infuses in the mind principles of benevolence, which are diffused abroad in all their God-like varieties, for the happiness of mortals. In ancient times, men looked upon their talents, of whatever description, as their own, which they might use or cease to use at their discretion. But the great Author of our religion was the first who taught that, however, in a legal point of view, the talent of individuals might belong exclusively to themselves, so that no other person had a right to demand the use of it by force, yet in the Christian dispensation they were but the stewards of every talent for good; that so much was expected from this stewardship, that it was difficult for those who were intrusted with it to enter his spiritual kingdom; that these had no right to conceal their talent in a napkin; but they were bound to dispense a portion of it to the relief of their fellow-creatures; and that, in proportion to the magnitude of it, they were accountable for the extensiveness of its use. He was the first who pronounced the misapplication of it to be a crime, and a crime of no ordinary dimensions. He was the first who broke down the boundary between Jew and Gentile, and therefore the first who pointed out to men the inhabitants of other countries for the exercise of their philanthropy and love. Hence a distinction is to be made, both in the principle and practice of charity, as existing in ancient or in modern times. It then came down as the drop, but now it is to resemble the falling shower descending from the wide-spread cloud of Christian benevolence. That which even was a mere stream in ancient times, is now to be comparable to the stupendous and magnificent ocean. That which was a beam or ray, is now to appear a sun in splendour and utility, shedding a salutary influence over the benighted nations. To Christianity alone we are indebted for the new and sublime spectacle of seeing men going beyond the bounds of individual usefulness to each other; of seeing them associate in large bodies for the extirpation of private and public misery; and of seeing them carry their charity, as a united brotherhood, into foreign lands. Yes, Europe, Asia, Africa, and America, have been benefitted by such combinations, and greatly meliorated by such mutual exertions. And in this wider field of benevolence it would be unjust not to confess, that no country has shone with more true lustre than our own; there being scarcely any case of acknowledged affliction for which some of her Christian children have not united in an attempt to provide relief.

Among the evils, corrected or subdued, either by the general influence of Christianity on the minds of men, or by particular associations of Christians, the Missionary Society, amongst various denominations, appears to me to have occupied one of the foremost places. Like the illustrious luminary, the glorious sun, when he goeth from his eastern chamber, and "rejoiceth as a giant to run a race," gilding the regions of the universe, until his brilliant rays set in the western sky—so the Wesleyan Missionary Society, already in its progress, has shed a lustre, and diffused an influence through many once benighted nations.

> "Hail, Britain, hail! may nature's choicest stores,
> Enrich thy land, and thicken round thy shores:
> Whilst thy blest sons o'er all the list'ning earth,
> Unfold a Saviour's love, a Saviour's birth:
> Be like the morning sun, whose piercing ray,
> Dispels the mists, which veil the face of day."

The Missionary cause may be considered as a grand instrument, calculated to remove the greatest evils, and to disseminate the greatest good. It is a gallant stately vessel, navigating seas remote, not to oppress, plunder, and destroy,—but to instruct, to civilize, and save. May her voyage be prosperous, and her peaceful designation consummated! Such a great cause as this cannot be forwarded without large pecuniary funds. The

permanent relief of the nations requires the prompt assistance of the nations: and where the interests of unnumbered myriads are concerned, constant energies in their behalf is imperiously demanded. The principle of benevolence, when duly cultivated, brings forth fresh shoots, and becomes enlarged. And thus one person engaging in a good cause is not unfrequently a stimulus to others also, to use their efforts, and contribute their respective mites. In all great works, variety of talents is necessary to bring them to perfection, and on this account it is that Providence seems to prepare different persons as instruments, with dispositions and qualifications so various, that each, in pursuing that line which seems to suit him best, contributes to furnish those parts, which, when put together, make up a complete whole. There never was a cause in which the duty of Christian charity can can be so extensively exercised. It extends itself to the remotest nations. Its fostering wing is spread to cover the defenceless natives of every clime and region under heaven, as far as the state of its finances will admit. The means of the institution are not yet equal to the immensity of its grand designs. Hence may be learned the necessity of increasing exertions, and more combined and vigorous co-operation. Let the torch of Britain illumine every land! "Freely ye have received, freely give." Suffer not the imploring nations to solicit your help in vain. Our country is exalted among the nations for the noblest purposes. Let then the empire of Britain be an empire of mercy! Instead of alarm arising from the thunder of her power, let the nations hail the blessings of her beneficence. The signs of the present times are eminently auspicious, and is it presumptuous to indulge the pious hope, that to Great Britain may be entrusted the high commission of making known the name of Jehovah to the whole earth. May her sons value their privileges, and perform without delay their respective duties!

OBITUARY.

Died, at Scarborough, on the 12th of February last, in the 66th year of his age, Mr. Joseph Kyte, several years a preacher in the Methodist Connexion. At an early period in life, he was impressed with a concern for his salvation; and while yet young, was deeply awakened to a sense of his sinfulness and guilt, by hearing a sermon of the late pious Mr. Valton, on Rom. viii. 9. Being invited to attend the class-meetings, he gladly complied, and found them encouraging and edifying to his disconsolate mind. At the following quarterly visitation of the classes, he received a note of admittance into the society, from Mr. James Wood, and on the same night found peace with God. Soon after this he began to exercise his talent in calling sinners to repentance, and in unfolding the riches of the grace of Christ to the perishing children of men. At that time he was in business, and both his heart and house were open to entertain the messengers of Christ. The wise Disposer of events, having taken away the desire of his eyes, and called to an early grave five of his children, some of his brethren thought this was a call to him to engage in a line of more extensive usefulness. Accordingly, in the year 1792 he was recommended to Conference, and appointed to a Circuit, and he continued in the office of an Itinerant Preacher until 1799, when he was obliged to desist from travelling, on account of his bad state of health. He settled at Scarborough, where he remained till his death. During his residence in this place, he preached as often as his health would permit, and his services were acceptable. He also acted as leader of a class, in which capacity he was very useful. To promote the welfare of the Sunday School was likewise his delight. Since last July, his health declined rapidly, and in the autumn he was seized with a deafness, which made it painful to converse with him; but as his outward man decayed, it was evident that his inward man was daily ripening for eternity. Last November he received the distressing information of his son Charles having been drowned at sea, which gave his shattered frame a severe shock, this was followed by a paralytic affection, which almost deprived him of the use of speech, but he continued happy in God. Being asked how he felt the state of his mind, he replied, "Happy! my feet are on the rock. Christ is precious." In this state he continued till he was seized with the agonies of death, and his happy soul was released from its clay prison, and entered the paradise of God. His mortal remains, followed by a multitude who respected him, were interred under the vestry belonging to the Methodist chapel.

Scarborough, Thomas Gee.
March 5, 1819.

MISSIONARY INTELLIGENCE.

CEYLON.

UNDER this head, because intimately connected with the Ceylon Mission, we last month laid before our readers, a letter from Dr. CLARKE, giving an account of the two Budhu Priests, under his care. We have now the pleasure to add, a short account of the motives which led them to leave Ceylon for England, lately written by MUNHI RATHANA, and presented to Sir A. JOHNSTON, who has been obliging enough to allow us to publish it.

Budhu Books of Religion.

Jataka	1
Jataka atu wha ve	2
Rhatha na kere	3
Rhatha na wally ye	4
Sut Derm Lum carrey	5
Parie tshada	6
Dam pe a ve	7
Dam pe a atu wave	8
Millin dthap pres we	9
Rvvrn a ne	10
Rrit	11
Heria na thicka	12
Dena tsharre ave	13
Wina ya lon kar re	14
Paley moutha kah winra	15

There are twelve more, containing the actions of Budhu, called Soutre.

These books above mentioned I have thoroughly read, and endeavoured as much as I am able to understand; but there are so many things contradictory and opposed to common sense, that I find them impossible to be reconciled to my judgment. The two grand doctrines of which I could not see the reason, are these; the transmigration of souls, and the bowing down to images.

Why for instance, my father's soul (he being a good man) after death, and after enjoying a state of happiness, should descend into the body of a *cow* or *pig*, I could not comprehend. My books tell me that a man's goodness can be worn out, unless kept up by a continued series of good actions, in the same way as a field, if not continually sown, produces nothing, and that this is the reason why the soul comes into another state of trial after all the good is worn out. This doctrine I could by no means understand. The worship of idols is still more ridiculous. For why should we worship a thing we ourselves have made, and which has no sense or perception? When these things had been considered a long time, I took the New Testament, read it, and found nothing in it but what was consonant to reason. I then thought, if I were to go to baptism, I should get a clearer view of this book. But my evil sense told me, if I were to be baptized I should lose every thing, my money, my friends, my dwelling, my reverence among the people, and indeed every thing I held dear. This my better reason told me I must not mind; I wanted truth, and that I must get. In this way my mind was agitated like the sea, sometimes raised into the greatest tempests, by warring winds, and at other times a still calm. In this state, I thought of studying the Testament, and read the 5th chapter of Matthew. In this chapter I saw a palace, a place of glory, was prepared for me, if I would take my sword firmly in my hand, determine to fight bravely, and manfully overcome all the suggestions of my evil imaginations.

My second contention was with my mother, which began in this manner: I addressed her with, I want to go to England. My mother said, Why do you want to go to England? Because I want to be baptized, and to learn the Christian religion. My mother, weeping and crying, said, Who told you this greatly evil sense? I said, no man, but my good sense told me. My mother answered, I will tell you what. Very well, madam. I, your father, grand-father, great grand-father, all your relations, the Cingalese people, the Burma country, Siam, all these believe our god, and only you do not. Why do you not? why do you not like our god? tell me the bad things in our religion. I said, O yes mother, I will tell you them in a very few words. If a carpenter take any kind of wood, make half of it into a stool or chair, the other half make into an image, put on paint, and having finished it, you call this your god Budhu, there is very little difference between them. Why do you worship, give gold and silver, clothes, food, and flowers to it? Mother, why do you not worship the stool or chair? Mother made no answer. Mother, I continued, the people that live in this country are foolish, I will not stop. Those people had a sense of another kind than what was

right. If a man be sick, he takes eggs, fowls, goats, and offers them to many gods; at the same time calling out, Come and help, come and help, take away my sickness, and receive these things. This he does to many gods. Do you never believe these things. There is only one God, and do you pray, "Our Father which art in heaven." If a fire burns in your heart, and destroys it, these words will put it out like water, and keep you from being destroyed, if you will hear the truth. Farewell mother, I am going to England.

MUNHI RATHANA.

The following are extracts from a journal of Mr. CARVER, which we have had some time in possession. It contains additional evidence of the moral wretchedness of the people, and the necessity of extended zealous and persevering Missionary exertions to meet their case.

March 31, 1817. It being thought necessary to visit the island of Karadive (or Amsterdam) I set out this evening to Batticotte, which is a little more than half way, and about seven miles from Jaffna. Batticotte is a pretty place, having a very large church, but without the roof, a house in ruins, and the out-buildings are in a state of desolation.

The American Missionaries are fitting up the house, and mean to make this place one of their principal Mission stations. During the time of the Dutch, it was the residence of the second in command.

April 2. After passing over a hard country of hard coral rock, with here and there a tuft of grass, we came to the channel which separates the two islands. Here the poor people were going up and down the shallow parts of the water, catching a few small fishes, which in England would not be thought worthy the trouble of dressing; but England is a happy land, and many know it not. It being low water the Coolies ventured to carry the palanquin across without a boat; but it took them nearly one hour to wade through the mud and water. The church is about an English mile from the water's edge, and both it and the minister's house are in ruins. The island is very low and flat, and in the rains nearly inundated. It produces things common to Ceylon, and may perhaps contain one thousand inhabitants, who live by the cultivation of the land and fishing. They appear very little informed, further than what necessity compels them to learn. Many came to look at us, greatly wondering, never recollecting to have seen a minister on that island during their life time. They had no schools, no books, few that could read, and few inclined to learn; all heathens, worshipping they knew not what. About two hundred yards from the church stands a Hindoo temple, which has its Brahmins and its ceremonies, while the church, which bears the name of "Christian" is deserted and in ruins. Wilt not thou revive us again O Lord. I gave the head-man a copy of the New Testament, which he promised to read, and to let any others read, who might desire it. At noon we got back to Batticotte, and at 5 P. M. I visited another village on my way home, called Changany. At this place we found the ruins of another church and house, after the same plan as the Mayluti establishment, but in a worse condition. This place bears sufficient marks of the glory and power of its former possessors; but is now left to the mercy of the ruthless elements. The church and house are crumbling into dust together. This is one of the most fertile parts of the country; but the inhabitants are abandoned to the grossest superstitions.

12th. Being the first day of the heathen new year, many of them came to pay their respects to the Europeans; among the rest came the head Brahmin of the heathen temple at Nallour. I conversed with him some time, asking many questions, which he had learned to answer by his former conversations with ministers. He remarked, "their shasters taught every thing about the world." I asked, who wrote them? "Men from heaven." How do you know that? "Because it is written in the shaster." In what country did these men appear? What time did they remain on earth? Did they go back to heaven, or did they die? He replied, he could not tell me, and asked if I could answer so many questions respecting our shaster; being answered in the affirmative, I again requested to know, what is the reason that you hide your shaster, if it tell us about all the world, and will not let it be read, even by your own people? To which he remarked, "Sir, if a man have a stone or a treasure, will he not lock it up in a box, and not shew every one?" I said, if your book were from God, and if you were men of God, you would put it into the hands of all men that they

might learn to know God also. He was confounded, begged to be excused, that he might go, and departed.

August 11th. Very early in the morning I went to see the grand procession of an heathen ceremony at Nallour, about three miles from Jaffnapatam. Crowds of people from all parts filled the road a mile before we came to the temple. The gentle opening morn dispelled the mist, and discovered to my view a vast concourse of people on the plain. The Brahmins were busily engaged arranging matters for the ceremony, while expectation sat on every countenance. Many of the people had come from far to behold the spectacle, and the dragging of the car round the temple was to close the idolatrous scene. Being surrounded by the people on every side, I spoke by an interpreter to many of them. At last coming to an old man, the following conversation took place. How old are you? Nearly eighty years of age. What brought you hither? I came to worship Swamy,* and pray to him to forgive my sins. What is Swamy made of? Gold. Can gold hear prayer or forgive sin? You know it cannot; you are very old, and just stepping into eternity; *there you will find that Swamy is no god.* There is none that can forgive sins but Jesus Christ; Jesus died for you, none but Jesus can save you. And with many other words I exhorted him, and those near him, to inquire after the *true God*, and Jesus Christ whom he hath sent to be the Saviour of the world. So much impression had my remarks made on the old man, and a youth about nineteen, that they followed me wherever I went. I gave to each of them a tract in their own language.

By this time the sun had advanced above the horizon, and shed his cheering rays across the plain; but as if ashamed to behold the wickedness of men, veiled himself behind a cloud. Mean while the sounds of harsh and inharmonious music increasing, proclaimed the advance of the idol to his car. He came, preceded by dancing girls,† drums, flags, and streamers of various kinds. A universal mark of adoration was paid by the people, by putting together of the hands, and raising them above the head; which seems to be the substance of exterior worship with the multitude. The idol being placed on his car, which was nearly 30 feet high, and a sheep slain at his foot, to appease the evil demon, who it is supposed would otherwise obstruct its progress, the Brahmins seated themselves around the object of adoration. All things being ready, and a long cable taken out among the people, they dragged forth the car with a kind of horrible triumph and exultation. Immediately a double line of devotees were stretched upon the ground, rolling after the car in a course marked out by the two wheels. The procession stopped, and another sheep was slaughtered, to remove the evil demon who was supposed to have prevented their advance. By the help of a lever, the car was again set in motion, while I placed myself at an angle, to ascertain the number rolling after it, which were about THREE HUNDRED! Perhaps the whole assembly might be about *five thousand* people, the blinded dupes of Brahmins, the chief of whom has not scrupled to tell me frequently in conversation, that all those things are folly; but they must keep up the customs of their fathers, and do something to please the people. Having made the circuit of the temple, various offerings were made before the god was taken in; afterwards he was deposited in his own place, there to remain for another twelve-month, when those who are not called to give up their account to God, will probably repeat the same scene.

A youth, about eighteen years of age, formerly a scholar with brother Lynch, and who has since received great benefit from the American Missionaries, has been violently and cruelly persecuted. His father conceiving it a most singular misfortune, that his son should depart from the customs of his ancestors, has spared neither kindness nor cruelty, but all in vain. He made him large promises, he flogged him, he dragged him to the temple, and *there he kneeled down to pray for his persecutor*, who beat him, and dragged him out again; not stopping here, his father furiously seized his Testament and some tracts, committing them to the flames, as the authors of his misfortunes. The young man being incurable, and after being confined in his father's house with his feet made fast in the stocks, he was the other day banished to Kandy, to be out of our way. He called upon me before he went off, and I gave him another Testament. To a question put to him, he replied, "*Every one knows my heart is with the Christians.*"

* The name of the Idol.
† Prostitutes of the temple.

The following extract of a Letter from Mr. NEWSTEAD to the Committee, dated Negombo, May 27, 1818, contains many particulars as to that

station, and whilst it is creditable to the industry of the brethren who have been employed there, shews how necessary are the qualifications of patience and a persevering spirit in Missionaries to the heathen, and those who support them. This is the seed time, and the work assigned to us is to sow plenteously. A plenteous harvest will be reaped, for such is the tenor of the promises of God; but when, must be left to him to whom belong "*the times and the seasons.*" It may be later than the expectations of some, and sooner than the period fixed by the fears of others.

THE SITUATION of *Negombo* is about 22 miles N. of Colombo, and is both healthful and pleasant, as much so as any station in the island, and certainly presents a wide field of *prospective* usefulness. The POPULATION is very great for such a place; it has been estimated at 20,000, but this it is supposed is rather over the mark, and perhaps it is more accurate to say, that it is about 15,000.

The people are *Malabar*, *Cingalese*, and *Portuguese*; it is rather question able which of the two former are the most numerous. With regard to the RELIGION of the inhabitants, I believe they are generally *Mahomedans* or *Roman Catholics*, but a comparative few calling themselves *Protestant* Christians; and truly those who do, have nothing of Christianity but its name; open idolatry, gross superstition, or the most lax indifference to all real religion, envelopes the whole. There are three Roman Catholic churches in the neighbourhood, a Mahomedan place, a Budhist temple, and three native churches or schools, two of them complete ruins. To these the people occasionally resort, especially on their *festivals*; but the *effect* of their religion, is best gathered from the state of their MORALS, which are in general most depraved. The Mahomedans, however, are far from being the worst in *this* respect, for they do maintain generally more outward decency of deportment. Their chief vices appear to be the blindest ignorance conceivable, and a love of gain, which leads them to the lowest arts of knavery and cheating, in order to increase their wealth. With the *Cingalese* people it is worse; confessedly idolaters, with few real exceptions, they have no moral restraint to the worst passions of our nature, and hence, neither murder nor adultery are uncommon among them, and they seem to think little of the most abominable vices. They are absolute slaves to the most furious anger and deep malice, though to Europeans they are servile and timid to a proverb; and hence it is, I suppose, that one of the most distinguishing traits in the Cingalese character is, systematic cunning and studied deceit. Quarrelling and swearing, lying and drunkenness, are sins of open day, and so shockingly common, as to be almost unnoticed by those *accustomed* to see them. The *Portuguese* people are generally better taught, and so of course, raised much above either of the former in most things. They are doubtless most demoralized by habits of indolence, which naturally induce a slothful inactivity of mind; there seems in them not the least relish for mental improvement, and very little for *religious* knowledge; passionately fond of worldly pleasure, such as dress, dancing, cards, &c. they find their chief employment in these things when they are not on their couches. They have much of that sort of pride, which is manifested in keeping them even from a place of worship, if they cannot appear, according to their views, respectably; this is a great bar to their improvement. The religion which they generally profess, leaves them at liberty (it should seem) after *mass*, to break the sabbath with impunity, for it is quite common to see them on the Lord's day, making clothes, shoes, &c. in their virandas! The heathens do no more. Respecting the means employed by the mission for the improvement and conversion of these various people, these had their *rise* in the establishment of a school of about 60 boys, by our Colombo brethren, about the beginning of 1817, which has flourished greatly under the tuition of a young man, who himself was instructed in the Colombo mission school, and also in occasional visits and preaching by the brethren. Since the station has been occupied, *nine* more schools have been added to the original one, within a circuit of about 24 miles in circumference, which afford the benefits of *Christian instruction* to between 4 and 500 children of both sexes, of various ages, and of all descriptions, whether of Cingalese, Malabar, or Portuguese origin. The preaching of the gospel is likewise offered to all; in *Tamul*, occasionally, in the *Bazar*, (as of course the Mahomedans will come to no place of *Christian worship*;) in *Cingalese* at all the country schools, and also at the station, (where there is now *regular* Sunday service in that language;) in *Portuguese* twice in the week to that people; and in *English* once, to the few who understand it. The different congregations

are very variable; it may be said from 10 to 100, but seldom more than 20 or 30, except on particular occasions; and in the *Bazar*, a small class has been formed of about eight members, which meets every Monday, and is formed of two Malabars, two Cingalese, two Portuguese, and two Europeans. All the Cingalese and other *school-masters*, are met every week likewise in a sort of *catechetical* class, for even these have to be instructed *in order to instruct*. The sacrament of the Lord's supper has been regularly administered to about six persons, of whom I hope, to say the least, that they are not far from the kingdom. I have, under the gracious blessing of God, (as the people were most deplorably ignorant of the Scriptures,) translated the New Testament, for the *Portuguese* people, some of which I hope soon to see dispersed among them; as our brethren are printing from it, *the Lord's sermon on the mount*. Perhaps it may be offered as one excuse for their indifference, that they have hitherto been wholly without the Scriptures in their own tongue, and few of them can read any other. Such is the nature of the climate here, and such its effects on the European constitution, that the blessed system of *itinerating* from village to village, cannot be attended to *as at home*, or doubtless much more good would be the result. A European cannot walk with safety in the sun long, and going in a *palanquin* is attended with much inconvenience and expense; a gig or bandy, cannot always get to our schools, &c. in the jungle, where there is seldom more than a very narrow footpath; so that natural obstacles are not a few. I walked into the country till I could walk no more, without great imprudence and hazard; but should the Lord raise up some native preachers among us, we may reasonably expect great things, and "His arm is not shortened." I could now have preaching at five or six places at one time, in and about *Negombo*, had I people to send, but how can *one* person supply more than one place *at one time*; should the cause prosper here under the hand of God, there should certainly be two Missionaries, one *to the Malabar department alone*. The PROSPECTS of success on this station must be looked for at present principally among the *schools*; for it appears as if religion must be *planted and grow up with them*, to take any permanent root. The most sanguine expectations from the *sinking* generation, (as they may truly and awfully be called,) are enervated by stubborn facts. Such is their rooted *apathy*, and absolute indifference about their souls, (where they know that they have souls) and such is the state of abject mental slavery in which they are held, to their equally ignorant superiors or head-men, that it sometimes staggers the faith of those, who are nevertheless labouring day and night for their conversion. However, there are *such* prospects as ought by no means to be given up in despair, and especially on so short a trial. "With God nothing shall be impossible," and when He is pleased to pour out of *His Spirit* upon this benighted place, there will be a harvest indeed, for the people are many, though the labourers are few. The late *Budhist priest, Benjamin Parks*, is, as you will perceive by the minutes, placed with me on this station; concerning him, I can say at present, that he is, to the best of my knowledge, strictly *moral*, and professedly seeking salvation through Jesus Christ; he meets with us in our class, and I believe him to be very sincere; he conducts a small school in the neighbourhood.

Extracts from the Fourth Number of the Quarterly Correspondence of the Brethren in Ceylon with each other, published in July, 1818.

From Mr. Harvard:—Colombo:

IT is a satisfaction to report that our usual routine of work has been punctually attended to, throughout, in the last quarter; and we feel that our Master is with us. Notwithstanding that I still labour under the disadvantage of preaching through an interpreter in the Cingalese, yet I have felt in the last quarter an increasing sweetness and unction, while addressing our native congregations. There can be no doubt the Lord is working among them; and we begin to notice an apparent stability in the attendance of many adults on the Cingalese services, which leads us to anticipate, with believing joy, the establishment of a good cause among them. Several heathens are in a course of instruction for baptism; and several have been baptized during the quarter, who have at least an understanding and reverence of the faith which they have voluntarily espoused.

For many reasons we have judged it adviseable to divide our Pettah Class into two, and to make a separate one for Portuguese, and another for Cingalese. The latter meets on a Thursday morning at seven o'clock, and the former at seven in the evening of the same day. I expect

this will remove a hindrance out of the way of our Cingalese members, and lead to their profiting more deeply from this blessed means of grace; as, on the former plan, those who do not understand the Portuguese, were necessarily uninterested, while we were speaking to our other friends in that language.

The Portuguese congregation has for some time appeared to grow more steady. Our average number is from eighty to a hundred, on a Tuesday evening. I often feel much blessed in this service. We have evidence that the word is "*quick and powerful*," to many; and cannot help concluding that the adorable Jesus is making his way into the hearts of a few. "*O Lord, let thy work appear unto thy servants.*" The week before last, I commenced preaching in the Fort, in Portuguese; and had a congregation of between forty and fifty. It is my intention to continue this, if the people shall continue to manifest a disposition to hear. A poor woman, who came with her family to hear, on that occasion, having since been summoned into a world of spirits, has tended greatly to confirm this intention. At the request of her husband, I buried her, on Sunday last, in the Pettah burial ground.

The English congregations in the Pettah, are not larger than usual. Our average number is from forty, sixty, and eighty, to a hundred, on a Sunday evening. There is seldom a congregation in Colombo, which exceeds this number, in any place: though we have many fellow-labourers, who are doing their utmost to engage the attention of the people, in various languages. As yet, the Spirit of God is not poured out, as we are led to hope and believe it will be.

The little English congregation in the Fort, continues to be well kept up; and the Society preserves its peace and purity. We often have very refreshing seasons, in administering to them the Word of life: and of those of the members, who are in the interior, we hear, from time to time, good accounts.

One informs me, that among the Coast Coolies, at present on military service in the interior, he has met with a native Protestant, from Madras, who knows a little English. He speaks of him as very pious, and as being remarkably well acquainted with the Sacred Scriptures: and adds, that he has built a small shed of cocoa-nut-leaves, in the jungle, near their barracks, and that he, and his Brother-Christian, the Cooly, and another religious friend, regularly retire to it, for pious exercises, whenever duty allows.

BOMBAY.

Extract of a letter from Mr. HORNER, *to* Mr. BUNTING, *dated May* 25, 1818.

UNDER all the disadvantages attending a Mission in Bombay, such as the exorbitant dearness of every article of living, the absence of high official patronage, and the general disinclination of Europeans to countenance it, I consider it, notwithstanding, a good situation; as well, on other accounts, as for it's central position, and the facilities for learning the languages of the neighbouring countries, such as the Guzerattoo, Hindoostanee, and Mahratta, spoken respectively in the north and east, the Hindoo-Portuguese, used all round the coast, from Surat to the Ganges, and the Persian, the importance of which to Europeans appears daily more and more considerable. One principal trait in the character of the Hindoos, is, that they are close and reserved in things belonging to their religion; they do not like to have it examined by a foreigner; and another is, they are in general quite unconcerned to know what are the customs or forms of worship adopted by any people but themselves. Bombay is, in some degree, an exception: knowing that Missionaries are not in the pay of government, (I have often been asked the question, and have always given a plain and decisive answer,) and that there is no danger of their being *forced* to change their modes of worship, and so on, they will sometimes allow us to look on at a respectful distance, and will enter into conversation on the peculiarities of the Christian religion, &c. As an instance of the latter, I will transcribe from my Journal a conversation that took place a few weeks ago, between two young Hindoos and myself; one of them understands enough of English to read the Testament; he brought written on a bit of paper, Rom. vi. 23. and immediately began:

Hindoo. "The wages of sin is death;" what does that mean? Missionary. "It means, that men die because they are sinners." H. "What, all men die; therefore all men are sinners?"—M. "Yes; if any man never had any sin in him, and had never committed it, such a person would never die, but would live for ever." —H. "Your Shaster says that Jesus Christ died; was HE therefore a sinner?" —M. "No; He had no sin in him at all, and yet he died that he might purchase pardon for the sins of others."—H. "For

whose sins?"—M. "For the sins of *all* men."—H. "Then are the sins of all men pardoned?"—M. "Not so; God pardons the sins of all who pray to him in the name of Christ Jesus; but some people are so proud and obstinate that they *will not* pray, and therefore God lets them alone, and when they die, they go to hell."—H. "Your Shaster says that Jesus Christ is God; then cannot you pray to God without praying in the name of Jesus Christ?"—M. "God will not answer our prayers except we rely upon the merits of his son Jesus."—H. Were there no people before Jesus Christ was born?—M. Yes; the world was inhabited 4000 years before.—H. Had they no Saviour, then?—M. Jesus Christ was their Saviour; he is "the Saviour of all men."—H. But they died before he was born, and how could he be *their* Saviour?—M. Many years before Christ came, God had promised that he should be the Saviour of the world; and all that would* *take his name*, whether before or after his coming, should be saved.—H. What is it to be saved?—M. It means, first to have our sins forgiven; then to be made good in the mind; and lastly, to go to heaven when we die.—H. God can do what he will, but man knows nothing about it?—M. If God did not tell him, he could indeed know nothing about it; but in our Shaster he has told us all that is necessary to be known.—H. Who composed your Shaster?— Here I referred to 2 Tim. iii. 16, and 2 Peter i. 12, and explained them.) They asked a number of other questions, which I do not perfectly remember: at parting, we were all mutually gratified,—they at having their questions answered, and I at discovering in them so much curiosity about the truths of the only gospel. May their curiosity become the means of bringing them to a saving acquaintance with God and his Son Jesus Christ, whom to know is life everlasting. Amen.

I was highly gratified on receiving the Stations of last year, to see that another Missionary was to be sent to this Station. May he be preserved from the perils of the sea, and be brought in the fulness of the blessings of the gospel of peace. I have for a long time felt the disadvantage of being alone; and though blessed with a partner in life, whose views and feelings respecting the Missionary work perfectly accord with my own, I have at times felt the want of that stimulus, which the counsel and assistance of a fellow-labourer would have given. Not that I feel the slightest disinclination to the Missionary cause, for I hope to live and die in it: but in a place like this, where the expense and consequently the responsibility are so great, and the expectations of our friends and supporters at home proportionably high, many proofs may be given that "*two are better than one:*" this I hope soon to experience in the arrival of my colleague.

The heat just now is excessive, and very trying to the constitution; nothing more than light cotton dresses can be borne, and one is frequently obliged to change 3 or 4 times a day. We have been favoured with good health in general ever since our arrival in India: the climate of Bombay is not as unhealthy as many other places. I lately had the melancholy pleasure of committing to the earth the remains of a Missionary from the London Missionary Society, Mr. Donaldson. He was a young man, of a most amiable disposition, and lively piety; he had been in India only six months, but finding the air of Surat did not agree with him, came to Bombay, and here, in my house he died. He was filled with strong consolation during the last sickness, and often expressed his assurance of the love of Christ to him "a guilty sinner." One is ready to ask why did the Providence of God permit him to come 12,000 miles from home, and immediately die? Perhaps one design may be, to teach us who are employed in the same work, whatsoever our hands find to do, to do it with our might; for at a time when we are least aware, the Son of man may come. May it answer this and every other intended end.

* The Mahratta Phrase *nam ghenu*, though literally translated by our English "*to take the name*," implies a *great degree of religious dependence.*

SOUTH AFRICA.

The following very interesting extracts are from a letter from Mr. SHAW, to his Father, with which we have been favoured by Mr. ENTWISLE. It contains extracts from his Journal; dated Leelie Fontien, March 27, 1818.

January 28. DURING the last week our people cheered us with songs in the night; the Lord doubtless tuned their hearts. On hearing several voices at a distance, I arose from my bed, and opened the window, when all around resounded with the high praises of God. O how delightful! All nature seemed to favour the song.

The moon shone with her borrowed splendour,—the glittering stars twinkled in their spheres,—the jackals and wolves made no disturbance,—and the everlasting rocks gave echo to the sound, and raised the charming melody. The music was so sweet, that at the time I supposed I had never heard any thing so delightful. The company of those who sung consisted of about thirty, who also joined in prayer. They sung from hut to hut, calling upon the master of each to engage in prayer.

Feb. 8. Some of the children who have evinced a work of grace upon their hearts, desired that they might have a time set apart when they could come together in the chapel, in order to pray one with another. Their time was appointed between the hour for dinner and afternoon service. A goodly company of them met together, (it being the Sabbath,) and sung those hymns which they had learnt.

14. Rode to a farm about 12 miles distant, where I had promised to preach to as many as were willing to hear. A short time after my arrival, a large company of our people made their appearance; at this I was glad, as they greatly assisted in our singing, and rendered the service far more acceptable to those unaccustomed to Divine worship. All seemed attentive this evening, while I was speaking from the account of the woman of Canaan who called after Jesus. My lodging room was not the most comfortable, but I was quite satisfied therewith, as I was sure it was the best the people could give.

15. Being the Sabbath, I spoke about 9 o'clock in the morning to a house full of people. Many Bastard Hottentots were there present, who appeared willing and desirous to learn and know the things of God. After service I found my people were busy conversing with those strangers respecting the gospel method of salvation, so that even Namacquas *run to and fro, and knowledge is increased.* After service a Boor's waggon came; his wife, a son, and daughter therein, I suppose, were come to borrow tea, coffee, &c. as the waggon belonging to this place had just arrived from Cape Town. After dinner I thought of calling for my horse, and riding home; but I saw so many people scattered about as sheep having no shepherd, that my conscience would not allow me to depart. I therefore took my seat under the roof of an old house, the walls of which had fallen, (so that it was only supported by posts,) it being much more cool than in the dwelling house, and spoke again. The Boor's son sat on a stone a short distance therefrom, not being sufficiently humble to sit in the same place with Bastards and Hottentots; his mother and sister looked out of the door of the dwelling-house on hearing us begin to sing, but did not come, because, to use their common expression, "The English man has made the Namacquas too wise." That is, the Namacquas will no more exchange their cattle for brandy, tobacco, &c. as formerly, nor will they believe the idle stories of the Boors respecting Missionaries being sent to gather the heathens together, and then send them as slaves to another land.

22. This evening my youngest interpreter (Jacob) preached in the Dutch language. As in all probability he will be sent to the Bushman-land in a few weeks, I thought it necessary to hear from him something which I could understand. He read by way of text, Matt. xx. 29, 30; the account of the blind men near Jericho. The following are some of the ideas and expressions made use of on the occasion, which I took down as they fell from his lips, which, (considering his former ignorance of the gospel, and his present comparative inability to speak in the Dutch language,) I consider very satisfactory.

I. We here read of two blind men, men whose eyes were closed, so that they could see nothing—we must recollect that we are also blind by nature, and in this state we know not the things of God—our first parents having sinned, we are also sinful—this sinful nature is communicated from father to son, &c. It is communicated as an inheritance, which proceeds forth to all generations. You sometimes ask, "how is that, that we can be sinful by the sin of others?" I answer, your sheep bring forth no goats, neither do your goats bring forth sheep. It is so with mankind, the parents being sinful, the children begotten by these parents are also sinful—these children having a sinful nature, soon begin to commit actual sin. Thus it is that all have sinned—we are by nature blind by sin.

II. We read that those blind men were sitting on the road where Jesus came—they had doubtless heard of Jesus, how he had healed the sick, &c; they believed that Jesus could help them—they therefore called, "*Jesus, thou Son of David, have mercy on us.*" Though the other people told them to be still, they would not, but called so much the more, "Jesus, thou Son of David, &c." We now sit in the way where Jesus is passing by, we hear what Jesus has done for sinners, we hear from the gospel that he forgives sin, let us cry to him, let us cry, "*Jesus, thou Son*

of David, have mercy upon us." Jesus shall hear us, and ask, what shall I do for you? Let us say, Lord open our eyes; Lord, let our sins be forgiven. Jesus shall pity us, he is full of mercy, he will help us from our sins. *If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.* If a good man promises to us any thing that is for our comfort, we believe that he will fulfil his promise and help us. The Lord is more good than any man, and promises to forgive our sins. But a man that we think is good may deceive us, yet the Lord will never deceive us, he will do all that he has promised. But we must call upon him as the blind men called, and though some people should try to hinder us, (as they have often tried to hinder me,*) we must not be hindered, but call so much the more, "Jesus, thou Son of David, have mercy on us."

III. The same day that those blind men called upon Jesus, were their eyes opened, and they saw the light. And their eyes being opened, they did not continue sitting on the road, nor did they go another way, but followed Jesus. Whenever we call upon the Lord in faith, he will fulfil his promise, and forgive our sins—*for God so loved the world, that he gave his only begotten Son*, &c. O how great is the pity and compassion of God over us poor sinners. We never did any thing to please God, we have done nothing but sin against him, yet Jesus died for us; and if we come to him with sorrow for our sins, believing on his name, the Lord says we shall not be lost. He says we shall be made free through faith, free from our sins, and obtain eternal life. He that believeth on Jesus is not condemned, he is made free through faith; but he that believeth not is already condemned, he is condemned now while he lives, he is condemned if he dies, the wrath of God abideth upon him. This language (the Dutch) is hard for me, and I cannot say therein what I feel I wish to say; yet certainly the way of salvation is through faith. Do you doubt of the power of God; look upon these large mountains, and the world which God has made: these prove to us the power of God. Yes, God has power to save us, he has also power to destroy impenitent sinners. Paul said, "*Being justified by faith we have peace with God,*" &c. We shall find this peace through faith and prayer. Then, like the blind men, we must follow Jesus, that is, we must obey him, and live as the book says. Here he complained of the difficulty he found to express his meaning in the Dutch, and on being told to conclude in his own language, his countenance was immediately changed, and with great fluency of speech, and fervency of expression, he continued his discourse in the Namacquaas language.

As some of our people are about to remove with their cattle to the Bushman land, I shall send Jacob also to assist them in holding service, to teach their children to read, &c.

* When Jacob first began to pray, Christians (so called) and Hottentots, did all in their power to hinder him. They said he was going to lose his reason and bring himself to the grave, &c. His answer was, "If I lose my reason and my soul too, I am determined to hang on the word of God, and continue in prayer to the last.

WEST INDIES.

Mr. Shrewsbury, in a letter from GRENADA, dated November 12, 1818, communicates extracts from his Journal, of which we give the following. Later accounts from Mr. Shrewsbury and his colleague present much more encouraging prospects in that island.

March 8. Arrived at Grenada, to which island I was appointed by our district meeting, and was received in the most cordial manner by the people, who began to apprehend they should be left without a preacher another year. This is in general a very healthy island; but last year it was visited with that common scourge of the West Indies, a malignant fever, which hurried many into eternity, and, amongst the rest, my predecessor, Mr. William Lill. His ministry seems to have been peculiarly acceptable, as well as profitable to the people in general. I feel satisfied with my appointment, believing it to be the will of God. Preached in the morning from Isaiah xl. 1: it was truly a pleasing occasion; the people had been so long without the word of life, that they were almost overcome with joy at being favoured with that blessing once more. In the evening our chapel was crowded to excess, many standing without in the open air for want of room. This has been the case almost every Sabbath evening since.

9. This evening was requested to attend ———, mate of a merchant ship, who was lying dangerously ill of a fever. His heart was remarkably tender; and when the necessity of being prepared for eternity was urged, he wept exceedingly.

On leaving him, the tract "Serious Thoughts on Eternity," was put into his hand, which he afterwards read with great attention. (It has pleased God since to raise him up, and the good he received in that affliction remains to the present day.) Coming up the street, a soldier that was sitting on a bank with two of his companions made use of extremely profane language. I stepped up, and gave him the tract "A Word to a Swearer," when he began reading to his astonished comrades, "Swear not at all, saith the Lord God of heaven and earth."

21. Met this evening the public bands. There are a few very simple humble souls in this society, who can set to their seal that God is true. Their piety is genuine, and the whole tenor of their lives every way consistent with their profession: they truly shine as lights in the midst of a crooked and perverse generation.

April 14. Waited this morning on the Honourable John Ross, and obtained permission to preach on his estate the next Monday evening.

19. Began my labours in the country at Clark's Court estate, from those encouraging words of the apostle, "Christ Jesus came into the world to save sinners." I received great kindness both from Mr. and Mrs. Ross, who expressed a great desire that the slaves should be instructed, and a hope that our endeavours would be crowned with success.

May 1. This day I have been much blessed, particularly in visiting the people from house to house. I wish never to gossip; never to stay at any one place any longer than is strictly necessary; and only to speak to the edification of all. O for more of the love of Jesus, that I may spread abroad in every place the savour of his name!

4. Preached to-night in the country to a very serious and attentive audience, from Luke xiii. 5. I see the necessity of blending the meekness of wisdom with the fervour of zeal in the ministerial character; that we may neither soften the truths of God, either to obtain or retain the esteem of man; nor yet, on the other hand, by an improper harshness, prevent them from producing their desired effect. But is it possible to preach the gospel faithfully without giving offence?

24. After preaching this morning I met the society; and, as the erection of a new and larger chapel has long occupied my attention, I laid before them a plan to accomplish it.

June 2. Preached my first sermon on Caliving estate, from Acts iv. 33, to a congregation of about 250 souls, who came dressed remarkably neat and clean, and listened with deep attention to the truths delivered. My audience presented a very pleasing appearance: they sat on benches placed on a grass plat in the open air, and shaded by large trees; while I stood in the open area, and proclaimed the word of life. The stillness of the evening, the light of the moon peeping through the branches, the harmony of their voices in singing the praises of God, and the deep silence that prevailed during the preaching of the word, greatly tended to raise in every breast the spirit of devotion; and excited much interest amongst several white gentlemen who were present on the occasion. O that they may not only be pleased but profited.

25. Preached this evening on Mount Gay estate, under very discouraging circumstances. In the first place, I had but few to hear me, and those few came with great reluctance. These poor creatures are extremely ignorant, and seem to have no desire for any thing besides a few lighted candles and wooden gods: in the next place, one-half of my congregation was asleep nearly the whole time; and one actually laid himself on the floor to take his nap comfortably; so little ideas have they of the nature of that worship which God requires! My soul often sinks under discouragement: however, I must still labour on, while there is only a bare possibility of doing good.

July 5. We held our quarterly love-feast in town to-day: many were able to set to their seal that God is true; but it was not a very lively meeting. I think, upon the whole, my ministry has been useful to the society, though but little good has been done amongst our outward hearers.

With respect to the Mission in GRENADA, the Hon. Judge OTLEY writes thus, in a letter to the Committee of the date of Dec. 10, 1818.

I believe you are already informed of the exertions we have made, and are still continuing to make, for promoting the Christian religion in this colony; that the very few members who compose the society, whose means are extremely limited, and who are generally of the poorer classes, are now providing for two ministers; and that, in addition to the burden usually borne by them, they have nearly doubled their subscription for the purpose of erecting a chapel. We have

not often found it necessary to demand assistance from abroad; but at the present moment we truly stand in need of support; for, after all our exertions, we are unable to meet the present exigency.

We have delayed to rebuild the chapel as long as it was possible; and such is the state of the present edifice, that we cannot expect it will stand much longer. Perhaps some accident may happen before we have an opportunity of preventing it.

Our prospects are very encouraging; and we have every rational ground to anticipate a considerable extension of Christianity amongst the poor slaves, and some reason to hope that the other ranks of society may receive benefit. Methodism, which formerly was the theme of invective, and the subject of scurility and abuse, is now much more respected. The two preachers are pious and amiable men, and have become generally respected. Mr. Ross has invited them to preach on about twelve estates. Religion is more esteemed than I ever recollect it to have been in Grenada. The chapel is frequently attended by the higher orders, who submit to miserable accommodations; and I am inclined to think that our hearers would be much more numerous were we enabled to afford them a tolerably convenient place in which to sit down.

ST. BARTHOLOMEW.—To our foreign Auxiliary Missionary Societies we have now the pleasure to add one at this station, of the formation of which the following is a very pleasing account.

Extract of a letter from Mr. White, dated St. Bartholomew, Oct. 7, 1818.

My attention was directed, at an early period, to the Missionary collection. The business was opened in a leaders' meeting in August; we consulted on the alternatives of merely making a public collection, or of forming a society. After the business had been talked over, some of them proposed to defer the matter for a week. I thought then success was before me. At the subsequent meeting it was resolved to form a Missionary society; and that it should take place in a public meeting to be held the first Monday evening in September. During the intervening period, I put into pretty general circulation all the Missionary accounts, reports, notices, anecdotes, &c. that I could find among my books and pamphlets. A most happy feeling became prevalent among our people; and many of them looked forward to the expected time with real delight. One person, in very narrow circumstances, who depends on her needle for subsistence, declared she would, in imitation of the poor woman of Wakefield, mentioned by Mr. Watson, who said she would spin an additional hank of yarn which should be a penny for the society, make another pair of trowsers every week to obtain something for our Missionary fund. Twice I had the leaders and a few other friends together to give them some account how we should proceed, and how they should act. I read over the plan, &c, had their opinion on it, and made one or two alterations to please them. All things being prepared, and having obtained their general good will, on the Sunday preceding I preached in the morning from "Ye shall see greater things than these;" and in the afternoon from "The time is fulfilled, the kingdom of God is at hand." The Lord appeared to be among us; and I had great power and liberty in speaking.

At seven o'clock on Monday evening, the 7th of September, I ascended the pulpit, sung a hymn and prayed, then delivered an address upon the nature and design of our missions;—distinguishing their principal features; our unexampled success; the great call for missionary exertions; the numerous invitations to which we are unable to attend for want of a larger income; and especially the want of labourers in the West Indian harvest. I then pleaded the necessity of increasing the general funds of our Missions; noticed the great exertions at home, and argued for our mite here. I introduced the observation of some of the committee: "We are doing all we can at home; our people abroad should assist us in the same glorious undertaking." The first resolution was now put, and immediately carried. "If then you approve of these missions," I said, "you will be glad to aid their funds." The next resolution was then put, and carried in the same manner: and so on all through. I read each resolution, explained its particular bearing, made a remark or two, and then put it to the vote; interspersing the whole with anecdotes applicable to each particular point.

At the conclusion I said I should take a seat at the table under the pulpit, and be glad to receive the names of such persons as were disposed to become subscribers or benefactors. They came for-

ward, and crowded about me in the most cheerful and even eager manner; and in a few minutes I had a side and a half of foolscap paper filled with names: many of the sums set down are really handsome.

The whole business went on in the most pleasing manner. Every heart seemed to beat in unison. And many persons declared, although they looked forward with very large expectations, they had realized a richer enjoyment than they had reckoned upon: indeed some say, they never spent a happier evening in their lives. The particular point of interest appears to be this: they feel themselves identified in their feelings and exertions with those friends of God and man at home, who first sent the gospel to them, and who are still engaged in sending it to every land of the shadow of death.

The persons named for the committee are some of those who had previously engaged to act as collectors. At their first meeting I had about fifteen more voted in. You will observe the whole committee are collectors, and all the collectors are in the committee; by which measure they are the more deeply interested in the success of our object. The collectors, about twenty-four in number, were next sent out, two and two, furnished with books for the purpose, to beg all over the town: and wonderful was their success. The Governor gave us ten dollars, the Military Commander five, the Government-Secretary five, and several gentlemen and merchants as well as other inhabitants, Swedish, French, Native, American, and English, are among our benefactors and subscribers. Considerable sensation was created; but all went on well. And, glory be to God, the interest excited in our favour is not a transient glow, but I trust a permanent feeling.

It would fill several pages to note all the anecdotes, which are perhaps worth preserving, of the little rencontres of our collectors, and the observations of the inhabitants. It seems to be acknowledged generally that our mission has done great good. Perhaps most of those who oppose, or who are not decidedly friendly, are among that class of gentlemen who have not yet taken the trouble fully to investigate the nature of the mission. I am, I think, fully borne out in this idea, by a remark of one of the most respectable gentlemen in the island, on his seeing our "Instructions:" that it is a great pity our designs and proceedings are not better understood; much misapprehension would then be obviated.

The sums already brought in, although chiefly in donations, amount to 95 dollars, or £42 15s. of the currency of this island. When all the names from the different lists are transcribed into the book, we shall probably have eight or nine columns of subscribers and benefactors. Many of these are indeed for small sums—they are widow's mites: but the offerings of these poor will be doubly acceptable to the Lord, because given so cheerfully by penury itself.

The Collectors went out on Monday, 14th Sept. The morning following I called upon one of them, who is in very straitened circumstances. She related her success: besides some subscribers names, she had two donations amounting to two dollars and a half. "I felt more pleasure (said she) in handling that money than ever I did in joes of my own;" her countenance beaming at the same time with delight. A teacher of a school was met by a little girl who had been her pupil. "Now, I will save all my dogs, (a copper coin, value 1½d.) and instead of buying cakes, will give them you, and you can put me down three bitts (2s. 3d.) a quarter, and I will come to the chapel school. I did not know any body might come." The Governor was applied to, but at first refused, the business not being properly explained. The next day he sent for the Collector, who had called for him, desiring to know distinctly to what use the contributions were to be applied. "Is it to send the minister to another place? I will never consent to one leaving the island without the promise of another." He has been repeatedly intreated to send away the preacher; but he says, "No: they behave very well; I have nothing against the Methodists; and while they continue to behave as they have done, they shall always have my protection." His benefaction is ten dollars. A person on being first applied to, refused, but on being intreated, said, "God forgive me, for I don't believe there is a God; I will give you a dollar, not for the cause, but to get rid of you."

The Collectors meet with some opposition; but so great is their zeal, instead of being discouraged, they are the more stimulated to go forward. It is reported "the streets are full of beggars." A respectable young lady, on her first outset, felt great embarrassment. Her schoolmaster was among the first upon whom she called. I believe he gave something, but put it down anonymously: she wished for his name, which he declined, and that discouraged her, as she thought his name would be useful. "Take courage, (said he;) if you fail, you fail in a good cause."

The same person called at the house of a French inhabitant. Breakfast being on the table, she was requested to walk up stairs, and sit down, and partake. She and her companion were entertained in the most friendly manner; and afterwards several in the family subscribed. A poor black man (whose name by the bye is Barabbas,) brought a quarter of a dollar, and said, "I cannot let you put me down a subscriber, but I will bring you something whenever I can get it, little or much. If I had it, I would give plenty." Since that time he called again, and said he expected shortly to bring something more. Another poor black man, now too old and feeble to work, subscribed four bitts, or 3s. per quarter, and says he "will endeavour to raise a young fowl to pay it."

Blessed be God, I have my health, love my work, and am purposed to do all in my power to promote the salvation of poor sinners. I constantly endeavour to preach a *free*, *full*, and *present* salvation, by faith. I hope shortly to send some account of our work in Anguilla.

DEPARTURE OF MISSIONARIES.

Mr. and Mrs. *Roberts*, with Messrs. *Stead*, and *Bott*, sailed for Ceylon from Bristol, on the 28th ult. They had experienced the usual kindness shewn to Missionaries, for the sake of their work, and of the Saviour for whose name's sake they go forth, from our excellent friends in that city. Their letters, sent on shore by the pilot, bear testimony of their grateful feelings for the affection expressed to them by the Bristol society, and request the earnest prayers of the friends of Missions in every place.

Mr. *Davies* sailed for Bahamas, from Gravesend, on the 27th ult.

Mr and Mrs. *Archbell*, sailed from Gravesend, on the 17th ult. for South Africa. An unfavonrable wind obliged them to put into Portsmouth, where they experienced great kindness from our friends there, and finally sailed about the 3d inst. They were furnished by the liberality of some friends of that port, with several articles for their personal comfort, when they should arrive at their station, and for the service of the Mission. We commend all these brethren and sisters, to the special prayers of our Missionary friends, "that they may have a prosperous voyage by the will of God."

ARRIVAL OF MISSIONARIES.

Messrs. *Marshall*, *Adams*, *Pennock*, *Hartley*, *Hirst*, with Sisters *Adams* and *Hirst*, arrived at Antigua, on the 12th of January, having made the voyage from Bristol in one month. They were, through the mercy of God, all well, and would proceed from Antigua, to their stations in other parts of the West Indies, with the exception of brother *Pennock*, who remains at Antigua.

SICKNESS AND DEATH OF MISSIONARIES.

We greatly regret to state the death of Mr. *David Jones*, at Antigua, about the 1st of January; a very excellent young man, of great promise as a Missionary. Antigua had been unusually sickly, and Mr. *Woolley* had been obliged to remove from that island to Bermuda, in consequence of sickness. We greatly fear, that the excessive labours of our brethren, *Harvard* and *Clough*, at Colombo, have considerably injured their health. The latter was much better, however, when the last accounts came away; but Mr. Harvard remained much indisposed. The arrival of Mr. Gogerly, appointed to superintend the Printing-office at Colombo, had relieved him from that labour.

ANNIVERSARIES OF MISSIONARY SOCIETIES.

A public meeting was held at Exeter, on the 19th of February, to revive the Missionary Society for that district, which from various circumstances had been suspended; the Rev. *Joseph Marsh*, in the chair. The assembly was numerous, and the proceedings warrant the hope, that the plans of the society will be regularly carried into effect. Several handsome donations from individuals were presented at the meeting, in addition to the public collection.

The anniversary of the Plymouth Dock District Society, was held on Monday, the 23d of February; and the anniversary of the Plymouth Branch Society, on the day following. The annual sermons were preached on the preceding Sunday, at Dock and at Plymouth. The meetings were very numerously attended, and at Dock so great was the press, that one half of the people were unable to gain admission into the chapel at Morris-street, and the Windmill chapel was obliged to be opened to accommodate them; two meetings being held at the same time. *Joseph Carne*, Esq. of

Cornwall, ably presided both at the meeting in Morris-street chapel, and at Plymouth the following evening. The Rev. *Jonathan Barker*, took the chair at Windmill-hill. Feelings of deep and lively interest in Missionary operations and successes were excited. The contributions of the year have been continued with unabated liberality, and the public collections, we believe, exceeded those made on any former occasion; and from the excellent spirit of the friends of Missions, there is a sufficient pledge, that they will continue to abound in a rich and copious liberality in aid of those funds, which are affording the means of grace and salvation to somany parts of the earth, where the inhabitants are perishing for lack of knowledge.

The anniversary of the Bath Missionary Society, was held on the 26th of February, and was numerously attended. This meeting was also highly profitable and interesting, and the collections liberal. Several handsome donations, sent in after the meeting, were pleasing proofs of the effects produced by the statements made of the condition of the heathen world, and the successful labours of our highly honoured brethren who are employed in ministering to its wants. The Rev. *Walter Griffith* was called to the chair.

FORMATION OF NEW SOCIETIES.

A Branch Missionary Society was recently formed at Stoke Newington, in aid of the Wesleyan Missions; *Richard Smith*, Esq. in the chair. This branch already promises, from the activity of those who have engaged as officers of the society, to be, in proportion to its sphere of operations, greatly productive.

A meeting was held at the Methodist Chapel in Greenwich, on Friday, the 12th ult. to form a Missionary Society for the Deptford circuit. *S. Jennings*, Esq. of Rotherhithe, was called to the chair. The meeting was deeply interested in the excellent addresses of the speakers, and the commencement of this labour of love and charity was made by a handsome collection.

LADIES' ASSOCIATION.

We have great pleasure in stating the recent formation of a Ladies' Association at Durham, both from the judicious manner in which it was commenced, and because we hope it will operate, with similar associations, as an example to many places, where a full share of the zeal and activity of our female friends has not yet been devoted to this great work. A few ladies were called together, and engaged to become collectors; an address was then printed, and largely circulated; then the Ladies divided the town into districts, and proceeded two and two, calling almost at every house. They met of course many denials, but their success surpassed all expectation. "Where they gained an ear, willing or half willing, they particularly urged inquiry and examination into the subject, and invited attendance on the monthly Missionary prayer meetings." And there is reason to hope, from the proceeds of their exertions already, that £50. per annum will be the fruit of this association.

Contributions to the Missionary Fund, received by the General Treasurers since the Account published last Month.

From T. Thompson, Esq. for Hull dis.	36	17	6	Mr. Osborne, for Rochester	4	18	3
Mr. Mawer, for Lincoln circuit	20	0	0	Mr. Jerram, for Grantham	10	0	0
Mr. Bousfield, for Lincoln district	10	0	0	Ditto, for Uttoxeter	10	0	0
J. Bulmer, Esq. for London district	400	0	0	Ditto, for Melton	20	0	0
Rev. J. Bunting, for Plymouth Dock	65	0	0	W. Morgan, Esq. for first Welch dis.	58	10	5
Mr. Saunderson, for Dundee circuit	5	0	0	Rev. M. J. Lee, for Carlisle circuit	9	17	0
Mr. Spence, for York district	150	0	0	Rev. F. Truscott, for Truro	5	0	0
Mr. Carne, for Cornwall district	100	0	0	Mr. Moukhouse, for Barnard Castle	28	14	9
Mr. Osborne, for Maidstone	10	16	0	Mr. Gant, for Plymouth	50	0	0
Ditto, for Sheerness	10	0	0	Mr. Pearse, for Exeter	28	4	6
Ditto, for Deal	4	5	9	David Jennings, Esq. Ampthill	1	0	0

We have to acknowledge the kindness of Mr. Organ, of Plymouth Dock, in the offer of a gratuitous passage for a Missionary in one of his vessels to Quebec.

A very acceptable present of glass, from the Glass Company at Nailsea, near Bristol, kindly made to Mr. Shaw, South Africa, for glazing the windows of his house and chapel, has reached its destination.

Two casks, containing various articles of Hardware, and agricultural implements, in aid of the Mission in New South Wales, contributed by the liberality of several persons in Sheffield, have been shipped for that colony.

METHODIST MISSIONARY ANNIVERSARY IN LONDON, 1819.

THE Committee beg leave respectfully to call the attention of the Friends of the Methodist Missions to the Advertisements *on this subject, which will be found on the* Cover *of this Number of our Work. The Meeting of the Auxiliary Society for the London District will be held in Great-Queen-street Chapel, on Wednesday Evening, April 28th; and the* Second Meeting of the General Wesleyan Missionary Society, *in City Road Chapel, on Monday Forenoon, May 3d.* Joseph Butterworth, Esq. *is expected to take the Chair at both Meetings.—The three Anniversary Sermons before the last mentioned Society will be preached by the* Rev. Samuel Wood, of Dublin, *the* Rev. Richard Watson, of London, *and the* Rev. William Martin, of Sheffield. *Particulars of these services, and of the other Sermons to be preached on Sunday, May 2d, will be seen in the Advertisements. Christians of other Denominations, zealous for the salvation of the Heathen, are much in the habit of annually evincing the interest which they feel in that great cause, by sacrifices of their time, as well as by pecuniary Contributions; and they think themselves well repaid by the personal pleasure and edification which they derive from their Anniversaries, and by the increased publicity, consolidation, and stimulus, which are given by such services to the work they have at heart. There are a large number of respectable Members of* our *Congregations and Societies, not only in London, but also in various parts of the country, who can command sufficient leisure, and other facilities, for the like pious and benevolent purpose; and it is hoped, that many of them will account it a privilege, and even a* duty, *by their attendance at the ensuing* General Meeting, *and on the* Week-day Sermons *connected with it, to afford their public sanction and testimony to Missions which God has greatly blessed and honoured. The numerous and respectable attendance at the last Anniversary fully justifies such an expectation. May "the hand of the Lord be with us."*

POETRY.

A Sabbath Morning's Meditations.

Slow from the surface of the glassy stream,
The misty vapor climbs the mountain's height,
From tinted clouds, with soft and shadowy beam,
Breaks the first radiance of returning light:
The giant sun, in golden splendour bright,
Thwart the grey twilight darts his dazzling rays,
Then bursts majestic on the wondering sight;
And fair creation's smiling face displays,
Serene in soft repose, and fresh with orient grace.

Peace strays delighted o'er the tranquil scene,
Yet wakes not Echo with her silent tread,
So soft her footsteps on the dewy green,
That e'en the yellow cowslips lowly head,
Bends not, it's liquid, glistening gems to shed:
No sound invades the stillness of the grove,
Save falling drops from spangled leaves outspread;
The tender plainings of the turtle dove,
Or notes of sweetest birds, who chaunt their songs of love.

Devotion, come! the soothing scene survey,
For nature's rest is sympathy with thee,
Hallowing the blest, the consecrated day,
First hallow'd by creating Deity;
When free from stain, from all disorder free,
Earth's beauteous frame before him stood complete;
He saw transfus'd his own felicity,
And gave the Sabbath as the transcript meet,
Of heaven's supreme repose, his highest, holiest seat.

Bright was that day to sacred worship given,
That temple worthy of the guest Divine,
And meet the anointed minister of heav'n,
To offer incense at that hallow'd shrine:
The praises of creation to combine;
Creation new, and beautiful, and good,
Whose silence magnified the power benign,
While Adam, hierophant of nature, stood,
And hymn'd in strains divine, her joy and gratitude.

He sung, and angels left th' etherial clime,
To sound his notes of harmony and love;
But ah! no more the raptur'd song sublime,
From Eden rises to the courts above;
Hush'd is the music of the vernal grove,
The roses faded in the fragrant bowers;
The cherish'd seat of purity and love,
Is guarded now by stern avenging powers,
Whose glittering sword of flame, th' intruder bold devours.

Then gathering clouds the holy mount conceal'd,
Tempestuous darkness veil'd Jehovah's face;
The hosts of hell in dreadful phalanx wheel'd,
Through the drear regions of untravell'd space,
To seek on earth, a fairer happier place;
Usurp'd the throne of Majesty Divine,
And taught the fallen, faithless, abject race,
To kneel as suppliants at Apollyon's shrine,
Though round him, falchions gleam, and fires destructive shine.

Loud vaunted then, the dire infernal crew,
And impious dar'd the Mightiest in his ire,
The shafts of death like arrowy lightnings flew,
And helpless, hopeless, stricken crowds expire:
But hasts, to your own dark abodes retire,
For see, ye fiends, the dread avenger nigh!
He comes! but not on rolling wheels of fire,
He meekly comes, to bear the yoke and die,
And conquer in the groan, the gasp of Calvary!

Thou glorious sun! whose pure and living ray,
Now quickenest nature after winter's gloom,
How didst thou shine on that triumphant day,
When bursting all the barriers of the tomb,
Thine earliest beams beheld the Saviour come!
Victorious, laden with the spoils of hell,
On sin, and death, to pass their final doom,
And to the world, the ransom'd world to tell,
Of hope, and heav'n restor'd, and bliss unspeakable!

Welcome, blest tidings of ecstatic joy,
Welcome, blest morn that brought that joy to light,
While angels on this theme their harps employ,
In hallow'd songs, let saints on earth unite;
Their risen Master hail with glad delight,
With weeping Mary, in her transport share,
Cling to his feet, 'ere yet the convoy bright,
Bend the blue heavens, and cleave the liquid air,
And to his lofty throne, the King, the Conqueror bear.

Yes! 'tis the music of the heavenly plains,
Whose echo on the ambient ether dies:
Messiah in his heavenly kingdom reigns,
And seraph songs to higher raptures rise;
There his disciples turn their wistful eyes,
Like those whom once at Olivet he blest;
Again expect him from the crystal skies,
When for the great, the glorious banquet drest,
They hope with him to rise, and share his endless rest.

O glorious hope! more sweet than sounds Divine,
By angels whisper'd to the saints in death;
Yes! this frail dwelling shall it's guest resign;
But lo! the kind, the pitying Saviour saith,
"My gracious hand shall take the parting breath,
My guardian power the sleeping dust defend,
My voice shall echo through the realms beneath,
Death, and the grave, to the dread summons bend,
And to their shining thrones, the just with me ascend."

Then shall that morn its radiant light disclose,
That Sabbath break whose sun shall ne'er decline;
When weary spirits, bath'd in soft repose,
Shall contemplate the excellence Divine,
Adoring worship at that awful shrine,
That temple, where the Lamb his light displays;
Effulgent in reflected glory shine,
For ever brightening in the beamy blaze,
Of goodness, beauty, truth, diffusing endless rays.

Is this thy close, thy archetype sublime?
Then hail, blest emblem of a rest so fair,
Who risest on the glimmering dawn of time,
As beams with trembling light the morning star,
Presaging perfect day, not distant far;
Sweet are the Sabbath hours, it's worship sweet,
And oft it's sainted songs my spirit bear,
To that blest moment, when around his seat,
All in their Father's house, his family shall meet.

A. B.

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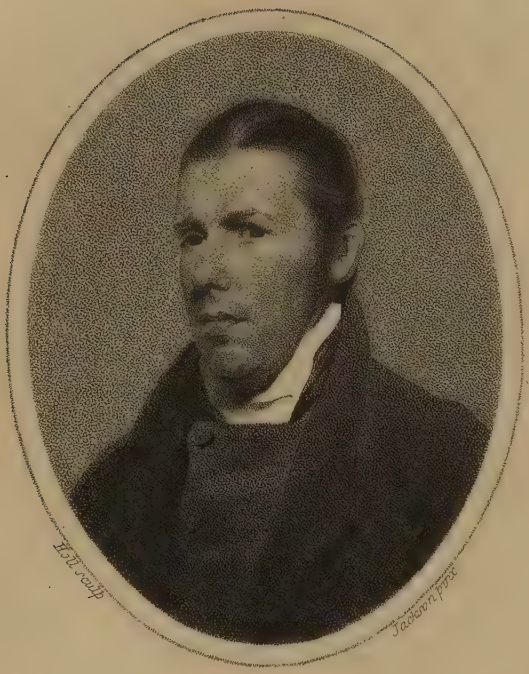

Mr. JOHN RILES,
Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR MAY, 1819.

BIOGRAPHY.

MEMOIR OF MR. GEORGE SYKES.

By his Brother, Thomas Sykes.

I feel it a tribute I owe to my departed brother, to give a short sketch of his life to the world, that those who have known him may be edified by being reminded of his pious and virtuous deportment. I do not expect, however, to be able to give a just and full view of his character and conduct, because he has left little or no account of his Christian experience in writing, or any other materials, from which a narrative of his life could be taken. The following particulars have been gathered from some of his friends, from his letters to me, and my intimate acquaintance with him.

George Sykes was born at Shafton, near Barnsley, a small village in the West Riding of Yorkshire, in the year 1783. Nothing very remarkable occurred in the early part of his life. My father and mother were not in the habit of attending the ministry of the Methodists; consequently, their children were not instructed to go thither. The parish church was the place to which we resorted when we went to any place. My father, I believe, thought it his duty to attend the Established Church, and take his children thither: but, my brother going from the family, to serve an apprenticeship, at the age of thirteen, and my father dying soon after, he was left to attend Divine service at what place he judged would be most agreeable and useful to him. It pleased God to take away, in a consumption, my brother John, in the year 1798, in his nineteenth year. His affliction brought the preachers to our house. Messrs. Entwisle and Lomas, being then in the Wakefield circuit, visited my brother, spoke to him freely of the things of God: and their conversation and prayers had a good effect upon the family.

Early in the year 1799, my eldest brother and the writer of this Memoir were awakened, and brought to God. April, the same year, my father was taken from works to rewards: he died

in the 54th year of his age, of a consumption. These striking and awful events taking place in the family, made a considerable impression on the mind of the subject of this narrative. He did not, however, for some time, see himself to be a sinful and guilty creature, that needed salvation; and, as his master laid no particular restraint upon him with respect to religion, he sometimes attended at one place of worship, and sometimes at another. Providentially, his wandering steps were led to the Methodist chapel, in Wakefield, where he was an apprentice; and, under the ministry of Mr. Gaulter and Mr. Nelson, he received much good. I do not recollect to have heard him say that any particular sermon, or man of God, was made a more especial blessing to him than any other. No: he was deeply convinced by the Spirit of God, of his lost estate, and excited to seek salvation in a constant attendance on all the means of grace. And, of all these, he used to speak of the class-meetings as most beneficial to him; and, it was probably in one of these means, that God assured him of his acceptance with him. He met in class with that venerable man of God, Mr. J. Lindley; and the advice and prayers of this pious class-leader were made to him a peculiar blessing. He was taken out of this class by Mr. G——r, and placed under the care of Mr. Walton; and it was about this time that his unassuming piety, prudent walk, and conversation, together with his burning zeal for the glory of God, brought him into notice. He was soon thought a proper person to take an active part in the prayer meetings, and also to lead a class, although but an apprentice, and unknown to many pious friends, who might have duly appreciated his worth. Yet his piety commanded the love and esteem of those who knew him best. His master, a joiner and cabinet-maker, (the business of my brother's choice), spake to me of him in terms of the greatest approbation. He more than once told me that he was as dutiful an apprentice as a master need to have. Indeed it is religion that teaches us to fill up every relative situation in life properly, and to the glory of God.

Those servants, who, on becoming religious, think themselves equal, if not, in some cases, superior to their masters and mistresses, and, thus thinking, disobey their lawful commands, have not rightly learned Christ. The religion my brother imbibed taught him a different lesson.

In the latter end of the year 1802, or the beginning of 1803, he mentioned to me the impression he had upon his mind that he was called to preach. But several things, at that time, appeared to me to make against his preaching; I reasoned with him thus: "You want education, you want books, you want experience; in short, you want almost every thing that is necessary to make a man a preacher." Notwithstanding all that I

could say on the subject, he went into a neighbouring village, and preached, from Rom. v. 10. The people were pleased with him, and gave him an invitation to come to them again. And, in consequence of his preaching in this place, he had invitations to go to other places. Now it was that he felt himself involved in a work of the greatest importance. The grand adversary of the church buffeted him; and he felt his mind ready to sink under the weight of the undertaking. On the one hand, he believed God had called him to the work, but on the other he feared that he had thrust himself into it. He cried unto the Lord for Divine direction; and his mind became more and more impressed with a belief he was called to the work of the ministry; so that, when tempted to give it up, he did not dare to do so. On being examined by the travelling preachers, he was judged a proper person to have a place in the local preachers' plan. In 1804, his apprenticeship expired; in consequence of which he thought it best to leave Wakefield, in order to make improvements in his business. And such was the satisfaction he gave to his master during his servitude, that when they came to part, the scene was truly affecting. The master and mistress wished him to stay longer with them; but, seeing he was resolved on going, they pressed him at last to make their house his home whenever he should visit Wakefield; and that, wherever he should go, to write, and let them know how he was going on.

Soon after this, both the man and his wife were taken out of time into eternity, and left several children behind them. My brother was much affected when he heard of the deaths of his old master and mistress, both of which took place within about a year of each other. He felt the force of these words, "Dust thou art, and unto dust shalt thou return." At this time he was at home, and continued among his friends till towards the close of his 22d year, when he went to Manchester; and there, on being received into the local preachers' plan, he found men both of parts and piety. He spake highly of the preachers in Manchester, and he felt himself a brother among brethren; and, wherever he was appointed, the people gladly received him. Here he began to purchase books, and study more closely, for which he was amply rewarded. He also felt the local preachers' meetings exceedingly useful to him.

In the year 1805, he formed a connexion with Miss Sarah Bamford, a member of society in Manchester. He wrote to his mother and me on the subject, which affected us much, because we thought it a very improper step for him to take, as the time of his apprenticeship had but just expired, and he had little or no money, and the person he proposed marrying being in the same circumstances; so that he was likely to involve himself in great difficulties. The objection was against the *time* of his marriage,

not his *choice*. In the beginning of the year 1806, however, he married; but the event proved serious, for a little before the close of the year his wife was torn from him, dying in child-bed; so that he was early bereaved of the desire of his eyes. In this marriage my brother appeared to be too precipitate; but far be it from me to say, that God took her away in consequence. However, it appeared the Almighty had designed him for usefulness in his church. The late melancholy scene through which my brother had passed, taught him the instability of all human things; his accountableness to the Judge of all the earth, and his being continually liable to be suddenly called to stand before his bar. Frequently, in the loss of our nearest friends, we are taught the most important lessons. "For us they sicken, and for us they die."

In the year 1806, 7, &c. the work of God was spreading in this kingdom to such a degree, that every young man was wanted, who appeared to have abilities, and to be called of God to preach the word of life. Frequently, when the Conference had done sitting, many stations were left unfilled up for want of men. North Meols, in 1807, was left destitute of a preacher, in consequence of a young man of the name of Brown dying, who was appointed, by the President, to take that mission. Such was the want of preachers that the Meols people despaired of having one that year. Mr. Myles, who was then in the Liverpool circuit, and had the care of this mission, was doing all in his power to get it supplied. He wrote to Mr. Griffith, at Manchester, for a preacher. Mr. G. spoke to my brother, who did not object, should the Quarterly Meeting, &c. think him a proper person to go. Accordingly Mr. Griffith proposed him at the said meeting; and the persons who composed it, together with the superintendants that examined him, sanctioned his going. Thus, in 1807, he was brought upon the itinerant list, with the unanimous approbation of the Manchester brethren; and in the month of October he went to his appointment, (the Meols of Lancashire), and found Mr. Myles preaching to the people, and the people praying that God would send them a preacher. When they saw my brother, and heard that he was come to be their preacher, they were almost overjoyed with gratitude; and welcomed him into their habitations, as sent in answer to their prayers. Among this people he laboured until the following Conference; and the Lord crowned his labours with success, and gave him favour in the sight of the people. He left in this place an increase of members, in 1808, when two missionaries were appointed, instead of one; and he was removed from Meols to Cardiff, in South Wales, where he met with a very affectionate colleague and superintendant, Mr. W. Woodall. The people gladly received their preachers; and the plea-

sure of the Lord prospered in their hands. Of this people my brother said great things. He loved them, and they loved him. Often in preaching to them, and meeting their classes, he was so happy, that he would say,

"My happy soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

In 1809, he was re-appointed for Cardiff, along with Mr. W——e and Mr. Marsh. The second year was not less prosperous than the first. The Lord blessed the word to the people, and the churches were multiplied. Perhaps the reader will expect to see extracts from his letters respecting the state of his mind in this circuit. I wish I could indulge him; but I have none from which I can make extracts of any importance.

In 1810, he was appointed to the Pembroke circuit, along with Mr. James Gill. In this circuit also the Lord owned his labours with good success. Previously to his going into this circuit he had formed a connexion with Miss Wilson, and thought it his duty again to enter into the marriage state; but, first, he prayed earnestly to God for direction, and asked the advice of his friends, for he considered that future happiness in life, and his usefulness in God's church, might greatly depend upon such a step.

Leaving Pembroke in 1811, and being appointed, with Mr. Milward, for Swansea, at Christmas, the same year, with the consent of his friends, he and Miss W. entered into the marriage state; for which, ever after, he had reason to bless God. In this affair, I believe his steps were ordered by the Lord. In Swansea, he was highly esteemed by the people. His sermons, which were clear and faithful, made a strong, and, I trust, a lasting impression upon the minds of his hearers. In this circuit, the Lord deepened his work in his soul: he speaks of himself as growing in grace, and of the Lord as blessing him in the work of the ministry.

In 1812, he was re-appointed for Swansea, with Mr. M. Daniel. This was to him a pleasing year; he saw some fruit of his labour, and the circuit in general in a prosperous state. At the end of the year, the people would have been glad for him to be continued with them a third year, and he would have been willing even to have spent his whole life with them; but the Conference appointing him elsewhere, he left them with those peculiar feelings which are known only to faithful pastors and affectionate hearers.

In 1813, he was removed from Swansea to Ludlow. Here, for the first time, he was made superintendant, and entered upon the work of the circuit with great care and prudence. He found

the society low, and the congregations small: but, before the end of the year, he saw the congregations increase, and the society flourish considerably; and he laboured here with pleasure to himself, and satisfaction to the people, the Lord giving him many seals to his ministry.

At the Conference in 1814, he was returned to this circuit, and the young man also with whom he had laboured the preceding year. They now began to find some of their places too small to contain the people; and were obliged to enlarge and build chapels to hold the people who flocked to hear them.

These two years were among the happiest of his life. In his letters to me he expresses himself as being happy in his soul, and growing in grace. Here he appears to have been at the height of his usefulness: the great Head of the church gave him favour in the sight of the people, and his ministry was made a peculiar blessing to many. The people in Ludlow used great exertions to have him appointed to the circuit a third year; but he was resolved on leaving it, that he might be placed in a circuit where he should have a little more time for reading and study. He was therefore removed by the Conference, held in Manchester, in 1815, to Paisley.

By this time he had acquired a good library; and, in Scotland, he began to study very closely, and read some of the best publications on divinity in the English language. Indeed, he appears to have been rising to considerable eminence as a preacher; and it is very likely, had he lived, he would have been an able minister of Jesus Christ. He had several things to contend with, in this circuit, to which he was unaccustomed. The division of the Glasgow circuit was to him a source of uneasiness. It was in a journey about the division of this circuit, that he caught a cold, which hastened his death.

He was appointed for Paisley in 1816, and continued his labours till March, 1817, when he was obliged to desist from a work in which his whole soul was engaged. The best medical skill was procured; but the disordered state of his lungs baffled all human efforts for his recovery. He was advised to remove home to his friends in Yorkshire. He did so; and arrived safe at Shafton, soon after the Sheffield Conference, being put down supernumerary for the Barnsley circuit. As soon as I fixed my eyes upon him, I lost all hopes of his recovery. I questioned him very closely, with respect to the state of his mind; and he expressed himself in clear and positive terms, respecting his acceptance with God. He spake but little during the latter part of his affliction, owing to his extreme weakness, and his being forbidden by the doctors to speak much.

A few days before his death, he desired his wife, who had been in the habit of reading to him, to read the 5th chapter of

2 Cor. " For if the earthly house," &c. " This," said he, " contains my experience: I have a building of God, an house not made with hands, eternal in the heavens."

On the morning of Oct. 18th, he altered for death. The night before he said to me, " My brother, I am happy; I have been particularly happy for two or three days past." I said to him, " Do you now feel your evidence clear for heaven? Are you without a doubt?" He said, " I am." I prayed with him, and left him asleep. The following morning I was called in: but he was too far gone to say any thing. He died without a struggle or sigh, about eight o'clock in the morning, in the 35th year of his life, and the 11th of his itinerancy: thus did he triumphantly finish his life. In his last sickness, no murmuring word was ever heard to drop from his lips. He gave up his wife and child with the fortitude of a Christian, and not with the cold indifference of the Stoic. In his death his wife has lost an affectionate husband—his child, a tender father—his friends, a valuable relative—and the church of God, a holy minister. May my last end be like his!

Shafton, Feb. 2, 1818. T. Sykes.

MEMOIR OF JAMES ROBERTS.

The subject of this Memoir was born in Kingswood, and, by the example and instructions of a pious mother, was induced, at a very early period of his life, to reflect much on a future state of rewards and punishments, which kept him from those vices by which many young persons are led captive. He constantly attended public worship at the Methodist chapel at Kingswood: and, at the age of about 11 years, was powerfully awakened by hearing the word, and convinced of his lost condition by sin, and of the necessity of regeneration by grace. At that time there was a great outpouring of the Spirit of God at Kingswood; nearly twenty youths of both sexes were converted to God; some of whom, with James, have taken their seats at God's right hand; others are filling useful offices in the church of Christ; and the greater part of the rest have their faces Sionward. James, with many others, joined the society, and received his first note of admission from that worthy servant of God, Mr. Valton, and soon obtained peace with God through faith in the Lord Jesus Christ; and continued to walk in the light of God's countenance several years. But afterwards he unhappily drank into the spirit of the world; sought happiness in the creature, and brought guilt and condemnation upon his soul. Soon feeling, however, his awful state, he was determined, with the Prodigal, to arise and go to his father; and soon experienced that God had healed his backslidings, and loved him again freely.

About 1796 he was appointed to the office of a class-leader, and filled that station with faithfulness and integrity; continuing to hold it to the day of his death, excepting a short interruption occasioned by his removal from Kingswood to Bristol. But God had designed him for more extensive usefulness; which was soon discovered by his brethren, and made known to him: viz. to visit, with others, some obscure places in the country, where the gospel was not regularly preached, and the people not disposed to go far to hear. And God was with them, and made them a blessing to many. When the late Mr. John Pawson was last on this circuit, he met them, and, being made acquainted with their unblemished character, and pure motives, he encouraged them to go on in the name of the Lord; laying his hands on our departed brother Roberts, and blessing him.

Being desired to attend at the next Local Preachers' meeting, he was examined with respect to his Christian experience, and his knowledge of faith in the doctrines of the Gospel; and, his answers being satisfactory, he was appointed to preach in Ebenezer chapel, before Mr. Highfield and others, by way of trial. This he did, much to their satisfaction; was admitted a local preacher, and continued to preach, from time to time, with much success. God, who had called him, gave him seals to his ministry; while his profiting therein, and his growth in grace, appeared to all. In the building of Redfield chapel, he took an active part, as far as God put it in his power; and was appointed one of the trustees, and went from house to house, with Mr. Smith, late on Kingswood circuit, soliciting help for that purpose. A new class was raised at that place, which he met on Sunday mornings, besides the class he before led in Bristol, on Wednesday evenings. He was not weary in well-doing; and his unwearied diligence, zeal for God's glory, and love for souls, were witnessed by all.

In September last, he caught a cold; but, supposing it would soon go off, and being called to labour at a considerable distance from home, he did not pay that attention to it which was requisite. Instead of getting better, therefore, he grew worse, and was obliged to give over labour. His case being now considered as dangerous, a doctor was called in, and recourse had to medicine; and for a short time hopes were entertained of his recovery. These, however, were of short continuance. Though the force of the disease seemed to be broken, yet nature continued to sink; and, in a short time, he appeared to be on the verge of eternity. In and through all, his mind was kept in perfect peace. Some friends calling to see him, after some conversation, he said, "I have been thinking on those characters, who, on the great day of accounts, shall say, 'Lord, we have taught in thy name, and in thy name have done many

wonderful works,' &c. and on our Lord's reply, 'I never knew you;' and have been reflecting on my past labours, and have nothing whereon to trust, but Jesus: he is mine, I am his." On another occasion, being asked, "Is Jesus precious? do you feel him with you?" he paused, and said, "Why do you ask? do you think he will desert me now? No." Change of air was now recommended, and its salutary effects expected. He was removed to Barton Hill; but the change of air produced no good effect. He continued to grow weaker, and said to some friends, who visited him, that he had not expected to be called away so soon, being desirous to be restored for the sake of his family, and that he might again preach the unsearchable riches of Christ. When brought home, he was considerably weaker in body, but his mind was still kept in peace, for he had resigned all into the hands of his heavenly Father, who, said he, "will keep that which I have committed to him against that day." He conversed freely on the subject of death and the grave; and being asked, if he felt no kind of shrinking back when he spoke of those gloomy subjects, he answered, "No; why should I? there," (meaning the grave,) "the dear flesh of Jesus lay, and left a sweet perfume; and where should the dying members rest, but with their dying head?"

"O, what a mighty change
Shall Jesu's sufferers know,
While o'er the happy plains they range,
Incapable of woe!"

On Good Friday some of the class-leaders, local preachers, and others, called to see him; and one of them, speaking largely on the nature of faith, he said, "there is no end of the subject of faith: nor have I any fear of death. Was death there, and you there," pointing to two places at his bed-side, "I should be no more afraid of death than of you." One present beholding his difficulty in conversing, through extreme weakness, said, "Poor man." He immediately noticed the expression, and said, "Don't call me poor: I am not poor, I am rich, rich in faith, an heir of the kingdom." And he exhorted all present, who had to recommend religion, not to be afraid of going too far in their commendations of it. This was a solemn and very affecting season to all present. On Easter Tuesday, being visited by one who had been intimately acquainted with him forty years, and being asked by him how he was, he replied, "Very ill as respects my body, though every means have been used for my recovery; but the prospect I have before me is indescribable. Glory! Glory be to God!" His friend said, "You have not followed cunningly devised fables:" he said, "I know I have not." He was then asked if he had represented the enjoyments of the Gospel in too strong a light? He answered, "By no means; rather as

nothing to what I now enjoy of it." And he exhorted his friend to cleave to God with all his heart, as he would never have to repent of doing so. The power of God was greatly felt during the conversation. From this time to his departure, he continued in the same happy frame of mind. No complaining word came out of his lips, but, on the contrary, praise and thanksgiving to God. He often praised God for calling him among the Methodists, with whom he had enjoyed sweet fellowship and communion, and who had given evidence of their love to him, by their unwearied attention, kindness, and beneficence towards him, particularly at the season of his greatest need. This was more than his grateful soul could well bear. "*Bless the Lord, O my soul, and forget not all his benefits: Glory! Glory be to God!*" often flowed from his heart and filled his tongue. And his inquiry was, "What shall I render to the Lord for all his benefits towards me? tell me how I may praise the Lord better than I do!" In this happy state of mind he continued till Sunday, April 19, 1818; when being asked, "Is all well?" he answered, "All is well." And, soon after a friend had commended him to God, his happy spirit took its flight to the regions of light and immortality.

DIVINITY.

AN ESSAY ON MARRIAGE.*

Section I.

The peculiarity and importance of the Marriage Relation. The possibility of knowing the will of God in this affair. The Law laid down.

How wonderful is it, that two persons, who perhaps never met before, should, by a train of circumstances be brought together, obtain a peculiar propriety in each other, and form one absolute communion of wishes, joys, and sorrows.

If we compare this relation with other connections, we shall find that it surpasses them all.—Are other unions *optional?* They may be limited in their continuance, or terminated at pleasure. But this is permanent, and indissoluble. You cannot marry for a given period. It is for life.—Are other unions *natural?* Intimate indeed is the relation between brother and sister: tender is the relation between parents and children, especially between the mother and "the son of her womb." "But for this cause shall a man leave his father and mother, and shall

* We are sorry we cannot learn to whom we are indebted for this very excellent and edifying Essay.

be joined unto his wife, and they two shall be one flesh. What God hath joined together, let no man put asunder."

The marriage connexion, therefore, is the most singular, and the most important. Hence it can never be viewed with indifference. It cannot be carelessly contemplated by legislators, by politicians, by moralists, by divines—and can it be slightingly regarded by the individuals themselves? The effects extend to families, and communities—but how much more powerfully must the consequences affect the parties immediately concerned?—can the Scripture, always alive to the welfare of man; can the Scripture pass by such a relation? Impossible. It shews us its Divine institution and benediction in paradise. It shews us our Saviour gracing with his presence the celebration of a marriage at Cana in Galilee, and displaying *his glory* by working a miracle to preserve the new-married couple from embarrassment and mortification. It shews in this condition, characters the most eminent and distinguished for piety and usefulness; witness Enoch, and Peter, and James, and John. It brands with infamy the doctrine that *forbids to marry*. It often employs the connexion as the image of the union subsisting between *Christ and the Church*. It assures us that "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

It is obvious, therefore, that the Scripture is far from discouraging marriage. But what it does not condemn, it is careful to regulate. Let us then, my christian friends, look after the will of God in this momentous and interesting subject.

If ever we err, it is not from any defect in the Scripture, but because there is some "occasion of stumbling in us:" some inattention that hinders examination, or some prejudice that perverts it. His word is "a lamp unto our feet, and light unto our paths." There is a sufficiency in it for all the useful purposes of "life and godliness."—Can a man ask at these "lively oracles," how he is to conduct himself in prosperity or adversity; can he inquire how he is to govern his family, and train up his children—and be at a loss for an answer? "He may run that readeth." So it is in the case before us. If Christians are really desirous of knowing with whom, in marriage alliance, they are to unite themselves, we make no scruple to say, the revealed will of God is decisive and clear. *It restricts their choice to religious characters only.*

Section II.

This Law argued and established.

If nothing express had been said on this subject, the conclusion might fairly have been drawn, from these general commands which forbid all chosen and needless association with the irreligious, founded on the danger of contamination.

The case may be confirmed in no inconsiderable degree from the state of the Jews. It is scarcely necessary to mention, that the Jews were forbidden to marry with the surrounding nations. But it may be proper to state two objections.

First. It may be said that the prohibition was confined to the seven accursed nations of Canaan. But this was not the case. Ammonites, Moabites, and Egyptians are reckoned by Ezra among those from whom the returned Israelites were to be separated; and none of those belonged to the race thus devoted to extermination.

Secondly. It may be supposed that this law was political, and regarded these people only in their civil and national capacity. But the futility of this will be demonstrated by remarking—first, that they were allowed to marry with individuals of any of the neighbouring countries when they became proselytes. This shews, that the interdiction regarded not their nation, but their religion. And secondly, that he reason always assigned as the ground of the prohibition is not political, but moral—and therefore universally and constantly binding. Thus we find Moses saying, "neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son; nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."

But to come nearer. Have we not in the New Testament a prohibition the most explicit?—"Be ye not unequally yoked together with unbelievers." We are aware that some are disposed to take this Scripture in a larger sense, as forbidding to join with such persons in church communion. But in answer to this—not to remark, what we think cannot be denied, that the expression, *yoke-fellow*, is more used in Scripture in reference to marriage than to church communion; the former application of it being the natural and original, the latter of course only the borrowed and secondary; I say not to avail ourselves of this circumstance, we observe, that we have nothing to fear from admitting the explanation proposed. For if Christians are forbidden to join with unbelievers in church communion, surely they are equally enjoined not to enter with them into the marriage contract. What! were the converted Corinthians commanded "to come out from among them," and yet be permitted to enter into the closest affinity with them? Were they ordered to be "separate," and not "touch the unclean thing:" and yet be allowed to become "one body?" Was there to be no "fellowship between righteousness and unrighteousness, between light and darkness:" and yet were these to be united for ever? Was "he that believeth to have no part with an infidel," and yet suffer them to be "partners" for

life? Was "the temple of God to have nothing to do with idols," and yet were idols to be set up within its walls?

But if this be not deemed sufficient to establish our doctrine, let us attend to the language of the apostle when speaking *expressly* of marriage. "The wife," says he, "is bound by the law, as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord." Now, though this be stated, as the occasion of the words required, in reference to a widow, the limitation unquestionably extends to all Christians in the same relative circumstances. This then is the law of the house. This the indispensable consideration—"only in the Lord"—Thus the will of God is fully made known, and there are two things we ought to remark with regard to it.

First. He cannot err in his decision. His "judgment is always according to truth. His understanding is infinite." He views a subject in all its bearings, in all its consequences, in all the possibilities of its operation. He sees effects in their causes. He knows the end from the beginning. He perceives how we should think, feel, and act, in every untried state of being. How qualified, therefore, is he to undertake to direct us! And to what implicit respect and absolute compliance is the determination of such an adviser entitled.

But secondly, we should remember that his counsel is not *advice*, but *command*. Considered indeed as speaking from a regard to our welfare, a love to our souls—he is the friendly monitor: but as to our obligation to obey, and the danger we incur by transgression—there, he is nothing less than a Sovereign. It is at your peril to cast any of his words behind your back. "See that ye refuse not him that speaketh."

Section III.

The evils of transgressing it variously viewed.

If people were as easily satisfied in receiving truth as they are in opposing it; if no more was needful to influence practice than to produce conviction: it might be unnecessary to enlarge, after the adduction of the preceding arguments. But alas! in spiritual concerns men venture their souls on such trifling evidence, as, were it to govern them in their temporal affairs, would lead their fellow-creatures to conclude that they were either madmen or idiots. Here we need "line upon line, precept upon precept." Let us then specify some of the disadvantages and injuries that arise from an infraction of this law among professors of religion. And here we may observe—That it scandalizes others. It counteracts, discourages, and confounds ministers. It injures the minds of your fellow-christians. It proves a distress to the strong, and "a stumbling-block to the weak." It turns that "which is lame out of the way." To your pious relations,

it occasions the most painful regret and anxiety. "And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite, who were a grief of mind unto Isaac and Rebekah—And Rebekah said to Isaac, I am weary of my life, because of the daughter of Heth: if Jacob take a wife of the daughters of Heth, such as these who are the daughters of the land, what good shall my life do me?

It excites suspicion of your own religion. At least it shews that you are not alive to its principles and privileges: that if you ask its advice you can follow your own opinion; and, that if you profess to please it, you are not afraid to offend it. Would you marry an enemy of your own, before you believed there was a change of disposition wrought in him? And why? Because you love yourselves—this would prevent it. And if the love of God prevailed in your hearts, would you marry an enemy to God, before you discerned in him an evidence of conversion? "Do not I hate them, O Lord, that hate thee, and am I not grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies. What do ye more than others?" Should not a line of distinction between the church and the world be not only real, but visible? Should not the Christian universally appear? Are not his choice and refusal, as well as his sorrow and joy, to evince the empire of religion? "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." These are the injunctions of God. And we are to "esteem all his commandments concerning all things to be right, and to hate every false way."

Again. We call upon you to remember the duties enjoined upon Christians with regard to their households. The discharge of these duties in married life requires union, countenance, assistance. They cannot be performed to advantage, if at all, where in the heads of the family, there is a contrariety of convictions, dispositions, and pursuits. Peter, therefore, enforces his admonition upon husbands and wives by this motive, "That your prayers be not hindered." For imagine the case we are condemning. Does the man seek the glory of God in all he does, and the woman her own glory; does the woman make the will of God her will, and the man his own will? Instead of striving together, they draw adversely, and the design of the union is defeated. Are there children? Some will be likely to adhere to the father; some to the mother. Are there servants? Some will be likely to attach themselves to the master; some to the mistress. Thus the husband and wife will probably keep a perpetual watch over each other, unwilling to lose any of their respective influence; and the house will be divided against itself,

We observe also, that we personally need every assistance we can receive, in our passage to heaven. There is surely enough in ourselves, and in the way we travel, to keep us back, without engaging any one constantly to retard our progress, either by opposition or diversion! What need often have we of counsel in spiritual darkness and doubts? Of comfort in soul-trouble? Of stimulation by reproof or example, in our religious languors? "Two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth, for there is not another to help him up." He is a friend indeed who knows the road, will journey with us, and afford us seasonable succour: but what assistance is to be derived from one, who has no eyes or hands, or who is going in a contrary direction? Is it enough when we want daily and hourly support, that a companion will not try to interrupt us?

For here—and this is another consideration—here not to help is to hinder. The very attraction of the mind from high and holy things, by continual discourse about other subjects, will be no inconsiderable detriment. For it is by the frequent recurrence of Divine things in our thoughts, and in our conversation, that we become spiritually-minded, and continue so. Pious emotions may be starved, where they are not assassinated. Fire will be extinguished immediately by water: but it will go out in time, even for want of fuel.

But we do not go too far when we say, that an irreligious connection is likely to prove the most effectual instrument in the world to injure us, not only by weakening impressions, chilling our affections, and drawing us off by degrees from various duties, but also by perverting the judgment, and enticing to sin. "They were mingled with the heathen, and learned their works; and they served their idols, which became a snare unto them. Evil communications corrupt good manners." And here several additional things should be seriously considered. For instance —The example is near—is always in sight.

Evil has more power over us than good. An oath when heard, will make a deeper impression than a prayer. Profane images are more easily retained in the mind than pure ones. Evil falls in with our depravity; and always finds in us a friend to welcome and to strengthen it.

The danger is greater if the unconverted party be the husband, as he has the advantage of superior authority and influence. The more attachment there is, the greater the hazard of moral injury: for affection is wonderfully assimilating. Like fire, it reduces every thing it seizes into its own nature. We are always in a great measure the same with the object of our regard. The image, by its frequent entrance into the mind, and by its residence there, leaves its impression and resemblance.

But if you should escape unhurt morally—which would be little less than a miracle—still you may experience bitter trials; and under these crosses you will not be able to look up to God for support and deliverance, with the same cheerfulness and confidence you would feel if they were afflictions of *his* sending. But you have chosen them. Hence painful reflections of mind. Hence you *may* expect to hear, as the inquiry of conscience, and as the censure of Providence—"Hast thou not procured this unto thyself? Thou hast done foolishly, from henceforth thou shalt have wars." Yea, something of this kind must be expected.—"If my children forsake my law, and walk not in my judgments: if they break my statutes, and keep not my commandments: then will I visit their transgressions with a rod, and their iniquity with stripes." He has said, "If ye walk contrary to me, I also will walk contrary to you." And he is a faithful God. And he is able to make good his word. He can take satisfaction out of our chosen delights. He can remove them in his anger. He can leave them to produce leanness in our souls. Though he forgives the iniquities of his people, he takes vengeance on their inventions.

To which we may add—and these are natural and unavoidable consequences—the painful anxiousness of living with those from whom you fear you shall be separated for ever; and the peculiar disagreeableness of being connected with those who are incapable of the principal part of your affection. Love them you may indeed, as husband or wife; but not as believers; not as followers of our Lord, to whom you are allied by stronger ties than human. Must not this be a vast deduction of happiness; a bitter ingredient in the cup; a kind of daily death?

Section IV.

The Mischief historically considered.

We may take another view of the breach of this law, and see the evils that resulted from it, as natural effects, or as judgments from God, as they are held forth in the Scriptures of truth. This was the particular sin for which God drowned the old world. Some of Lot's daughters married in Sodom, and perished in the overthrow. Both Ishmael and Esau married irreligiously, and were both rejected, and turned persecutors. The first blasphemer that was stoned by God's command, is marked as an offspring of one of these marriages—his mother had espoused an Egyptian. The first captivity of the Jews after their settlement in the holy land is ascribed to this cause. The whole passage is very instructive. It is said that the remains of the nations "were to prove Israel, to know whether they would hearken unto the commandment of the Lord, which he commanded their fathers by the hand of Moses—And the children of Israel dwelt among the Canaanites, Hittites,

Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves: therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushanrishathaim, king of Mesopotamia: and the children of Israel served Cushanrishathaim eight years." David married the daughter of Talmai, king of Geshur, by whom he had Absalom—the disgrace and curse of his family.

The case of Solomon is a warning to all ages.

His son Rehoboam, that lost the ten tribes, sprang from one of these forbidden marriages—his mother was an Ammonitess.

The marriage of Ahab is thus awfully noticed. "And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went, and served Baal and worhipped him. But there was none like unto Ahab, who did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."

What was it that Ezra so grievously lamented, and so sharply reproved? It was, that "the holy seed had mingled themselves with the people of the land."

And what says the zealous reformer Nehemiah? "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken, unto you to do all this great evil; to transgress against our God in marrying strange wives?"

Now these things were our examples, to the intent we should not lust after evil things as they also lusted.

(To be continued.)

GOSPEL PREACHERS DESCRIBED AND DIRECTED.

(Continued from page 257.)

I come now, in the second place, to speak of the call of a man to the great work of preaching the Gospel.

Question. By whom should men be called to preach?

Answer. Certainly by the Lord himself; for a call from men, without a call from God, is not sufficient to authorize a man to take upon him the office of preaching the Gospel. 'Tis true, that many do take upon them to preach, who are not called to it by God; but, as they are not in fellowship with him, 1 John i. 3, he doth not give success to their labours. Hence we need not wonder that there are so many unprofitable ministers, both in the Church of England, so called, and among those who dissent from it. "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. Therefore they shall not profit this people at all, saith the Lord." Jer. xxiii. 21, 32. "I sent unto you all my servants the prophets, rising early and sending them, saying, Oh! do not this abominable thing that I hate." Jer. xliv. 4. "I was no prophet," said Amos, chap. vii. 14, "neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, go, prophesy unto my people Israel." "Follow me," said Jesus, "and I will make you fishers of men." Acts xiii. 2, we read, "Separate me Barnabas and Saul, for the work whereunto I have called them." And, chap. xxvi. 17, 18, his words to Paul are, "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." And, Romans x. 15, this apostle asks, "How shall they preach, except they be sent?" Yet I apprehend that it may be lawful, and, in many cases, highly expedient, to receive ordination, licences, and appointments from men, to preach, if it be done in subordination to an antecedent call from God.

Question. How are men called by the Lord to preach?

Answer. Not with an audible voice, as Samuel was called, 1 Sam. iii. 4, 6, 10. Not like Moses, by an appearance of the Lord, and an articulate voice, Exod. iii. 2, 4. Nor like Paul, Acts xxvi. 13—19. But in an internal and spiritual manner, by the Holy Ghost, whereby a man may be as fully persuaded in his mind, that he is called to preach, as if he were to hear a voice speaking to him out of the clouds, or to see some uncommon appearance; yea, and more so, for voices and appearances may be illusions of Satan, but those whose call is assured to them by the Spirit of God, cannot be deceived by him, because he is the Spirit of truth, John xvi. 13. "Now we," says St. Paul, "have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are

freely given to us of God." Yet I believe that some, who are called by the Lord to preach, have not (at least at first) this full assurance from the Spirit, that they are called to the work.

Question. How then may such a man know that he is called to it?

Answer. First, by reflecting on the dealings of the Lord with him, both with respect to the work of grace on his soul, fitting him in a measure for it; and also in the course of his providence, the footsteps of which are sometimes so conspicuous, that an intelligent person may clearly see the Divine hand leading him, though perhaps, at first, he may be uncertain what the Lord's will is concerning him. This may help a man to discern his call.

Secondly, When with these qualifications, above described, there are exceeding fervent desires raised in the soul, by the Spirit of God, and poured forth to God with supplications and tears, that the Lord would be pleased to use him as an instrument in his hand, to advance his glory, and increase his church, by the conversion of sinners; longing to be engaged in this Divine employment, not from a principle of pride and vain glory, but simply for the glory of God, and the good of souls.

But, thirdly, Although there are these fervent desires raised in man's soul by the influence of the Holy Ghost, yet there is on the other hand such a sense wrought in him of his entire helplessness and insufficiency for the work, (I mean if abstracted from, or unassisted by the Divine Spirit), and such ideas of the greatness and importance of the undertaking, that they make him shrink from it, and draw back, through timorousness and humility; so that, notwithstanding his earnest desires after it, and prayers for it, when it appears at a distance, yet when he should proceed to action, he is afraid to engage in it, and hath need of being *thrust out* to labour. See Exod. iv. 10.

> "How ready is the man to go,
> Whom God hath never sent;
> How timorous, diffident, and slow,
> His chosen instrument:
> Lord, if from thee this mark I have
> Of a true messenger,
> By whom thou wilt thy people save,
> Yet let me always fear."
>
> Mr. CHARLES WESLEY, on Exod. iv. 10.

Fourthly, If, after having begun to preach, he find, by repeated experience, that his soul doth not receive so much profit in the use of any of the other ordinances of God, as in preaching; and that, if he desist from the work, either in whole, or in part, his soul beomes dry and barren; and, if upon close examination, he can find no other reason for his barrenness and langour, he may justly conclude that his desisting from preaching is the cause of

it; and from hence also may draw this conclusion, that he is called to preach.

Fifthly, If he find, time after time, the presence of the Lord with him in his preaching, giving him encouragement, and assisting him by the powerful influence of his Holy Spirit, so that he feels the effects of Divine goodness to him to be inward peace, and holy confidence, joined with a humble desire of persevering in the sweet employment; thence also he may infer, that he is called by the Lord to the work, because he receives from him so many tokens for good, whilst he is engaged in it.

Sixthly, If we add to what has already been advanced, that the Lord is pleased, from time to time, to apply by his Holy Spirit, the word spoken, to the hearts of them that hear it, either to the conviction and awakening of sinners, or to the comfort and edification of his people, without doubt that man, so owned and blessed by the Lord, is called by him to preach the Gospel.

Undoubtedly there are a variety of exercises and workings in the mind of the man who is called by the Lord to preach: sometimes he desires earnestly to be employed; at other times he shrinks back from it: sometimes he is almost ready to resolve that he will not attempt it, or, if he hath begun, that he will not preach any more; but at other times he feels that the word of the Lord is as fire shut up within him. Jer. xx. 9. Sometimes the expectation of having some particular persons for his hearers will cause a man to be dejected, as thinking himself not qualified for speaking before critics; but, at other times he feels such life and zeal, that he thinks he could preach Christ to thousands of people if he had an opportunity.

A man may be much tempted by the devil to desist from preaching, and have a very deep and abasing sense of his own unworthiness and helplessness; also the preaching of the Gospel may be an exceeding heavy cross, which he may sometimes think he cannot bear; yet he should not give way to these discouragements, for they are not proofs that he is not called to the work, but, on the contrary, they are rather evidences of his call, because Satan and carnal nature very much oppose the will of God, as being diametrically opposite thereunto. And that preacher who hath been always free from these exercises, (if he is of any long standing), was never called by the Lord to preach the Gospel.

It is highly necessary for a preacher to know his call to the work; for though profit, worldly advantages, obtaining a livelihood, or such like things, may induce a man on the one hand; and pride, vain-glory, ostentation, and desire of applause, on the other hand, may impel for a time; yet, when there are no worldly emoluments, but, on the contrary, persecution, toil, hardship, such as being exposed to the scorching rays of the sun, and sultry heats of summer, and the piercing cold of the wintry frosts,

travelling many miles, perhaps on foot, in all seasons, often in heavy storms of rain, or falls of snow, in bad roads, and dark nights, through lonesome and dangerous places, with weariness and pain of body, derided by the profane, and perhaps despised, and also spoken against, even by some that are thought pious; this will make a man, that is not persuaded of his call to he work, to shrink from the cross, and desist from it; whereas 'he that is fully assured of the call of God, will, from that persuasion, patiently go on, enduring hardness as a good soldier of Jesus Christ. 2 Tim. ii. 3.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

REMARKS
On the Rev. LATHAM WAINEWRIGHT'S "*Observations*," *&c.*

(Continued from page 285.)

As a specimen of Mr. W.'s mode of reasoning, take the following extract: "No event, I must repeat, can operate as a *judgment* with any certain effect, unless we possess positive means of ascertaining its *design*. But how is it possible to obtain a satisfactory proof that any serious misfortune is now intended as a judicial punishment of Heaven for the commission of any particular crime, when the observation of every day must convince us that the perpetrators of the very same crime are, in numberless other instances, suffered to pass their days in health, and outward prosperity, and to end them in the ordinary course of nature?" * *Lord Sidmouth*, to whom a copy of the work, no doubt, has been sent, as dedicated to him, would probably smile though not without a blush, for one of the sons of "Emmanuel College, Cambridge," when he cast his eye on this passage. His Lordship, as Secretary of State, might possibly advert to the late disgraceful disturbances in some of the midland counties, particularly in Nottinghamshire. He would recollect, that, at the Derby Assizes, several persons were tried for the *same* general offences, found *guilty*, and *condemned*. But he would recollect also, that through the royal clemency, several were returned to their homes and friends, and left to end their days in "the ordinary course of nature," while others suffered the *punishment* annexed by the law to their crimes. I ask, Sir, would his Lordship be prevented from perceiving the *design* of this *civil judgment* upon the *few*, because "the perpetrators of the very same crime," were, in this, as well as "in numberless other instances,

* P. 87.

suffered to pass their days in health and outward prosperity, and to" die a natural death? A poor Methodist would be able to see that the *design* of the whole was, to *punish* the few, to *reclaim* the associates, and *warn* the multitude. If men, through their inattention, and by aid of the false reasoning of Mr. W. are so blind as not to perceive something similar to this, in the proceedings of the Moral Governor of the world, they must submit to consequences. God is sufficiently explicit on the subject: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Here we are informed, that one grand *design* the Lord has in view is, to instruct in *righteousness*; that this lesson is not intended barely for the inhabitants of Judea, but for the *world*; that there *are* such things as *judgments* in the *earth*; and that his *righteousness* cannot be *learned*, or be considered as an *effect* of those *judgments*, unless they are *known* to be *such*,—known to proceed from God as the punishment of crime. Mr. W. is forward to acknowledge, that, in the *judgments* noticed in Scripture, "the signal punishment of offenders was the immediate object."* The next time he appears before the public, he will perhaps explain why, since the same *causes* exist, and the same *warnings* are necessary, the judgments of God should cease? Why, whatever calamities may overtake the worst of men, they are to receive the mild appellation of "*accidents*," and "*misfortunes*?" Why not any thing can now operate as, or be intended for, a *punishment*?"†

There is no afflictive dispensation of Providence without its design, under whatever name it may be assigned. One of the designs God proposed, in permitting the cruelty of Pilate to the Galileans, and the fall of the tower of Siloam on eighteen of the inhabitants of Jerusalem, was to give others an idea of the punishment which awaited themselves, in case they persisted in sin, and thereby of exciting them to repentance. The prophet Jeremiah relates the abominations which had been committed in Shiloh, and the punishment with which the people had been visited. He then expatiates on the wickedness of those around him, and their aggravated guilt in not taking the warning which had been given them in the punishment of others; "But go ye now unto my place, which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early, and speaking, but ye heard not; and I called you, but ye answered not: therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done unto Shiloh. And I will cast you

* P. 86. † ibid.

out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim."* They knew what had befallen their brethren, and possibly drew some "*inferences*" from the catastrophe; but a knowledge of these, and other truths of religion, may be useless and pernicious, when unaccompanied with "*practical*" effect. Wicked persons, who pretend to this knowledge, pretend to more than they possess; for they have viewed the truths of religion only on one side; they have not seen them in their connection, order, and dependence; their knowledge, therefore, is partial and incompetent, and to them may be applied the words of another prophet, "It is a people of no understanding; therefore, he that made them will not have mercy upon them, and he that formed them, will shew them no favour."† The dying *sinner* sees occasionally, in the calamities of others, the image of his own danger. He sees death armed at every point, and him that has the power of death moving at his commands the winds, the waves, the pestilence, the tempests, the famine, and war. The *Christian*, extending his views a little further, sees how terrible it is to fall into the hands of the living God.‡ He adores that Providence which directs all events, and without whose permission a hair cannot fall from the head: he sees in the calamities of others, messengers of the God who makes flames of fire his angels, and winds his ministers.§ He hears the rod, and who hath appointed it."‖ Fearing to receive the same visitations, he prepares to meet his God.¶ He enters his closet, and hides himself till the indignation be overpast. He saves himself before the decree bring forth.** He cries as Israel once cried, "Wherewith shall I come before the Lord, and bow myself before the high God?"†† Such are the variety of reflections and of emotions which the calamities of Providence excite in an enlightened mind; reflections too, of "*practical utility:*" "But the simple pass on, and are punished." An elegant writer,‡‡ referring to a certain class of persons, says, "When we speak of those who have a spirit of blindness, we do not mean men of contracted minds, who having received it from nature, are incapable of reflection; men who think merely to adopt phantoms, and who talk merely to maintain absurdities. We attack those who pique themselves on a superiority; who, under a pretence of emancipating the mind from error and prejudice, and of rising *above* the vulgar, so immerse themselves in error and prejucice, as to sink *below* the vulgar. Persons who have knowledge indeed; but *professing themselves to be wise, they become fools;*§§ and are so much the more blind, to speak as the Scripture, *because they say, we see.*‖‖ They treat those as

* Jer. vii. 8—16. † Isai. xxvii. 11. ‡ Heb. x. 31. § Chap. i. 7.
‖ Mic. vi. 9. ¶ Amos iv. 12. ** Zeph. ii. †† Mic. vi. 6. ‡‡ Saurin.
§§ Rom. i. 22. ‖‖ John ix. 41.

weak-headed, whom the visitations of heaven prompt to self-examination, who recognize the hand of God, and who endeavour to penetrate his designs in the afflictions of mankind. More occupied with Pilate than with him whose counsel has determined the conduct of Pilate; more occupied with politics, than with him who holds the reins of politics; and more attentive to nature, than to the God of nature, they refer all to second causes, they regard nature and politics as the universal divinities, and the arbitrators of all events. This is what we call a spirit of blindness." I shall not weaken the point of this, Sir, by any applicatory remarks.

That *threatened judgments* have been averted on the *obedience* of the creature, will not be readily denied; and if so, *judgments* must be viewed as *punishments*, *punishments* must refer to *crime*, and the *suspension* of that punishment, on condition of *obedience*, makes a *visible distinction* in point of *character*—the dealings of God being adapted to the conduct of his creatures, as *saints* and *sinners*. Witness the inhabitants of Nineveh, threatened as sinners, and spared as penitents!* What applies to the whole in this case, will hold good with regard to individuals; for the *whole* is composed of *parts*, or individuals.† Suppose now, Sir, a person to be *disobedient* in a moral sense, but *industrious* as a member of civil society; and suppose again, this person, prior to his conversion to God, to be *poor*, and after it, to *prosper* in the world, would there be any thing unreasonable in ascribing his *prosperity* to the *special blessing* of God upon his exertions? The supposition is not extravagant; the thing has been realized in various instances, even where habits of industry were contracted

* Jonah.

† Many of God's threatenings are *conditional*, and this is necessary to be understood, that the truth of God may remain unimpeached in the mind of man. "Comminations of judgments to come," says Stillingfleet, "do not in themselves speak the absolute futurity of the event, but do only declare what the persons, to whom they are made, are to expect, and what shall certainly come to pass, unless God by his mercy interpose between the threatening and the event. So that comminations do speak only the *debitum pœnæ*, and the necessary *obligation* to *punishment*; but therein *God* doth not *bind* up himself as he doth in *absolute promises*; the *reason* is because *comminations* confer no *right* to any, which *absolute promises* do; and therefore *God* is not bound to the *necessary performance* of what he *threatens*. Indeed, the *guilt*, or *obligation* to *punishment* is *necessary*, where the *offence* hath been *committed* to which the *threatening* was *annexed*: but the *execution* of that *punishment* doth still *depend* upon God's *arbitrarious will*, and therefore he may *suspend* or *remove* it upon *serious addresses* made to *himself* in order to it. For since *God* was pleased not to take the present *forfeiture* of the *first* grand *transgression*, but made such a *relaxation* of that *penal law*, that *conditions* of *pardon* were *admittable*, notwithstanding *sentence passed* upon the *malefactors*, there is strong *ground* of *presumption* in *human nature*, that *God's forbearance* of *mankind*, notwithstanding *sin*, doth suppose his *readiness* to pardon *offenders* upon their *repentance*, and therefore that all *particular threatenings* of *judgments* to *come* do suppose *incorrigibleness* in those they are pronounced against: upon which the *foundation* of *hope* is *built*, that if *timely repentance* do *intervene*, *God* will *remove* those *judgments* which are *threatened* against them." Origines Sacræ, p. 180, 181.

antecedent to habits of piety. I am not certain whether something of this is not included in God's address to David by Nathan: "If that had been too little, I would moreover have given unto thee such and such things."* Obedience, on some occasions, invites Providence to add to its blessings. In the Divine Being, there is infinite kindness, and he will not suffer those, in spirit at least, to remain a wilderness, who resemble Carmel for fruitfulness. Reverse the subject; look at an apostate from God. This man was in a state of *effluence* when *pious*; he sinks into *poverty* and wretchedness, when he becomes *wicked*. Would there, in this case, (and many there have been,) be any thing improper in attributing this change of circumstances to God's displeasure? To a *judgment*, though not upon the man's *soul* or his *body*, upon his *property*? Is there any thing antiscriptural in the opinion, that the Supreme Being may change his *favours* when we change our *conduct*? I do not now refer to the reverses of fortune to which good and bad men are subject, continuing the *same* in *character*; but when a manifest change in God's dealings *succeeds* a change of moral conduct. These remarks, Sir, are not intended, as you will perceive, to favour the charge already denied,—that temporal prosperity is a *necessary* result of piety. You are sensible of a wide distinction between a *natural consequence* and a *reward*; between the *blessing* of God upon our labours, and that which must follow as an *effect* from a *cause*. In the *reward*, it is *optional* with the Divine Being to bless or not to bless, since no *positive promise* binds him to confer it; in the other case, the doctrine of *imperious necessity* is involved. While the Methodists maintain the former, general observation compels them to renounce the latter. The Lord gave Cyrus *the treasures* of *darkness*, the *hidden riches* of the Babylonian temple, for having discharged his *duty*.† Because Nebuchadnezzar performed a *great service* at Tyre, he was rewarded with the whole land of Egypt; for, says the prophet, *he and his army had no wages* at Tyre; the Tyrians escaping by sea with all their effects, while he besieged their city by land.‡ Does God reward men who know him not, in the discharge of duty, and will he not occasionally reward his faithful servants, in consideration of their obedience? "Seek ye first the kingdom of God," says our Lord, "and all these things shall be added to you." Professor Turretin has made some just and necessary observations on this subject, which, while they will act as a safe-guard against any undue advantage of an opponent, will help to explain the views of the Methodists on the general state of the question. "Hence arises," says he, in reference to the last text, "this inquiry, In what manner ought Christian mi-

* 2 Sam. xii. 8. † Isai. xlv. 3. ‡ Ezek. xxix. 18, 19, 20.

nisters to enforce the doctrines of religion by motives taken from temporal advantages? Some divines describe the state of believers in this life as a state of perpetual affliction and infelicity. Others enlarge too much on the temporal advantages of piety, and Bellarmine makes the temporal felicity of the defenders of the church one evidence of the true church. In regard to the first extreme, the thesis is unwarrantable; for 1. It is contrary to experience. 2. The passages, from which they, who maintain it, reason, regard only some particular seasons. 3. It is injurious to the goodness of God. 4. It is hurtful to piety, for it discourages the weak. The second method is an opposite extreme, for, 1. Jesus Christ and his apostles proposed different motives. 2. It does not accord with the genius and design of the gospel. 3. It confounds the dispensation of the *gospel* with that of *law*. 4 It is contrary to experience. 5. It is injurious to a great many pious persons, who are oppressed with afflictions. 6. It gives infidels an occasion to redicule religion—What then, are we never to use motives taken from temporal advantages? Yes, they ought to be used: but used, however, with the following precautions. Previous to these, remark two plain principles: 1. Temporal advantages, strictly speaking, are not evangelical promises. 2. Piety and virtue naturally, and by a wise constitution of things, are attended with many temporal advantages; and, on the contrary, vice induces misery. Preachers, then, should, 1. Consider these advantages only as (not *necessary*) consequences of the natural constitution of things, and not as Gospel promises. 2. Allow there are many exceptions. 3. Exhort Christians to pray for these advantages conditionally, if their enjoyment of them may be for the glory of God. 4. Never propose them as principal motives to piety; but always fix the attention of their auditors on spiritual and eternal blessings. Finally, observe how Jesus Christ proposes these advantages in the text. He speaks of only the necessaries of life; he proposes them only as appendages of greater blessings; and he does so rather to accommodate himself to our weakness, than to express any dignity in the objects themselves."*

Though Christians have no *positive promise*, upon which to establish a belief, that temporal prosperity will invariably follow them, yet they have ground to expect the special care of Him, who says, "When thou passest through the waters, I will be with thee; when thou walkest through the fire, thou shalt not be burnt:"† a care occasionally manifested in remarkable interpositions. They are encouraged in this from a review of the many *extraordinary providences* recorded in the sacred writings, and from a consideration of the many *parallel* cases which have en-

* Turretin's Theolog. Dis. vol. II. dis. 4. † Isai. xliii. 2.

gaged the attention of the Christian world since the apostolic age. Notwithstanding Mr. W.'s hostility to an extraordinary providence in the present day, I cannot, with the Bible as my interpreter, close my eyes to the subject; cannot but trace *resemblances* to the same *cause*. A few parallel cases may not be altogether uninteresting.

There are few who are not impressed with the subject of a *retaliating* Providence. Of this doctrine, the Scriptures furnish us both with *assertions* and examples. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. Woe to thee that spoilest, and thou wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword."* Let us turn, Sir, to examples. The *first-born* of Egypt were slain, and Pharaoh and his hosts were drowned in the Red Sea; circumstances which seemed to look that horrible edict full in the face, which was issued for the purpose of drowning the Hebrew children. "Samuel said," (to Agag,) "as thy sword hath made women childless, so shall thy mother be childless among women." Edom was visited with vengeance; and why? Because Edom had wreaked his vengeance upon Judah. "O Jerusalem, Jerusalem," said our Lord, "which killest the prophets, and stonest them that are sent unto thee; behold your house is left unto you desolate." In reference to the martyrdom of the saints, it is said, "They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." The case of Adoni-bezek, too, who had cut off the thumbs and great toes of three score and ten kings, is very striking. He attributes it entirely to a retaliating Providence, and says, on having his own amputated, "As I have done, so God hath requited me."† Having established the doctrine, my attention is next arrested with the case of John the Baptist. He was beheaded at the request of a young female, who was instigated to the work by her mother. This base woman, on the testimony of Jerom, treated the Baptist's head in a very disdainful manner, pulling out the tongue which she imagined had injured her, and piercing it with a needle. Mark the sequel, and you will see Providence interesting itself in the most remarkable manner, in the *revenge* of this *murder* on all concerned. Herod's army was defeated in a war occasioned by his

* Matt. vii 1, 2; Isaiah xxxiii. 1; Rev xiii. 10.

† Exod. i. 16, 22; chap. xii 29; chap. xiv. 13; 1 Sam. xv. 33; Ezek. xxv. 12—14; Luke xiii. 34, 35; Rev. xvi. 6; Judges i. 6—8.

marrying Herodias, which many *Jews* thought a judgment sent upon him for the death of John:* both *he* and Herodias, whose ambition occasioned his ruin, were afterwards driven from their kingdom with great regret, and died in banishment at *Lyons* in *Gaul*:† and Salome, the young person who requested the Baptist's head, fell into the ice, as she was walking over it, which, suddenly closing, cut off her own.‡ The latter part, though not recorded in sacred history, leaves an impression on the mind almost equal to the case of Adoni-bezek; and, till the credit of the historian is destroyed, must remain as an *extraordinary retaliation* of the *providence* of God. Perhaps this may occupy a niche in the belief of Mr. W. from the *age* of its occurrence; though remote from the scene of miracles, unconnected with the Apostles and primitive Christians, and unrecorded in the New Testament. By descending the stream of time, we shall find on our way, the dreadful massacre at Paris returned with blood for blood. Cassin, the field-marshal, with twenty thousand men, were slain at the siege of Rochelle: Charles the Ninth wallowed in his own blood, issuing from every part of his body: the Duke of Guise was murdered in the King's chamber: the Duke of Anjou, who was brother to, and succeeded Charles the Ninth, was stabbed by a monk: and the Queen-mother died of a broken heart. In this, a retaliating Providence is visible. The coin with which the Divine Being makes his payments, may not always bear exactly the same image and superscription; but when even paid in bullion, there is no difficulty in perceiving that both have proceeded from the same mine. There is a general correspondence with that which preceded.

I have already had occasion to advert to the second letter, where the Bible is maintained as the only *standard of appeal*; and since the same *God* reigns, and the same *world* is to be governed, the most rational and religious mode of procedure is, to compare recent occurrences with those recorded by God himself, and of which he is considered the author. A striking *similarity* will fully justify us in our conclusions, that the hand of God is as visible in the church, and in the world now, as in ancient times; not, observe, in working *miracles*, but in *extraordinary* interpositions of Providence. We have no certain method of determining the case otherwise, unless the Divine Being were to speak by an audible voice from heaven, or through the medium of inspired men, which we have no right to expect, and which, in such cases, is perfectly unnecessary, because he has *already spoken* on the subject, and his decisions, as in points of law—till those laws are repealed—must be *our rule of judgment*. When we find

* Joseph. Antiq. vol. iv. p. 85. † Ibid, p. 107. The edition of Josephus referred to is the Edinburgh one, Duod. 6 vols. 1815. ‡ Niceporus's History, book 1, ch. 20.

an individual, or a mob, all of a sudden disarmed of every wicked purpose, fleeing without any visible cause, or contrary to first designs, calmly listening to the minister they intended to oppose, and some of the leaders actually defending his person against the insults of their fellows;* are we not to consult the oracles of truth, to see whether we can find instances in which God has so influenced the wicked, as to occasion a change of purpose? And, if instances are to be found, is it not proper that he should have the glory of disarming an irreligious mind of its fury, of defending the persons of the devout, and of maintaining his own cause? How frequently, contrary to their natural bias, and the most probable inducements, has the Lord turned the hearts of men like the rivers of the south? Notwithstanding Laban was urged by violence and covetousness to injure Jacob, yet the latter could say, "God suffered him not to hurt me."† Esau, who had an inveterate hatred against Jacob, and who, from the formidable appearance of his attendance, seems to have set out with hostile intentions, nevertheless ran to meet him, and embraced him, and fell upon his neck, and kissed him."‡ In opposition to the temporal interests of the Egyptians, and their native antipathy to the Israelites, we read, that "the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians."§ There is a passage in the writings of Solomon, which is not unfrequently verified: "The wicked flee when no man pursueth."‖ This is not always to be attributed to the force of conscience, but in many instances to the immediate hand of God, which has as much command over the *senses* of the *body* as over the powers of the mind. We are favoured with at least one explanation of this, in the flight of the enemies of Israel: "For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host."¶ From the same place, it appears that *reason* does not only take a true, but even a false alarm from the *senses*, for the Syrians "Said one to another, lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled." We have an account of St. Austin, who, by losing his way, escaped the Donatists, who had way-laid him, with a view of depriving him of his life. Here, Sir, the interposition of God is as apparent as in the preservation of the Saul of Tarsus, when the Jews went about to kill him, and actually lay in ambush to effect their purpose. The

* Though many instances of this nature may be found among the Reformers, the Quakers, the Puritans, and others, I shall only refer to a case or two among the Methodists, as it is *their* vindication that is chiefly intended: Wesley's Works, vol. ii. p. 410, 411; Nelson's Journal, p. 83, 84, 97, 98.

† Gen. xxxi. 7. ‡ Gen. xxvii. 41; chap. xxxii. 6; chap. xxxiii. 4. § Exod. xii. 36.

‖ Prov. xxviii. 1. ¶ 2 Kings vii. 6.

apostle assigns the reason of his safety: "Having therefore obtained help of God, I continue unto this day."* To abstract from from these, the moral and religious character, and to suppose that God would have equally interposed if they had been notoriously wicked, is a thought possessing less piety than the apostle would suggest in attributing it to help from God. We see the preservation of two useful lives. It is not for me to assert, that the parallel cases noticed, will bear each other out in every *particular*; I only refer to the most prominent parts.

You will probably recollect, Sir, the case of the Protestants at Beziers, in France. Just at the moment the enemy was at the walls, going to surprise the place, a drummer, who was going to his quarters at midnight, in a state of intoxication, rung the alarum-bell, and roused the inhabitants. While I may be thought credulous enough to suppose that the man was directed by heaven to touch the string, I am equally confirmed in my belief, that God had a particular eye to the preservation of the pious *Protestants*; and that, because they did *protest* against *vice* and *error*. On one occasion, the Jews, because of their being *such*, were doomed to die; but God heard their prayers, and extended towards them his protection.† Christ rules in the midst of his enemies; and it is no uncommon thing for our Lord to make use of an individual, who is a stranger to true religion, to give, like the drummer, the alarm. An eminent instance of this occurs in the reign of David. The cruelty of an Amalekite to his afflicted servant, whom he left behind him, threw the young man into the way of David, whose information was the means of recovering the captive Israelites, together with the whole of that property which the enemy had carried away from Ziklag.‡ That these things would not have taken place had others than Protestants or Israelites been concerned, is not our province to determine; but, certainly, the probability is in favour of a particular Providence over the righteous, in which God makes them the peculiar objects of his care. Much may be said on the subject of contingencies, whether *mental* or *physical*. Men may conceive their plans, and form their designs, but "The preparations of the heart in man, and the answer of the tongue, is from the Lord."§ With regard to those which are *natural* or *casual*, what is more contingent in itself than a *lot?* And yet, when "The lot is cast into the lap, the whole disposing thereof is of the Lord."‖ Examples of this are to be found in the cases of Achan and of Saul.¶ The will of the Most High is the foundation of contingencies, as well as of necessary events, or of things which are not in themselves contingent. A sparrow, for instance,

* Acts xxiii. 12—27; chap. xxvi. 21, 22. † Esther iii. 4—6; chap. iv. 1, 2, 16; chap. ix. ‡ 1 Sam. xxx. § Prov. xvi. 1. ‖ Ver. 33. ¶ Josh. vii. 16, 17; 1 Sam. x. 21, 22.

has not the same principle of life as an angel, or a human being; and yet it cannot fall to the ground without God's permission. A powerful check this to the adversaries of the church. The proudest child of Haman has no reason to boast of to-morrow; for the morrow may effect both the death and interment of the plot. There are contingencies, which, at first sight, appear to the apprehension of man as insignificant as a number of loose straws scattered round a farm-yard; but, with these straws, artificially twisted by the hand of Providence, a rope is made, no less strong to bind, than chains and fetters of iron.

Providence, in some instances, is better known some time *after*, than at the *time* of an *event*. The primary foundation is laid some years before; or, in other words, the seed is sown, which remains a considerable time beneath the turf. In the rescue of Mr. Wesley from the fire, when a child,* the guardian care of God is as visible, especially when the importance of his future life is contemplated, as in the salvation of Moses from the waters.† Who of the Israelites thought, that when Moses was born, and preserved by the young princess, deliverance from Egyptian bondage was remotely brought to birth, and nurtured with him in the court of Pharaoh? It is no disparagement of Scripture history, nor any deduction from the importance attached to Moses's preservation, to say, that, in modern times, the same *extraordinary* Providence is apparent. In both instances God receives the glory; and it can be no reflection on the Disposer of all events, to consider him as present with, and as capable of delivering his creatures now, as in times of old. No one will deny, who believes his Bible, that God, in a remarkable way, preserved the life of Elijah by means of ravens:‡ and who, that listens to the well-known fact of Moulin, who, during the Parisian massacre, was nourished a fortnight by a hen, which went regularly to the place where he lay concealed, and dropped her eggs, can exclude an extraordinary interposition of God? Or who does not see the finger of God in the preservation of one of our own countrymen, who crept into a small place beneath a pair of stairs, and escaped the hands of his pursuers by means of a spider weaving its web across the entrance of his retreat? for, on seeing this, the soldiers, supposing it had been there some time, declined further search.

The case of Mr. Wainewright is rather peculiar. Historical facts diminish in force, in the mind of a sceptic, according to the remote period of time in which they are transacted; just as a taper loses its brightness by being placed at a distance. But Mr. W. can perceive things operating as judgments and mercies some thousands of years ago; and yet when they approach his

* Wesley's Works, vol. i. p. 76---79. † Exod. ii. 5---10. ‡ 1 Kings xvii. 6.

own day, such a haze surrounds them, that their very existence is denied. He can see God working in an extraordinary way at a distance; but when he comes next door, Mr. W. is not at home. It was not thus with archbishop Tillotson, who could see extraordinary instances of both judgment and mercy in his own times. Hence, speaking of the reigning powers, he observes of one of the Sovereigns, "Thus have I represented unto you a mighty monarch, who like a fiery comet, hath hung over Europe for many years; and by his malignant influence hath made such terrible havoc and devastations in this part of the world." He then directs the attention of his auditors to the august personage before them; "Let us now turn our view to the other part of the text: and behold a greater than he is here: a prince of a quite different character, who does *understand and know God to be the Lord, which does exercise loving-kindness and judgment, and righteousness in the earth:* and who hath made it the great study and endeavour of his life to imitate these Divine perfections, as far as the imperfection of human nature in this mortal state will admit: I say, a greater than he is here; who never said or did any insolent thing, but instead of despising his enemies, has upon all occasions encountered them with an undaunted spirit and resolution. This is the man whom God hath honoured to give a check to this mighty man of the earth, and to put a hook into the nostrils of this great leviathan, who has so long had his pastime in the seas. But we will not insult, as he once did in a most unprincely manner over a man much better than himself, when he believed him to have been slain at the Boyne: and indeed death came then as near to him as was possible without killing him: but the *merciful providence* of *God* was *pleased* to *step* in for his *preservation*, almost by MIRACLE: for I do not believe, that from the first use of great guns to that day, any mortal man ever had his shoulder so kindly kissed by a cannon bullet."* I say nothing, Sir, of the pertinency of the last figure of speech, a figure which Mr. W. would possibly conclude more worthy an ignorant Methodist, than a learned Prelate; but I maintain that, if words have any meaning, the preacher considered, first, the misfortunes of the conquered king in the light of *judgments*. This is evident both from the text chosen—*God executing judgment in the earth*, and from the manner of its application. Secondly, that the preservation of king William at the battle of the Boyne, was an *extraordinary Providence*. And, thirdly, that he was thus preserved, because of his *numerous virtues*; plainly denoting, in contradiction to the system of Mr. W.† a *marked* and *visible distinction* on the ground of *moral character*. In confirmation of this, his improvement of the subject only requires to

* Thanksgiving Sermon before the King and Queen, Oct. 27, 1693, Jer. ix. 23, 24.
† P. 61.

be cited; "Let us then glory in the Lord, and rejoice in the God of our salvation: let us now, in the presence of all his people, pay our most thankful acknowledgments to him *who is worthy to be praised; even to the Lord God of Israel, who alone doth wondrous things; who giveth victory to kings;* and hath *preserved* our *David his servant from the hurtful sword.* And let us humbly beseech Almighty God that he would long preserve to us the valuable blessing of our two excellent Princes; whom the Providence of God hath sent amongst us, *like two good angels;* not to rescue two or three persons, but almost a whole nation out of Sodom: by saving us I hope at last from our vices, as well as at first from that VENGEANCE which was *just ready* to have been *poured down upon us.*" Their *good qualities* are considered as the *moving cause*, both of *individual* and *public* preservation. This appeal to the writings of Tillotson, is not made with a view to shew, that Mr. W. has *no right* to *think* for *himself*—no right but to think in conformity with his predecessors: it is intended to shew, that there is a difference of opinion among the official characters of the Established Church; that the Methodists are not singular in their views, and that while they are opposed by a Rector, they are supported by an Archbishop, whose praise is in all the churches. And surely, Sir, the opinion of the latter will stand as high in the estimation of every genuine churchman as that of the former! There were characters in the days of the Reverend Prelate, similar to some around us, of whom he thus speaks in the same sermon; "God has of late *visibly* made bare his arm on our behalf, though some are still so *blind* and *obstinate* that they *will not see it;* like those of whom the prophet complains, *Lord, when thy hand is lifted up they will not see, but they shall see, and be ashamed for their envy at thy people:*" In the estimation of Mr. W., the recent calamities of Europe "may be satisfactorily explained by referring to the operation of *secondary causes*, without unnecessarily supposing the miraculous intervention of the arm of Omnipotence."* Such is the obscurity in which they are involved, that it is impossible for him to determine their specific character, whether *judgments* or mere *misfortunes!* We are not, in fact, to consider any thing as a "punishment for crimes;" and the only instructions to be received from such events, are "lessons of the *frailty* and *instability* of human life!"

Mr. W. in his Appendix,† quotes an article from the Methodist Magazine, for March 1818, in support of what he has advanced on the absurdities of the Methodists. The circumstance is found under the head of "*The Providence of God asserted*," and refers to the case of Mr. Keighly and Mr. Burbeck, two preachers who

* P. 84. † P. 212.

were going to their circuit. The most remarkable particulars in the relation seem to be, the appearance—the audible voice—the prediction—its fulfilment—and the means employed by the latter to evade it. As to the circumstance itself, I am as little disposed to contradict it, as I am remote from the means of further confirming its truth. The case was extraordinary; and many extraordinary things have occurred. The *predictive* part will be kept in countenance by Bishop Usher's prophecy concerning *the slaying of the witnesses*, together with his other predictions.* Possibly some warm friend of the Prelate might, in his defence, contend that the spirit of prophecy was, in some particular cases, promised to persons under the present dispensation, from—"I will pour out my Spirit upon all flesh: and your SONS and your DAUGHTERS shall PROPHESY, and your YOUNG MEN shall see VISIONS."† Possibly, I say, this might have been the case: but I leave it; only observing, that if the events corresponded with the predictions, this passage of Scripture would weigh more with the Bishop's friends than the bare assertions, or unsupported denial of his opponents. When Burbeck saw, according to what had been foretold, the death of his pious companion, he was anxious to guard against his own dissolution, but could not. Something similar to this once happened in another country. A person of the name of Micaiah foretold the death of Ahab, king of Israel. To evade it, the monarch disguised both his *person* and his *armour;* and yet, notwithstanding all his precautions, an arrow found its way between the joints of the harness. Jehoshaphat, on the contrary, in the same battle, and in more imminent danger than Ahab, was preserved: "And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel, (having on his royal robes.) And they turned aside to fight against him: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him."‡ The case of Ahab is adduced as an illustration, only so far as his conduct is concerned in endeavouring to *evade* the accomplishment of the prediction. Indeed, your good sense, Sir, would never allow you to demand a *perfect illustration*. Such a demand would restrict the Divine Being to only *one* mode of working; and persons would consider it a sufficient justification of their conduct to deny any work to be of God, because, in *every instance*, it did not correspond with other preceding events, however visible his hand might be in detached parts.

It is neither repugnant to Scripture, nor incompatible with reason to suppose, that in this remarkable case, the ministry of angels was employed. I am aware, Sir, that this doctrine has but a slight hold on the minds of many, who, otherwise, are every way

* Dr. Parr's Life of Usher, Folio, p. 76, 82. † Acts ii. 17.
‡ 1 Kings xxii. 28—36; 2 Chron. xviii. 32.

worthy the appellations of Christians. From a perusal of your vindication of some facts in Mr. Fletcher's Life, I am confident I have you on my side:* and surely, Sir, we may be permitted innocently to indulge in the opinion, without provoking others to such a degree of warmth as to occasion them to brand us as fools in public. That there are evil angels, cannot for a moment be disputed, except by the followers of Dr. Priestley, and others, who rather wish, perhaps, that there were none, than seriously believe in their non-existence; a desire, partly arising from the same source as that which induces the criminal to wish that there were no judge, no prison, no punishment: he does not wish the annihilation of these things, because they have no tendency to promote order, deter from crime, and advance the public good, but because he himself is a *sinner* against the laws of his country, is *desirous* of giving full scope to every improper propensity, and is *deserving* of that punishment he anticipates. If fallen angels are as malicious and mischievous as they are represented to be in the oracles of truth, they would, without a curbing power in Providence,† deface the beauty of every creature of God, and convert the world into a scene of confusion. The circumstance of *Michael the archangel contending with the devil about the body of Moses*,‡ may lead us to conclude, that good angels frequently counteract the evils inflicted by, and frustrate the designs of, wicked spirits. The apostle asks, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"§ This text is general in its application. It would be ridiculous to argue against the *agency* of good angels from their *invisibility*; for, by the same rule, lapsed intelligencies would not be agents, unless they were to assume a visible form. It will admit of a doubt whether Job beheld the devil with the naked eye, and yet he felt him to his sorrow. The angelic hosts are incessantly employed, though inapprehensible to the faculty of sight; and it is possible they might have some share in what befel Keighly and Burbeck. Daniel had no reason to suppose that the angel was indifferent to the concerns of the church, because he saw him not for the space of one and twenty days.‖ There are many well-attested facts respecting angelical appearances in later ages. We are far from supposing that they preach any new doctrine; in such a case, they would incur the apostolic curse.¶ We are not, however, to infer from hence, that the Supreme Being does not, in a more than ordinary manner, occasionally permit them to aid the understanding in the right perception of truth, to give directions for the prevention of danger, to warn of approaching

* Appendix, p. 423. † This power is fully maintained in Job, chap. ii. Matt. viii. 31, 32. ‡ Jude 9. § Heb. i. 14. ‖ Dan. x. 12, 18. ¶ Gal. i. 8.

dissolution, and to relieve distress. At a time the most seasonable, Zuinglius, it is said, had a portion of Scripture suggested to him in a vision, which fully illucidated the meaning of that text,—"*This is my body.*" Scultetus relates a fact concerning Gryneus, which which took place at Spires; of one who visited Melancthon at his lodgings, of singular appearance, which bespoke him, as was believed, an inhabitant of the celestial regions. He asked for Gryneus, who was then absent, and intimated that there were snares preparing for him, into which he was desirous that worthy character should not fall, and immediately disappeared. On the return of Gryneus, Melancthon informed him of the circumstance, and advised him to hasten from Spires to Heidelberg. Just after his departure, a company of armed men arrived to apprehend him. Luther also relates a circumstance of a woman and two children, who suffered from extreme want in the time of great scarcity at Eiliben. They went to a well, where they were met by a person supposed to be an angel, who asked the woman whether she thought she would obtain proper nourishment at the fountain? She, in reply, asked, "Why not? All things are possible to God, and can be done with ease. He that fed the Israelites forty years with manna, can preserve me and mine with water." She was commanded by the being who accosted her, to return to her home, where she would find an ample supply of provision, which was actually the case.* Some, it is probable, Sir, will be inclined to lay these relations, from the times in which they are said to have taken place, at the door of popish superstition. But it should be recollected, that the persons concerned had emerged from the darkness of popery,—that, from the share of intellect they possessed, they were not likely to be the dupes of imposition themselves,—and that, from their known piety, they were not at all likely to impose upon others. Theperson who doubts the truth of these relations, may be defied to prove their inconsistency with any text of Scripture, or repugnancy to reason. It is as rational to suppose, that God appoints good angels to aid the righteous, as that he permits devils to tempt them: and these stories, if correct, only go to form a practical comment on what God himself, in an interrogative way, instructs us to expect; "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Still more ridiculous must be the prayer which Dr. Johnson offered up, to such characters, than that of the ministry

* A gracious Providence was remarkably visible in one of the Irish Rebellions, though without any angelic appearance. It is reported that a poor woman was driven to the mountains with her infant child; and not being able to suckle it, she beheld the object of her love ready to perish. During her agony she found a bottle full of milk, which saved them both. Can religion sustain any injury from attributing this to the kind interposition of the God of Hagar? Gen. xxi. 14—20.

of angels? "O Lord! Governor of heaven and of earth, in whose hands are embodied and departed spirits, if thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to thy government. Forgive my presumption, enlighten my ignorance, and however meaner agents are employed, grant me the blessed influences of thy Holy Spirit, through Jesus Christ our Lord. Amen."*

Without confining our attention to any separate part, in things in which we see either the Methodists or Methodism interested, we only need to take a very superficial glance at the whole, to be convinced of the special providence of God in behalf of the body. Mr. W. contends, in reference to the first propagators of Christianity, that we must "Either deny the truth of all ancient and modern history, or conclude, that, in effecting this gigantic design, these humble individuals must have been aided by the supernatural interposition of Divine Providence."† To the justice of this remark, Sir, you have already subscribed; and you have also seen‡ how well adapted his mode of reasoning is to the case of Methodism—a system which, in many instances, has been established by very unpromising instruments. Were a child, by grappling with an athletic person, to throw him to the ground, it would be denominated an extraordinary circumstance, there being no proportion between the strength of a child and that of a person in mature life: and yet, if the man were poising himself in a chair, and in an almost tottering position, a very slight touch would lay him prostrate. The first is an illustration of Providence, which, by an astonishing combination of apparently weak means, and by an opportune application of those means, has effected, in the present age, a work the most glorious. Or, if Mr. W. will admit of no parallel here, we may conduct him a few centuries back, where, like a person whose sight has failed him, and who, being deprived of his glasses, is obliged to hold the book at a distance, he will be able to perceive things more distinctly. The sacred historians inform us of the noble acts of Solomon, while "young and tender;" and of those of Josiah, who was "eight years old when he began to reign."§ But the deficiencies of their youth were richly supplied by the *Ancient of Days*. Let us next fix our eye on the page of modern history. The fathers of Trent, on the decease of Henry the Eighth, rendered solemn thanks to God, and intimated that it was no less than a miracle that he had left behind him a son only nine years of age, who would be unable to imi-

* Dated April 26, 1752. Life by Boswell, vol. i. p. 151. † Page 123, 124.
‡ First Letter. § 1 Chron. xxix. i; 1 Kings iii. 28; 2 Kings xxii. 1.

tate his parent's example. They soon found, however, that Edward, the child, proved a Hercules, when Providence, by him, confronted the man of sin. We may ask, in the language of Job, "Who knoweth not in all these, that the hand of the Lord hath wrought this?"*

Few things, I trust, Sir, if any, have been noticed in the course of this letter, which have not met with some countenance from Scripture, either in the way of assertion or example. Providence will ever be found to harmonize with the word, as well as with itself. "Can two," it is demanded, "walk together, except they be agreed?"† Upon this we may fix our negative. Scripture and Providence pace the road together; they are perfectly agreed, as it respects the end of their journey, at which point to meet; and, though they may appear to forsake the company of each other for a season, it is more in appearance than in reality. Let the Bible only be properly understood, and Providence will not be found wrong. Like two rods in a vessel of water, they may put on an oblique appearance; but it is totally owing to the medium, not to the objects. The moral Governor of the world will never omit in his Providence, to maintain the reputation of his Word. So audible, in fact, is the harmony of Providence, that it can be distinguished by the ear of a Pagan. "The captain of the guard took Jeremiah, and said unto him, the Lord thy God hath pronounced this evil upon this place: now the Lord hath brought it, and done according as he hath said."‡ The correspondence between Scripture truth, and the proceedings of Providence, is such, that the latter may be designated a *Visible Bible*, or a *Practical Commentary* on the former.

Perfectly in unison with the sentiment, that Providence never makes a *visible distinction* between the righteous and the wicked, Mr. W. cannot believe that God will ever "alter the progressive series of causes and effects, for the purpose of advancing the success of one portion of his creatures, or of defeating the projects of another, when occupied in their temporal and private concerns."§ No small surprise would have been excited, Sir, if, when you were engaged with your notes on the Bible, you had met with this sentiment. It is possible it might have experienced considerable opposition in your mind, from the following facts: viz. the case of Mordecai and Haman,‖ and the prayer of David, which converted a wise man into a fool—"O Lord, I pray thee, turn the counsel of Ahithopel into foolishness;"¶ in both of which cases, God defeated the designs of the one to advance the interests of the other. Equally present to your mind would be the case of the Egyptians, of Balaam, of the king of Syria, of

* Chap. xii. 9. † Amos iii. 3. ‡ Jer. xl. 2, 3. § Page 76. ‖ Esther.
¶ 2 Sam. xv. 31; chap. xvii. 14, 23.

Saul, and of Herod. "Come on," said the kings of Egypt, in reference to the Israelites, "let us deal wisely with them, lest they multiply."* Their sinful policy was steeped in blood, but the conclusion was very different from what they intended. The Israelites multiplied—collected immense treasures—made their escape—while the Egyptians suffered in a manner unparalleled in the annals of history. Balaam was commissioned to curse Israel; he was preserved on the road; on he drove, big with his design; but an over-ruling Providence prevented the accomplishment of his purpose. "And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold thou hast altogether blessed them these three times. And Balaam said unto Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind."† The king of Syria sent forth horses and chariots, and a great host, to Dothan, with a view to take Elisha prisoner; and yet, as the sequel proves, their work was not accomplished.‡ Saul, with considerable policy, gave the hand of his daughter in marriage to David, that she might become a snare to him;§ but the stratagem was so far from succeeding, that the deceiver was actually deceived. Her love to David was strikingly displayed, when the messengers of death approached his residence.‖ When the execrable Herod was for playing the politician—"Bring me word that I may worship him," he was outwitted, for God warned the wise men in a dream.¶ These men were entirely "occupied in their *temporal* and *private* pursuits:" the Egyptian monarch wished to increase his revenues—Balaam was promised honours and riches—the king of Syria was desirous of gratifying a private pique—Saul was determined to establish himself on the throne of Israel—and Herod was alarmed for his personal prosperity. Plans were conceived, and works were performed by each, which, like so many "*causes*," were calculated to produce very different "*effects*" to those which ensued: and, as far as we can judge, the Almighty had no other design in view than that "of *advancing* the *success* of *one portion* of his *creatures*, and of *defeating* the *projects* of *another*." David was better acquainted with God's proceedings in the world than Mr. W. when he exclaimed, "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it; and hath fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."**

The same order is observed by Divine wisdom, in the govern-

* Exod. i. 10. † Numb. xxiv. 10—13. ‡ 2 Kings vi. § 1 Sam. xviii. 21.
‖ 1 Sam. xix. 11. ¶ Matt. ii. 7, 8. ** Psal. vii. 14—16.

ment of the church as in the government of the world. This remark is made, not because the church is included in Mr. W.'s statement, but because it shews God's regard to character. Religion has generally prospered most under the severest persecutions; a cause but ill adapted to produce such effects, in any other than in the hands of God. "The things," says the apostle, "which happened unto me, have fallen out rather unto the furtherance of the Gospel."* Similar to this is the remark of Tertullian, "As often as we are mowed, we are sowed." Even the errors with which the church of God has been pestered, have made truth shine more illustriously. They were the errors of Ebion and Cerinthus, it is generally supposed, that occasioned St. John to write his Gospel. Through them we have had deeper researches into truth. Their use is adverted to by the apostle, "For there must be also heresies among you, that they which are approved may be made manifest among you."† Here we see "the progressive series of causes and effects" altered; error advancing truth: heretics encircling the Christian character with additional lustre. If we approach nearer our own times—times in which every thing seems to be involved in mist and darkness to Mr. W. we shall see the designs of some frustrated, to promote the interests of persons better than themselves. It is familiar to most, how the bull of his Holiness, and the thundering edict of Charles V. rather furthered, than curtailed the speed of the Gospel, in the days of Luther. A remarkable story is related by Bishop Usher, whose uncle, relating it one day at table, at Christ's Church, Oxford, had it confirmed by a gentleman, who confessed himself to be the person. It runs thus: "About the third of the reign of Queen *Mary*, a pursevant was sent with a commission into *Ireland*, to empower some eminent persons to proceed with fire and faggot against the Protestants. It happened, by *Divine Providence*, this pursevant at *Chester* lodged in the house of a Protestant innkeeper, who, having got some intimation of the matter, secretly stole his commission out of his cloak-bag, and put the knave of clubs in the room thereof. Some weeks after, he appeared before the lords of the privy council at *Dublin*, and produced a card for his pretended commission. They caused him to be committed to prison for such an affront. Here he lay for some months, till, with much ado, at last he got his enlargement: then he returned to *England*; and, quickly getting his commission renewed, makes with all speed to *Ireland* again; but, before his arrival there, he was prevented with the news of Queen Mary's death." Mr. W. may, if he pleases, enlarge his "Appendix" with this story, and insert it in a future edition of his work, as a

* Phil. i. 12. † 1 Cor. xi. 19.

proof of the weakness and credulity of the Methodists, for conjuring up such relations, and for supposing that God had any hand in preventing a torrent of blood streaming from the veins of his people.

Leaving the affairs of the Church, let us again take a look into the world, and see whether some historical fact cannot be found in evidence of what has been advanced—that God actually thwarts the proceedings of some, to succeed those of others. Dr. Robertson gives us a case in point. "When Columbus," says he, "arrived at St. Domingo, he found eighteen ships ready loaded, and on the point of departing for Spain. Columbus immediately acquainted the Governor with the destination of his voyage, and the accident which had obliged him to alter his route. He requested permission to enter the harbour, not only that he might negotiate the exchange of his ship, but that he might take shelter during a violent hurricane of which he discerned the approach from various prognostics, which his experience and sagacity had taught him to observe. On that account he advised him likewise to put off, for some days, the departure of the fleet bound for Spain. But Ovando refused his request, and despised his counsel. Under circumstances in which humanity would have afforded refuge to a stranger, Columbus was denied admittance into a country of which he had discovered the existence, and acquired the possession. His salutary warning, which merited the greatest attention, was regarded as the dream of a visionary prophet, who arrogantly pretended to predict an event beyond the reach of human foresight. The fleet set sail for Spain. Next night the hurricane came on with dreadful impetuosity. Columbus, aware of the danger, took precautions against it, and saved his little squadron. The fleet destined for Spain met with the fate which the rashness and obstinacy of its commanders deserved. Of eighteen ships, two or three only escaped. In this general wreck perished Bovadilla, Rolan, and the greater part of those who had been the most active in persecuting Columbus, and oppressing the Indians. Together with themselves all the wealth which they had acquired by their injustice and cruelty, was swallowed up. It exceeded in value two hundred thousand *pesos;* an immense sum at that period, and sufficient not only to have screened them from any severe scrutiny into their conduct, but to have secured them a gracious reception in the Spanish court. Among the ships that escaped, one had on board all the effects of Columbus, which had been recovered from the ruins of his fortune. Historians, struck with the exact discrimination of characters, as well as the just distributions of rewards and punishments, conspicuous in those events, universally attribute them to an immediate interposition

of Divine Providence, in order to avenge the wrongs of an injured man, and to punish the oppressors of an innocent people."* This, Sir, is the most natural conclusion; a conclusion to which Mr. W. himself might possibly have been brought to submit, had the circumstance only occurred twelve or fourteen hundred years more early. It is difficult to account for the incredulity of some men, unless it proceeds from a persuasion—that we are to reject every thing as an extraordinary interposition of Providence in the present day, because there are no prophets—no evangelists—no apostles, appointed by Heaven to write a Bible suitable to the times, in which every thing is specifically pointed out, with the names of the persons concerned, and noticed as special, with—"Thus saith the Lord." But do not the *facts* themselves speak? Are not similar things ascribed to God in Scripture, and interpreted as remarkable instances of his interference? Unless we are really doubtful of the truth of that to which God has already set his seal, our incredulity is unreasonable. The word of an honest man will be relied upon, without constant repetition.

If the Governor of the universe never "alters the progressive series of causes and effects," but permits every thing to have its regular course, the use of prayer for preservation, protection, and support, on the part of the righteous, must, to use a popish expression, be a mere work of supererogation; and Mr. W. engages in a very fruitless task, when, in the short forms after the Litany, he prays that God would send "moderate rain and showers,'—turn away the "deserved plague of rain and waters" —let "scarcity and dearth be turned into cheapness and plenty"—"increase the fruits of the earth"—"save and deliver us from the hands of our enemies, abate their pride, assuage their malice, and confound their devices"—and that he would "withdraw from us plague and grievous sickness."† Perfectly to keep his doctrine in countenance, he may omit these, and save himself a great deal of trouble. There may be something, it is true, in his being *obliged* to read them as a clergyman, though in opposition to his creed; and in that instance his case is truly pitiable; to offer up prayers without the prospect of an answer—with a firm persuasion that the Lord never "alters the progressive series of causes and effects." According to such a scheme, the wicked, who pray not at all, will share equally with the righteous, who, in *every thing* in supplication and prayer, make their requests known unto the Lord. Ridiculous, indeed, would it be for any man to pray for *particular* cases, did God never act contrary to *general* laws—laws never to be *suspended*.‡ And yet it has been the common practice of pious characters.

* Hist. Amer. vol. i. p. 200—202, duo. edit. † Prayers and Thanksgivings on Several Occasions. ‡ Page 63.

"God Almighty," said Jacob, "give you mercy before the man, that he may send away your other brother and Benjamin."* From their previous cruelty to Joseph, there was very little ground for mercy; nor is it probable that they would have met with equal kindness, brothers as they were, had not grace reigned in the heart of their benefactor. But Jacob was impressed with the truth of that sentiment, long before it appeared in writing—"And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us."† This it was that emboldened the prophet to pray as he did: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth, by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."‡ An example this worthy of imitation, and to which, in other particular emergencies, we are encouraged, from the consideration, that "Elias was a man subject to like passions as we are."

It would be placing Mr. W. lower than, in many instances, he has placed himself, to suppose that an objection, so common and so natural, would not occur to him, as that of his scheme rendering prayer unnecessary and ineffectual. He fully anticipates it, and endeavours to give it the meeting in his own way. "It must unquestionably be admitted," says he, "that no human prayers, however devout, no prostration of the soul, however sincere, will ever operate as an inducement with the Deity to violate or suspend those established laws by which the system of the universe is governed and upheld. We can never so far presume upon his benevolence, as to imagine that he will now miraculously interpose in favour of any of his intelligent creatures, whatever may be the difficulty and distress in which they are involved."§ More than once, Sir, I have disclaimed all pretensions to *miraculous* deliverances, on the part of the Methodist body; and, from Mosaic, prophetic, and apostolic *miracles*, have taken my stand on ground *extraordinary*—ground, on which there seems to be firm footing. In order to set aside *extraordinary* cases, Mr. W. is sure to conjure up the term *miracle*; a term sure to render his statements plausible to the class of people who are most likely to embrace his creed. Nevertheless, though *miraculous* ground is not strenuously contended for, Mr. W. will complete a task which no individual besides himself can perform, if he can prove, from any *declaration* of *Scripture*, that *miracles* were to *cease after* the *apostolic age*—that God has bound himself by any *promise* or *oath never* to *interrupt* the *laws* of *nature*—or that it would either be *prejudicial* to the *glory* of the *Divine*

* Gen. xliii. 14. † I John v. 14. ‡ James v. 17, 18. § Page 71, 72.

perfections, or *injurious* to the *interests* of *man*, to break in upon the established system of *inanimate matter* for the *sake* of a *redeemed*, *intelligent*, *immortal being*. I beg leave to propose this, Sir, as his next thesis; for this must be decided before any credit can be attached to his unsupported assertions. Besides, the *difficulties* and *distresses* are represented to be such, as to render a *miraculous* display necessary; whereas, the occasional interpositions for which the Methodists contend, are, in the language of a writer already quoted, " perfectly agreeable to the general laws of nature and of Providence, and only *special applications* of general laws to *particular occasions*." From the style adopted by Mr. W. we should be led to imagine, that he was opposing the system of a race of beings who expected that, at their instance, God would convert the heat of summer into the ice of winter—arrest the earth in its course—blot out the sun from the face of heaven—and turn the moon to blood. It must be admitted, in the mean time, that our Lord gives considerable latitude to man to " presume upon his benevolence," in these sentences; " *Whatsoever* ye shall ask the father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. If ye shall ask *any thing* in my name, *I will do it*." Unfortunately, Mr. W. will scarcely be able to apply these passages solely to the disciples; for they have, by some means or other, found their way into the *Collects* of the Church of England, and are printed for the *present* use, as applicable to the present condition of its members.*

Mr. W. proceeds, " But, notwithstanding the undeviating course of nature, not only is the exercise of prayer a duty clearly resulting from the relation which subsists between the Creator and the creature, but its obligation and its efficacy are placed beyond the possibility of doubt by the explicit language of the Sacred writings. The particular mode in which our supplications are rendered efficacious, and in what manner their objects are attained, without any interference with the pre-ordained system of the world, and with the chain of causes and effects connecting the past with the future, it is not for the feeble intellects of man to comprehend or determine. It is sufficient to be assured, that the practice of this duty is attended with the most beneficial influence on the mind, and that as it is appointed to be a means, it must, of necessity, contribute to the attainment of its end."† Talking about the *mode* or *manner*, is the very climax of absurdity in the present instance; that belongs exclusively to God; nor is it a matter of the smallest importance to a Methodist in what *manner* prayer is answered, provided it be answered, and

* Collect, Fifth Sunday after Easter; Saint Phil. and Saint James's Day.

† Page 72, 73.

if that answer promote the glory of God and his own salvation. What he is most desirous of *comprehending* is, not the *mode*, but the *fact*; and this is a task for which his *feeble intellects* are every way adequate. Prayer is conceded to be a *duty*, and so *efficacious* as to accomplish its *end*. Further than this, no Methodist wishes to proceed; because, if prayer "*must* of *necessity contribute* to the *attainment* of its *end*," it will be as prevalent in *extraordinary* as in *ordinary* cases. Whatever may be the purport of the petition, still it is *prayer*, and that prayer will answer its *end*. But, Sir, notwithstanding this concession, there are, from the general tone of expression adopted, some grounds of apprehension that Mr. W. is among those who talk about answers to prayer without a *personal knowledge* of the answer to the individual who receives it, or who hope that prayer will be answered on some *future* occasion—say, some years hence—or when the subject has entered the invisible world. But is it not essential to the *comfort* of man, and when in the utmost peril, to his *safety*, to *know* that his prayers are *efficacious?* Can this be *known* without an *answer?* Do not their *efficacy* consist in an *answer?* But of what avail can that answer be, that does not either produce *virtual* or *actual* deliverance? virtual, as in the case of St. Paul, when God said, "My grace is sufficient for thee;" actual, as in the case of Elisha, when God delivered him from the king of Syria? Both of these *knew* that their prayers were *then* efficacious. They could comprehend the *fact*; and this the feeble intellects of every Christian may comprehend, though the answer may not extend to the act of God breaking in upon the regular order of the world.

Mr. W.'s remarks upon persons who expect deliverance without adopting every necessary precaution, are just;* but they are inapplicable to the Methodist body. The Methodists know that prayer is one *mean*, and a mean that will accomplish its *end*; and that it has proved effectual when every other mean has failed. Their subsequent conduct, however, has evinced, that they were not, on other occasions indifferent, to every thing but prayer. Though they consider the use of the means the province of man, they are far from acting as though there were no superintending *Providence* to *direct*, through the *prevalence* of *prayer*, to means the most *effectual*, and no Divine *grace*, to *empower* them to *use* the means to which they may thus be directed.—Not to use the means is to *violate* the *command* of GOD. "Make thee," says God to Noah, "an ark of gopher-wood." And "thus did Noah; according to all that God commanded him, so did he."† Without the use of the means, Noah would have been a transgressor; nor, under such circumstances, had he the most distant claim to

* Page 72. 73. † Gen. vi. 14, 22.

preservation. The means are enjoined, both as it regards the body and the soul—both in temporal and spiritual concerns. "Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you. Work out your own salvation with fear and trembling."*—Not to use the means is to *subject* us to *disquietude* of *mind*; an effect which cannot possibly result from their application, though God should see proper to send relief in some other way. Hezekiah laid the foundation for peace of mind, when "He took counsel with his princes, and his mighty men, to stop the waters of the fountains which were without the city."† The Assyrians, however, were not compelled to give up the siege by this manœuvre; the Jews were assisted another way; "The Lord sent an angel, which cut off all the mighty men of valour, and the leaders, and captains, in the camp of the king of Assyria." Not to use the means is to *tempt* the LORD. The Israelites did not throw aside their swords, when God promised the land of Canaan. To have ceased to conflict with the enemy, would have been to fight against God. When they were put in possession of the promised land, they were to direct their attention, not to manna, but corn, and the corn of the land supplied their necessities the first year.‡ On Satan tempting our Lord,—"Cast thyself down—Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."§ These are points on which the Methodists are well instructed. Jealous, in the mean time, lest they should place too much dependance upon their various efforts, several particulars are permitted to operate as a check against such presumption. They know, *first*, that it is the prerogative of God to succeed every human endeavour. "Unto God the Lord belong the issues from death The preparation of the heart in man, and the answer of the tongue, is from the Lord—The horse is prepared against the day of battle: but safety is of the Lord."‖ *Secondly*, that means the most likely are ineffectual, while means the most unpromising attain their end, as God sees fit to dispose of them in his inscrutable wisdom. Thus, through means the most insignificant, some have recovered from severe indisposition, while others, after immense expense, and employing the most skilful physicians, have died of the same complaint. Even Asa's college of physicians fail to cure him; and he is charged with this at last, "In his disease he sought not to the Lord, but to the physicians."¶ *Thirdly*, that no means, however likely, will prove successful till God work by his providence. It would be a reflection upon the politic character of Joseph, to suppose that he had not availed himself of the most probable means to secure his liberty. One

* 1 Thess. iv. 11, Phil. ii. 12. † 2 Chron. xxxii. 3. ‡ Josh. v. 12.
§ Matt. iv. 5, 7. ‖ Psal. lxviii. 20. Prov. xvi. 1, chap. xxi. 31.
¶ 2 Chron. xvi. 12.

method which he tried, is noticed; "But think on me (said he to the chief butler,) when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharoah, and bring me out of this house." In this, Joseph did his duty; "Yet did not the chief butler remember Joseph, but forgot him."* Forgotten as he is by the butler, he is remembered by the Lord. The king is visited by a dream, the report of which circulates through the palace. On this the butler is awakened from his forgetfulness, and we hear him addressing the royal ear with, "I do remember my faults this day."† And, *lastly*, that means not unfrequently produce a contrary effect to what was intended, or they might in all probability have produced. Notwithstanding our Lord's reply to the charge of sovereignty—the dissuasive of Pilate's wife—and the testimony of Pilate's own conscience,‡ all of which bore on his acquittal, yet he must suffer. In short, the Methodists bear in mind the example of Jacob, who, while he used prayer, neglected not to forward gifts with a view to appease the anger of his brother. There was a laudable union of piety and policy. It is not with the Methodists, as it is with some of their contemners, converting the *means* into the *expressive figure* in the whole of the business, and the Divine Being into a *dumb cypher*. After the means are used, and sanctified by prayer, resignation follows." "Let Him do to me as seemeth Him good." Other doctrine than this is not taught by the preachers; other conduct than this is not sanctioned by the body.

Prayer, in the judgment of Mr. W., is rather calculated to *impress* the *mind* with *sentiments* of *piety*, than to afford *actual relief* to our *circumstances*. This is the natural inference to be drawn from his scheme. It is in this light too, that we are to contemplate the doctrine of Providence. A passage is brought forward by Mr. W., from the writings of Dr. Paley, in confirmation of his own sentiments. "If it be still asked," says the Dr. "Of what use at all, then, is the doctrine, if it neither alter our measures, nor regulate our conduct? I answer again, that it is of the greatest use, but it is a doctrine of sentiment and piety, not (immediately at least) of action or conduct; that it applies to the consolation of men's minds, to their devotions, to the excitement of gratitude, the support of patience, the keeping alive and the strengthening of every motive for endeavouring to please our Maker; and that these are great uses.§" Perhaps it will be found, on calmly considering the subject, that Providence *is as* much a doctrine of *subjection* as of *sentiment*. Since the dispensations of God cannot be fully understood by us, it is fair to infer,

* Gen. xl. 14, 23. † Gen. xli. chap. xxvii. 24. ‡ John xviii. 36, Matt. xxvii. 19, § Page 79.

that it is not so much a perfection of the *understanding*, (and it is, with this, that *sentiment* is more immediately connected,) as a perfection of the *will*, that he intends by them: and every dispensation of Providence should have such "practical influence upon our conduct" as to engage us either in the *practice* of *prayer* or of *praise*, according to the nature of the visitation. That it is a doctrine of *piety*, is not for me to dispute; but it is piety accompanied with vigorous action.

On one page, Mr W. censures the Methodists for descending, in their prayers, "to their own individual concerns;" and on the other, he encourages prayer for "individual wants."* By way of softening this inconsistency, it must be observed, that it is to their manner he principally objects. "Not satisfied with offering their devout and earnest petitions," says he, "at the throne of grace, and cheerfully submitting themselves to the disposal of Infinite Wisdom, they falsely expect that the attainment of their end will be best promoted by importunity and repetition, and resolve, (to adopt their own phraseology,) *to wrestle with God in prayer* till they experience, or imagine they experience, a favourable result."† This, Sir, is a confirmation of what has been stated respecting Mr. W.'s indifference to an *immediate* answer to prayer; and seems to savour a good deal of a phrase in the mouths of modern pharisees;—"Do your part, and God will make up the rest;" that is, you will make it up between you, and as it is a partnership concern, you will share in the glory. Not satisfied with barely "*doing his duty*," to use a common expression, the heart of a Methodist goes out after his prayers; he is always on the wing of expectation till they are answered; he does not mutter them over, and then leave them, without any concern as to their ultimate success; it is not a matter of indifference with him, whether they are answered or not. Mr. W. may "*imagine*" that no answer can be "*experienced*," and he is welcome to all the consolation his doctrine will afford: but while he continues to warm himself with sparks of his own kindling, the Methodist will listen to the voice of the prophet, "Then shalt thou call, and the Lord shall answer."‡—But they "resolve to *wrestle* with God in prayer!" And did not Jacob *wrestle* in prayer? and wrestled too till he *prevailed?*§—"They falsely expect that the attainment of their end will be best promoted by *importunity!*" Astonishing! And did not our Saviour himself think so? Has he not given us examples of the good effects of it? The importunate widow is immediately to the point;‖ so also is the case of the man who went to borrow loaves of his

* Page 74, 75. † Ibid. ‡ Isai. lviii. 9. § Gen. xxxii. 24—28. ‖ Luke xviii. 1—7.

friend.* It was "because of *importunity*," that both prevailed; an importunity actually *recommended* by our Lord, whenever we approach the Father of the spirits of all flesh. If we were to judge of Mr. W.'s attention to his Bible, by the number of passages which adorn his work, or by the accordance of his doctrines with Scripture, we should be led to conclude that he is not too frequent in its perusal. It is not a little remarkable, however, that it never came to his turn, according to the order of the *Lessons*, to read these two accounts in public, the one on the 28th of Feb. and the other on the 7th of March; or, if his curate has read them, that he should be such "a forgetful hearer."—"They falsely expect" too, "that the attainment of their end will be best promoted by *repetition!*" I feel a delicacy, Sir, in noticing this subject, lest I should be thought to speak irreverently of a book, which, I am sorry to observe, I once lightly esteemed, but which, after more mature thought, I must say, *I now venerate*—I mean the BOOK OF COMMON PRAYER used by the CHURCH OF ENGLAND. The subject is therefore adverted to, not with a view to shew the impropriety of the repeated petitions in the Litany, when *employed* by *suitable characters*—persons who *feel* them, but to shew how far Mr. W. has forgotten himself, when he charges the Methodists with using *repetitions*. Does he not "expect," I do not say *falsely*, but truly, "that the attainment of" the "end will be best promoted by *repetition*," in the use of the Litany? I shall satisfy myself with the bare reference at present.

Singularly inconsistent, Mr. W., after disclaiming any *visible* interference of Providence in behalf of the righteous,† encourages a change of prayer,—adapting our prayers to "the occurrence of events affecting our welfare.‡" Prayer, in such case, must be unnecessary, if no visible distinction be made. Any how, in point of effect, one prayer will be as good as another.—I am sorry, Sir, that I have again to apologize for enlarging so much. It was not what I at first intended. In my next, I shall rather *endeavour*, than *promise*, to be brief. Your's, in much love,

Hull. JAMES EVERET.

THE WORD OF GOD ILLUSTRATED.

Observations on some Passages of Scripture. By W. P. Burgess.

To the Editor of the Methodist Magazine.

IN your Number for January 1819, page 40, it is intimated, that *many have mistaken the meaning of that passage*, Mark ix. 23, "All things are possible to him that believeth," by *applying*

* Luke xi. 5—13. † P. 65, 68, 69. ‡ P. 150.

to the believer what belongs to Christ. It is also suggested that the sense is, *all things can be done for him that believeth.* I apprehend there is very little, if any essential difference between the common version and this proposed amendment. The one implies, that Christ can do all things for the believer; the other, that the believer can do all things through the power of Christ.

Were this the only text in which this sentiment is found, there would be greater force in your correspondent's objection to the common reading, and to the idea suggested thereby, viz. the omnipotence of the believer. But in the account of this very occurrence given by St. Matthew, xvii. 14, &c. the same idea is suggested, where our Saviour is evidently speaking, not of his own power, but of the power which his believing disciples might obtain and exercise. They asked, "Why could not we cast him out? Jesus said, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." These last words certainly refer, not to the power of Christ, though it is unquestionably through his power that the believer is strengthened; but to the power of his believing followers. And again, when the disciples marvelled at the withering away of the fig-tree, which our Lord had cursed, Matt. xxi. 21, "Jesus said, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this, to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done." Here was no question at all about the power of Christ; his power had been exerted, and its effects had excited the astonishment of the disciples. Our Lord therefore informs them, that, by the exercise of faith, they themselves might receive the very same power, and perform the same wonderful works.

That the words imply not only "all things can be done *for the believer*," but also "all things can be done *by the believer*," may be argued from the experience of St. Paul, who declares, Phil. iv. 13, "I can do all things through Christ which strengtheneth me;" this example proves that "all things are possible to him that believeth." Hence it may be concluded, that the common version is in this place sufficiently accurate; that the proposed amendment is unnecessary; and that the usual application of the words is sound and scriptural.

COL. ii. 12. "Ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

From this passage some have inferred that *faith* is not, in any respect the work of man, but the work of God, only. This sentiment has a direct tendency to encourage unbelief, and to exculpate unbelievers, since no one can hope to accomplish a work

that belongs to God alone, and no one can be blamed for not doing what is completely out of his power. The passage admits of a more natural interpretation. Συνηγερθητε δια της πιστεως της ενεργειας του Θεου, του εγειραντος αυτον εκ νεκρων. "Ye have been raised up together through faith in the energy, (or mighty power) of God, who raised him up from the dead." Πιστις is often used with a genitive case, to denote the object of faith; the thing or being in which we believe, and on which we trust. Thus Mark xi. 22, Εχετε πιστιν Θεου· "Have faith *in* God." Acts iii. 16, Επι τη πιστει του ονοματος αυτου· "by faith *in* his name." Rom. iii. 22, and Gal. ii. 16, Δια πιστεως Ιησου Χριστου· through faith *in* Jesus Christ." Gal. ii. 20, Εν πιστει ζω τη του υιου του Θεου· "I live by faith *in* the Son of God." Hence we are authorized to infer, that the expression, δια της πιστεως της ενεργειας του Θεου, may mean *faith in the mighty power of God.* This is exactly agreeable to the version in the French Bible, (published by the British and Foreign Bible Society, London, 1811,) where the words are; "Vous êtes aussi ressuscités avec lui, par la foi que vous avez en la puissance de Dieu, qui l'a ressuscité des morts;" You also are raised up with him, through the faith which you have in the power of God, who raised him up from the dead.

To the Editor of the Methodist Magazine.

Matthew xxvii. 20—*Crown of Thorns.*

Dear Sir,

I have copied the following note from Dr. Campbell, on *Matt.* xxvii. 20, thinking you may account it worthy a place in your Magazine.

"*Of Thorns*—a Crown. Bishop Pearce has remarked, in a note on this verse, that ακανθων may be the genitive plural of either ακανθα, thorn, or of ακανθος, the herb called bear's foot, a smooth plant, and without prickles.* But in support of the common version, let it be observed, that in both *Mark* and *John* it is called στεφανος ακανθινος. This adjective, both in Sacred and clasical use, plainly denotes *spineus thorny;* that it ever means bear's-foot I have seen no evidence. Thus, in the Septuagint, Isaiah xxxiv. 13, in the common editions, the phrase ακανθινα ξυλα, is used for prickly shrubs· 2dly, That the word ακανθα, *thorn*, both in the right and oblique cases, occurs in several places of the New Testament and of the Septuagint. But that in either, the word ακανθος is found, (leaving this and the parallel passages in John, about which the doubt is raised, out of the

* There are two sorts of acanthus, the soft, and the prickly kind. The Greek sculptors imitated the leaves of the former in their buildings, as the Goths did the prickly kind, from whence the plant took its name.

question), has not been pretended. 3dly, Not one of the ancient, or of the oriental versions, favour this hypothesis. The Italic and Syriac, which are the oldest, both render the word *thorns*. The silence of Ecclesiastical writers, for near two centuries, if this can be pleaded after what has been observed of the ancient Italic and Syriac Interpreters, and especially when we consider how few of the works of the earliest fathers are extant, proves nothing at all. That *Tertullian*, the first of the Latin fathers, mentions the crown as being of *thorns*, and speaks in such a manner as clearly shews he had never heard of any different opinion, is very strong evidence for the common translation. Add to this, that an eminent Greek father, *Clement of Alexandria*, a contemporary of Tertullian, understood the word in the same manner. "It is absurd," says he, (Pad. l. 2, c. 8,) "in us, who hear that our Lord was crowned with *thorns*, ακανθοις, to insult the venerable sufferer by crowning ourselves with flowers." To this might be added all the ancient commentators, both Greek and Latin. There is therefore the highest probability opposed to mere conjecture.

To this note of Dr. Campbell's, I beg leave to add a passage from *Hasselquist*, (Travels, p. 288.) "The *naba* or *nabka* of the Arabians is in all probability the tree which afforded the crown of thorns, put on the head of Christ; it grows very common in the East. This plant was very fit for the purpose, for it has many sharp small spines, which are well adapted to give pain: the crown might be easily made of these soft, round, and pliant branches. And what, in my opinion, seems to be the greatest proof, is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the Roman soldiers would have a plant somewhat resembling that with which their emperors and generals were sometimes crowned, that there might be calumny, (or, as they would intend it, insult of accusation) even in the punishment."

I am, Sir, your's, C. L.

THE WORKS OF GOD DISPLAYED.

(Concluded from page 292.)

II. In WATER, what ought not a little to be admired, are those negative qualities which constitute its *purity*. Had it been vinous, or oleaginous, or acid; had the sea been filled, or the rivers flowed, with wine or milk; fish, constituted as they are, would have withered; the lives of animals, which feed upon plants, must have perished. Its very *insipidity*, which is one of those negative qualities, renders it the best of all menstrua. Having no taste of its own, it become the sincere vehicle of every

other. Had there been a taste in water, be it what it might, it would have infected every thing we ate or drink, with an importunate repetition of the same flavour.

Another thing in this element, not less to be admired, is the constant *round* which it travels; and by which, without suffering either adulteration or waste, it is continually offering itself to the wants of the habitable globe. From the sea are exhaled those vapours which form the clouds. These clouds descend in showers, which, penetrating into the crevices of the hills, supply springs. Which springs flow in little streams into the valleys; and there uniting, becomes rivers; which rivers, in return, feed the ocean. So there is an incessant circulation of the same fluid; and not one drop probably more or less now, than there was at the creation. A particle of water takes its departure from the surface of the sea, in order to fulfil certain important offices to the earth; and, having executed the service which was assigned to it, returns to the bosom which it left.

Some have thought that we have too much water upon the globe; the sea occupying above three quarters of its whole surface. But the expanse of ocean, immense as it is, may be no more than sufficient to fertilize the earth. Or, independently of this reason, I know not why the sea may not have as good a right to its place as the land. It may proportionably support as many inhabitants, and minister to as large an aggregate of enjoyment. The land only affords a habitable surface; the sea is habitable to a great depth.

III. Of FIRE, we have said that it *dissolves*. The only idea probably which that term raised in the reader's mind was, that of fire melting metals, resins, and some other substances, fluxing ores, running glass, and assisting us in many of our operations, chemical or culinary. Now these are only uses of an occasional kind, and give us a very imperfect notion of what fire does for us. The grand importance of this dissolving power, the great office indeed of fire in the economy of nature, is keeping things in a state of solution, that is to say, in a state of fluidity. Were it not for the presence of heat, or of a certain degree of it, all fluids would be frozen. The ocean itself would be a quarry of ice: universal nature stiff and dead.

We see therefore, that the elements bear, not only a strict relation to the constitution of organized bodies, but a relation to each other. Water could not perform its office to the earth without air, nor exist, as water, without fire.

IV. Of LIGHT, (whether we regard it as of the same substance with fire, or as a different substance,) it is altogether superfluous to expatiate upon the use. No man disputes it. The observations, therefore, which I shall offer, respect that little which we seem to know of its constitution.

Light travels from the sun at the rate of twelve millions of miles in a minute.* Urged by such a velocity, with what *force* must its particles drive against, I will not say the eye, the tenderest of animal substances, but every substance, animate or inanimate, which stands in its way! It might seem to be a force sufficient to shatter to atoms the hardest bodies.

How then is this effect, the consequence of such prodigious velocity, guarded against? By a proportionable *minuteness* of the particles of which light is composed. It is impossible for the human mind to imagine to itself any thing so small as a particle of light. But this extreme exility, though difficult to conceive, it is easy to prove. A drop of tallow, expended in the wick of a farthing candle, shall send forth rays sufficient to fill a hemisphere of a mile diameter; and to fill it so full of these rays, that an aperture not larger than the pupil of an eye, wherever it be placed within the hemisphere, shall be sure to receive some of them. What floods of light are continually poured from the sun we cannot estimate; but the immensity of the sphere which is filled with its particles, even if it reached no further than the orbit of the earth, we can in some sort compute: and we have reason to believe, that, throughout this whole region, the particles of light lie, in latitude at least, near to one another. The spissitude of the sun's rays at the earth is such, that the number which falls upon a burning glass of an inch diameter, is sufficient, when concentrated, to set wood on fire.

The tenuity and the velocity of particles of light, as ascertained by separate observations, may be said to be proportioned to each other; both surpassing our utmost stretch of comprehension; but proportioned. And it is this proportion alone, which converts a tremendous element into a welcome visitor.

It has been observed to me by a learned friend, as having often struck his mind, that, if light had been made by a common artist, it would be of one uniform *colour:* whereas, by its present composition, we have that variety of colours, which is of such infinite use to us for the distinguishing of objects; which adds so much to the beauty of the earth, and augments the stock of our innocent pleasures.

With which may be joined another reflection; viz. that, considering light as compounded of rays of seven different colours, (of which there can be no doubt, because it can be resolved into these rays by simple passing it through a prism,) the constituent parts must be well mixed and blended together, to produce a

* Dr. Adam Clarke observes that "the immense diffusion and extreme velocity of light, are alone sufficient to demonstrate the being and wisdom of God. *It* has been proved by many experiments, to travel at the astonishing rate of 194,188 miles in *one second* of time! and comes from the sun to the earth in *eight minutes eleven* 43-50 *seconds*, a distance of 95,513,794 English miles." H. B.

fluid, so clear and colourless, as a beam of light is, when received from the sun.

Well, then, may the inhabitants of the earth lift up their voice and sing—"*Great and marvellous are thy works, O Lord God Almighty!*" And is there not infinite reason for *us* to join this triumphant choir? since all these things are to *us*, not only a noble spectacle, bright with the display of our Creator's wisdom, but likewise an inestimable gift, rich with the emanations of his goodness. That they may serve as so many arguments to excite *all* your readers to the constant fear of God, and to a steady obedience to his laws, is the earnest wish of your occasional correspondent,

HENRY BASDEN.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

HAVING in your useful repository a department reserved for interpositions of Divine Providence, I send you the following on that interesting subject, from a Journal in Greenland, by Hans Egede Saabye, a Missionary in that country. I am, dear Sir, your's, respectfully,

London, Dec. 30, 1818. SAMUEL TAYLOR.

"I had to make so many journies to Christianshaab, and many of them so dangerous, that I might very easily fill some sheets with them. About Christmas, I went thither by land, and rolled down several times from the summit of high rocks to the foot of them. I travelled on ice which was so thin, that it could scarcely bear the weight of four dogs. I travelled by water, when storms were rising, and often when quantities of drift ice were floating about, which cut holes in my women's boat. But three of these journies were peculiarly dangerous, and worth relating.

"I generally went to Christianshaab the day before Easter, as well on account of the Danes, who lived there, as to examine the catechumens. This time, the sea was open, though full of floating ice. Some sailors, who had been at Claushavn, on commercial business, resolved to accompany me; but when the day for our departure came, they were afraid of the ice, and remained behind. I set off early with a steersman, six women to row, and a Greenlander in his Kajak. With much difficulty and labour, we rowed three miles through the ice, by twelve o'clock. We were saying, that the mile which we had still to go, was not so dangerous, when the steersman suddenly exclaimed, "Look there, up to the rock, Priest! a dreadful storm is rising, which

will soon overtake us." I saw it, and answered, "We can scarcely proceed, the resistance is too great; let us put back: we shall find some place in the neighbourhood, where we can stop till the storm is over." We tacked about, but while we were doing so, the storm was already come up, and would, certainly, have overset our boat, had not the Greenlander, with his Kajak, laid himself to windward, and manœuvred in a masterly manner against the mighty waves. He let them pass over him, by which they lost something of their violence, before they reached us. The boat, however, laboured violently, by which some knees were broken, which made it unsteady. There was not much appearance of our being saved. The women lost their courage, and would not work any longer. 'Row!' I cried, and took an oar, 'or we shall be drowned!'—'We shall be drowned, notwithstanding,' answered they: 'It avails nothing.' I encouraged them by words, and by my own example, rowed with all my might, and said, 'We must do what we can for our safety, and we shall be saved.' They now took up their oars again; but the storm continued, our boat became weaker and weaker, and, in truth, our hopes also. After we had laboured for about an hour, with infinite exertions, and had been in the utmost danger of our lives, kind Providence conducted us into a little bay, where the land protected us against the violence of the waves. Here we found ourselves saved, and thanked God. It cost us some trouble, indeed, to get the boat up over the crust of ice, but we effected it. We turned it upside down, laid ourselves under it upon the snow, and spoke of the danger which we had escaped. The Kajak rower was not a little proud of his exploit; and he had reason to be so, for he contributed the most to our deliverance. Some refreshment would now have been welcome, but this was not to be thought of. I had, indeed, two of the biscuits, called Skonsogne, which my wife had made me take when I left home; but what was that among so many?

"A part of the afternoon was already gone, when the weather became more calm. 'To-morrow is Easter Sunday,' said I to my Greenlanders: 'I must go forward by land, or else back.' 'You joke, Priest,' answered my steersman, quickly. 'No, answered I. 'I am quite serious.' 'You cannot go forwards,' said he; 'I have no knowledge of any way. The rocks are terrible, and the way back is so long, you cannot accomplish it.' 'Let us see,' said I; 'follow me!' At last I prevailed on my steersman and two women, and set out. As long as it was daylight, we went on well, though the snow was deep; but when night came on, we were unable to distinguish rocks and vallies from each other. We fell into heaps of snow, helped each other up, fell again, and again got up, but became more and more fatigued, and faint. After we had proceeded for some hours, my

Greenlander said, 'We have missed our way; I no longer hear the sea roar.' I listened, and was also unable to hear it. 'We must go westward,' said I;' 'the wind has not changed.' We did so, and, by extraordinary exertion, came, in about two hours, near to the strand, and soon after to a plain, which was inclosed on both sides with high rocks. I thought I recollected this plain, walked up and down on the beach, and found that I really recognised it, having been there the preceding autumn. 'We are in Sandbay,' said I to my companions, when I returned to them, 'and are now not far from home.' 'It is a mile,' said my Greenlander, 'if we go the right way; but we should have scarcely half a mile, if you could clamber up that rock.' 'Wait a little,' said I, and divided my two biscuits among us four. We eat them, drank or swallowed some snow, and felt ourselves a little refreshed. 'Now, up the rock!' I cried.—'At the top it is perpendicular,' replied my Greenlander; 'if your foot slip, you fall into the sea, and no one can save you.' 'We will try,' said I; and now we began, with the little strength we had left, to clamber up. We walked and crawled, but still advanced, however, till we reached the above-mentioned steep place. 'Now, take care, Priest! don't slip!'—'Help me,' said my Greenlander, 'and I will help you when I have got up.' He began to climb, and by the assistance of the women who helped him, got up happily. 'Wait a little,' said he; 'I must rest myself:' but soon after he laid himself on his belly, stretched himself out as far as possible over the steep rock, and said, 'Come! I will take hold of you.' One of the women clambered up, I helped her, he took her hand, and pulled her up. Now, it was my turn. Both those who were up, and she who was behind, exerted their strength for me; I climbed; my knees tottered, I was near falling, and consequently perishing, when I got hold of the out-stretched hand of the Greenlander. By this, and the help of the woman who was behind, I got up safe. 'That was good! that was good!' cried my companions. 'Yes,' said I, 'that was good. God be praised. But now, help her who is behind.' That they did faithfully; both took her hand, and we were all saved, but so exhausted, that we were obliged to sit down, and rest, ten times during the quarter of a mile which we had still to go.

"At length we reached the colony, on Easter Sunday, at four o'clock in the morning, so exhausted that I fell over the threshold of the kitchen door, and my companions stumbled. I knocked at the door of the chamber, and pronounced my name: my wife was awake, and lay praying to God for my safety; for all the Danes and Greenlanders at Claushavn said the day before, while the storm raged, that it was impossible we should be saved

if we were at sea, but they hoped we might have arrived at Claus-havn before it broke out. While my wife got up, and opened the door, I went to the chamber of my man servant, to wake him, and to tell him to make a fire in the kitchen. He had gone to sleep with the idea that we were all drowned. When I awoke him, and he, still half asleep, recognized my voice, he thought it was my ghost, crossed himself, and said, 'God be merciful to his soul! He was a good man!'—'It is myself,' said I; 'we are saved.' Now, he became thoroughly awake, and thanked God from the bottom of his soul.' Meantime, my wife had opened the door of the room, and fell upon my neck, with tears of joy. 'God then has restored him to me,' was all that she could pronounce. Yes! we were restored to each other. After she had become a little calmer, we felt with grateful joy the miraculous deliverance which God had vouchsafed me. But now it was necessary to think of some refreshments for me and my companions; and these were not so easily to be obtained. The fast time had set in; every thing that custom had rendered necessary, wine, brandy, coffee, tea, sugar, &c. was wanting. My wife, therefore, warmed a pot of good beer, with a slice of bread, and some butter. In the condition in which we were, this was, perhaps, the best thing we could have had. We ate Skonrogn with butter, drank warm beer, and found ourselves refreshed. My Greenlanders went home quite cheerful. I threw myself on the bed for a few hours, and performed Divine service at the usual time. Though I had been ill before this journey, it had no bad consequences, except a little pain. At the news of my return, my good Greenlanders came early in the morning to my wife to inquire after me, and expressed their joy at my safety. My boat, which the Kajak-rower had patched up a little, arrived in the afternoon much damaged. The people were well, but excessively hungry: they had need of refreshment, and received it accordingly."

THE GRACE OF GOD MANIFESTED.

Memoir of THOMAS BARKER, ESQ. *of East Layton, near Richmond, in the County of York.*

As this gentleman's conversion to God exhibits the riches of Divine grace in no ordinary way, a brief statement of facts, connected therewith, may not be unacceptable to the numerous readers of your useful miscellany. J. KERSHAW.

THE late Thomas Barker, Esq. during a considerable part of his life, had taken pleasure in breeding, training, and running horses, and in those exercises of the field, common to country gentlemen; with such habits and practices as those things were connected with, which constitute, "living after the flesh." Though professionally a decided member of the established church, yet he was seldom seen within her walls.

To the praise and glory of grace Divine, however, it may be said, that no state of moral darkness and insensibility is such, as to place the sinner beyond its reach. Heavenly light, subtle, penetrating, convincing, and persuasive, will visit at times the dark abode of the human heart; and, if its visits be attended to, will lead infallibly, though perhaps by slow degrees, to the possession of peace, life, and salvation.—Mr. Barker was happily spared to have proof of this in himself.

The first circumstances with which the writer of these pages is acquainted, that produced serious thoughts in his mind, were the following.

In April, 1811, when Mr. and Mrs. B. were retiring to rest, a drop of blood fell from Mrs. Barker's nose, which (although no supernatural aid need be resorted to, as an assignable reason of it,) caused her to exclaim, "How has this happened? What can be the meaning of this?" adding, "a similar circumstance occured immediately prior to the death of my mother." The conclusion drawn, was, that one of them would die at no great distance of time.

For the first time, perhaps, in Mr. Barker's life, he now entered into the meaning of our poet's words,—

Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies!
How make mine own election sure,
And when I fail on earth, secure
A mansion in the skies!

And from this time he began to withdraw from company, and read books of a religious character. He became constant in his attendance at church, though residing some miles distant, and took his family with him. He urged the inhabitants of the village to reform their conduct, to keep holy the sabbath-day, and frequent the worship of God. If want of suitable apparel was urged by some, as a reason for non-attendance, he supplied their wants; and by a variety of evidence gave proof that he felt a "growing dread of vengeance at his heels."

Mr. Barker was now ready to comply with any answer which that question might elicit, "Lord, what wilt thou have me to do?" To shew him the will of the Lord, was a discovery that gave instant law to him.—In this stage of religious experience, although no connection had been formed with the Methodists, but on the contrary the strongest prejudices were entertained against them, his old acquaintance stood aloof from him; they thought it strange that he ran not with them to the same excess of riot as formerly, *speaking evil of him.* "That he was mad," or "had a devil," was the general sentiment concerning him.

"What is truth?" however, was a question of much greater moment, in the estimation of Mr. Barker, than what the world or worldly associates might think of him.—The consequence of following such dictates, are now calculated upon with anxiety, for Wisdom is justified of her children."—Though hitherto Mr. Barker was a stranger to that evangelical truth, "By the deeds of the law shall no flesh living be justified," yet he was soon taught the way of the Lord; the sorrows of his heart became enlarged; he wept, and prayed, and all his virtuous

shew completely faded: the soul-convincing Spirit blasted every flower, and now,

> "The jealous God in his behalf came down,
> Jesus himself the stronger shew'd,
> And claim'd him for his own."

Pardoning mercy was revealed to his heart; and he delighted in the abundance of peace which he possessed.

With respect to the *means* which God employed to seal instruction upon his heart, a word may be spoken.

We cannot always account for every thing in the Divine economy, whether in the kingdom of nature, providence, or grace; he does what he will; dreams and visions are sometimes employed by him to fulfil his pleasure.

The experience of Colonel Gardener, and of the late Rev. Mr. Newton, rector of St. Mary Woolnoth, may be referred to with others, as evidences.—Gardener's biographer prefaces his statement of that case by saying—"I choose deliberately to expose myself to "those severe censures which the haughty, but empty scorn of Infi- "delity, or principles nearly approaching to it, may very probably "dictate upon the occasion, rather than to smooth a relation which "may, in the judgment of my conscience, be likely to conduce so much "to the glory of God, the honour of the gospel, and the good of "mankind."

Perhaps the case of Mr. Barker may not deserve equal notoriety. The fact, however, is, the following circumstances were scarcely ever related by him without a flood of tears, accompanying the relation; so satisfied was he that it was a Divine interposition, designed to point out the way of the Lord to him in his distressed state of mind:—February 27, 1812, about six o'clock in the morning, when perfectly awake, a flame of light, exceeding in brightness the light of the day, suddenly caught my attention, and induced me to look towards the window, which presented a vastly extended plain, covered with objects; two roads appeared in full view, leading different ways, one of them narrow, and of a zig-zag, serpentine form; the other so broad as almost to cover the whole plain. Multitudes of men and women were moving quickly along, in large and small companies. This supernatural light appeared to reach myself, and fill my heart: struck with solemn awe, I repeatedly surveyed the multitude, and felt convinced that they were in the road to ruin.

A parchment scroll now appeared in view, which seemed to contain the gospel of the blessed God; there I discovered the plan of redemption, the cause why men walk in darkness; and the impossiblity of men being saved without regeneration. A voice also distinctly sounded in my ears, "The Methodists preach the gospel; seek them out, and assist them."—The writer of this paper passes over many things for the sake of brevity, which Mr. Barker added to the above, with his pious gratitute to God; and proceeds to remark,—That from this time, he rejoiced exceedingly, and resolved to fit up a place of worship, for the benefit of the village inhabitants, and to call in the preachers; but by no means unite further, than in acts of public and private devotion with the Methodists. From this strong-hold of prejudice, Mr. B. was soon compelled to retreat.

After enumerating various exercises of mind, which Mr. Barker experienced upon this subject, my predecessor, in a paper before me, says, "He told Mrs. B. that he did not regard what any person might say, he was determined to join the society of Methodists." She, with himself, immediately united in the determination, and they jointly connected themselves with that people, between whom, and the world, a great gulph is fixed.—This circumstance gave the finishing stroke to their profession and dedication.

The new creation was soon brought to maturity. Within twenty months, after Mr. Barker found peace with God, he received a larger measure of sanctifying grace, and a man more crucified to the world, to self, and to sin, is seldom to be met with. His humility, meekness, resignation, and love, were obvious to all who had spiritual discernment.

A society was formed at Layton, and a vine brought out of Egypt. God has cast out the heathen, and planted it; the branch he is making strong for himself.—Mr. Barker filled the office of leader in a judicious manner, so long as he had strength. A liver complaint, however, soon made the strong man to bow down. Under this dispensation, Mr. Barker had no choice; all was right, which God either said, or sent, or did; joyful in hope, and patient in tribulation, he remained steadfastly built upon the Rock of Ages.—Not a murmuring word, or fretful look, but in calm submission, he set his house in order, withdrew to his room, and in three days sweetly fell asleep in Jesus. His last words were—"Happy, happy." This was December 23, 1814.—Reader, may thy last end and mine be like his!

J. KERSHAW.

OBITUARY.

Died, at Sutton Bonington, Nottinghamshire, April 6, 1818, aged 53, Mr. JOHN CROSS. During the early part of his life, he lived according to the course of this world; although not without religious impressions, and at some times painful anxieties respecting his salvation. It was not, however, till he was about 25 years of age, that he began to be seriously alarmed respecting it. This was in consequence of his hearing the word of God preached by the Methodist preachers, which he was often invited and urged to do by some members of our society, who cared for his soul. Sometimes he yielded to their solicitations, and went; and at other times refused. He, however, soon began to be both enlightened and awakened by hearing; and painful sensations took place in his mind, on account of his sinfulness and guilt; and at length his distress became extreme: and then he took an opportunity of opening his mind to a friend, who advised him to seek a sense of the Divine favour, in fervent prayer, without delay. This he began to do; but, nevertheless, he remained in a state of great distress and thraldom for about three years. During this period, he spent a considerable part of his time with a relation at Wysall, where the conversation and prayers of two pious females were made a blessing to him. He now diligently attended all the means of grace, in public and private; and that God, who never said to any, Seek ye me in vain, heard the voice of his supplication, and delivered his soul from death, his eyes from tears, and his feet from falling. Soon after this he experienced a still deeper work of grace on his soul, and was made a partaker of that perfect love which casteth out fear, a blessing which he retained to the end of his days.

From the time of his first becoming a member of our society, he never left it; nor was there ever a charge brought against him respecting his moral conduct during the residue of his life. It was not

very long after his conversion, that he began to exert himself in the public prayer meetings, in establishing, supporting, and attending which, in different parts of the town, he continued to be zealously affected till he died. And though his talents were not great, his fervour, his faith, and his piety, caused him to be much respected; and to many, as well as to myself, in these means he was often made a blessing.

In the year 1798, he married Sarah, the respected widow of Mr. Austin Bulstrode, of this place, who also, a little before this time, had sought, and found the Lord in the midst of much "tribulation." They sweetly drew in the same yoke, and were helpers of each others faith and joy for nearly twenty years. Their house became the pilgrims' inn, and was very frequently a place of entertainment for religious strangers: and, of all the *private* houses I have known, might, with the greatest propriety, be called, "a house of prayer." Very often, when persons called on business, prayer was proposed 'ere they departed; and religious visitants were seldom permitted to leave the house without being asked to pray with them; beside it being their usual custom to have family prayer three times a day.

About ten years since he was appointed the leader of a class, an office which he faithfully and zealously sustained, till the affliction, which terminated in his death, prevented him; and his care for, and attention to the members of his class, much endeared him to them, and caused them painfully to feel their loss. He was very faithful in reproving sinners, nor did he spare those professors whom he judged to be lukewarm. This caused him to be feared as well as loved; and, since his death, his friends have said, "There is no John Cross to reprove us now." As I was born in this place, I knew Mr. Cross from the time of my childhood; and, its being eighteen years since I became a member of the Methodist society here, I have long had opportunity of viewing him in a religious light. In the beginning of my religious course, the advices and prayers of himself, and his respected widow, were very useful to me; and since that time, when I have been in trouble, their house has frequently been the place of healing to my soul. Since the commencement of my itinerancy, whenever I visited the village, and called on him, he always exhorted me to be diligent in my work, and faithful; and, since my appointment to this circuit last August, he did not fail to do the same, both before and during his confinement: and the last time I saw him on his bed of affliction, he, as at other times, though with a very faltering voice, prayed fervently with, and for me, and, as a dying man, renewed his solemn charge, that "I would not shun to declare all the counsel of God," and deal faithfully with precious souls, as well as secure the salvation of my own.

As he lived in the daily exercise of faith and prayer, his religious enjoyments were considerable, and his mind generally happy, being a comment on these words, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." And no wonder that such was his experience, as I have so frequently heard from him, what I have not often heard from others; so many humiliating chidings of himself, because his every breath was not either praise or prayer to God.

On my arrival in this circuit, I was surprised to find him so emaciated, and his constitution so broken, and soon concluded he would not be long an inhabitant of this world. His complaint baffled medical skill, and increased rapidly upon him; yet he did not think it would terminate in his death till in a very late stage of the affliction. And he seemed to have a great desire to live through this summer; not because he was not prepared, nor because he feared to die: far from it: but because he believed God was about to do a greater work in the neighbourhood than he had yet witnessed, and he desired to see it. This, however, he was not permitted to do; but his pious expectations were in a good measure realized, for there has been such a revival of religion in the neighbourhood as I have not witnessed in so short a time at any place before. His afflictions increased upon him till he became very weak and feeble indeed, and was at length confined about a month to his room and bed; during which time his soul was kept in peace and comfort; and his sayings and state of mind afforded the greatest satisfaction to myself and the numerous friends who visited him in his affliction, and were profited by his sayings. On the Sunday following his death, his remains were deposited, by his own desire, in the Methodist chapel, and a sermon was preached, to a numerous and attentive congregation, previous to the interment, from "Mark the perfect man, and behold the upright: for the end of that man is peace."

WM. DALBY.

Died, December the 4th, 1818, aged 57, Mrs. MARY MOORE, wife of William Moore, of Dean, in the county of Bedford, after a lingering affliction of twenty-five years. It appears, she lived almost thirty years without God in the world; but, about twenty-seven years ago, she was prevailed upon to attend the ministry of the Methodist preachers, and the first sermon she heard was made the means of enlightening her mind in the knowledge of herself; and from that time she was divested of her prejudices against the people of God, and united with her husband, (whom she had before opposed), in seeking the salvation of her soul, and, March 25, 1792, she obtained a clear sense of pardoning mercy.

Mrs. Moore was the subject of great affliction for many years; and, during the last eight years of her life, was deprived of the use of her limbs, which was attended with a peculiar nervous affection. Her afflictions, however, were much sanctified, and in her "patience had its perfect work;" and, like holy Job, she could say, "All the days of my appointed time will I wait until my change come."

To find the time of her dissolution approaching was not matter of grief, but of joy to her. When conversing with her husband on the subject, she said, "You do not know how happy I am; I am all happy! "All glorious within!" And she spoke in similar terms to a female friend who visited her. In this happy state she continued until her spirit took its flight to the world of glory.

GEORGE WILSON.

February 14, 1819, died at South Shields, aged 25 years, RICHARDSON ROBINSON, a class-leader and local preacher in the Methodist Society in that place.

Previous to his conversion, he was strictly moral. But perhaps the most prominent feature of his character at that time was obedience to his parents, to whom it cannot be recollected, he ever made use of an improper expression.

When he was about the age of 19, it pleased God to convince him deeply of his lost state as a sinner. The word of God was made a discerner of the thoughts and intents of his heart, and he was constrained to deplore his case, as a depraved, guilty, and helpless creature. He now became earnest in his application to the throne of grace, for the redemption which is in Christ Jesus; and was brought to confide in him alone for pardon and salvation, by which means he obtained a clear sense of his acceptance in the Beloved.

From this moment, the blood and righteousness, the merit and mediation of Christ, were all his theme, all his boast, and the constant topic of his conversation. Class-meeting was his delight; and from this means of grace, under God, he said he obtained the greatest help and encouragement. Hence, whatever hindrances appeared to stand in the way of his attendance on it, unless such as were really unsurmountable, he used to say, "I must not absent myself from my class for this; if I do, I shall grieve the Spirit of God, which I would not do on any account whatever." O how necessary it is, for all those who would walk in the comforts of the Holy Ghost, to imitate his example! His veneration for every thing sacred, was always manifest. He never indulged in vain and trifling conversation, aware that it always leaves behind it a barren mind, and robs the soul of its delightful intercourse with God.

Increasing deadness to the world, ardent desire for the salvation of souls, fervent prayer to God for the conversion of his relatives, cordial gratitude for his own mercies, and universal obedience to all the precepts of the gospel, shone forth as so many evidences of the genuineness of his faith, and the sincerity of his profession. The disease by which our dear brother was conducted to the regions of the dead, was a consumption, which in about a month terminated his mortal course. Unhappily, as is not unusual with this disorder, it soon affected his intellects, and thus deprived us of many edifying expressions, which doubtless would otherwise have dropped from his lips. However, there were intervals, during which he was much composed, and exceedingly happy in God his Saviour. At one of these seasons, on being asked, "Have you any doubts of your acceptance with God?" he replied, "O no, no! when I meditate on the condescension, sufferings, and death of Christ, I cannot, I cannot doubt." About three hours before he expired, he called his aged mother to his bed-side, and said, Mother, do not weep for me; for I feel the sting of death drawn; it is not a hard thing for the Christian to die: then about three minutes after he called me by name, and I went to him, and asked him how he felt his mind, and he said, "Very happy; tell them all I am happy," meaning the society. He often repeated these words in his greatest agony, "Bless the Lord O my soul;" these were the last words he was heard to articulate.

March 6, 1819. G. HAIR.

March 22, 1819, died, at River Terrace, Islington, HARVEY WALKLATE MORTIMER, Esq. in the 66th year of his age.

He was born April 13, 1753, at Newcastle-under-Line, and brought up by a grand-father, whose memory he greatly honoured. He was very kind to his grandson, but, not being spiritual himself, he could not teach him the way to worship God aright. One day the whole family were ill. Mr. M. was about seven years old; he had never been taught to pray, nor had he ever seen any one in the family bow their knees before God, except when they went to the church. He went into a room alone, and kneeling down, said, "Lord, thou seest what a sad thing it is; we are all ill; we cannot one wait upon another, but thou canst make us well, if you wilt: I wish thou wouldst make me well; then I can wait on my grand-father and grand-mother." The Lord in mercy heard the prayer of a little child, he rose from his knees quite well, and to the utmost of his power, waited upon his aged relatives. Often has he with gratitude mentioned this circumstance, as from that time he began to pray in difficulties, and against apprehended dangers.

Mr. M.'s mind was strongly influenced with the fear of the Lord, which kept him from many evils, yet he saw nothing of the breadth of the commandment, or how it is that a guilty sinner can be justified before a holy God, till the year 1770; at which time, by the preaching of the word under some of our old preachers, while an apprentice at West Bromwich, he was deeply awakened, and soon after found peace with God, while Mr. John Hilton was preaching from Job, "Acquaint now thyself with him, and be at peace, &c." Soon after this he came to London, and by keeping close to God, and refusing to associate with those that were not religious, he was graciously kept from the multiplied snares with which this great city abounds. Mr. M. was favoured with the confidence and friendship of our late revered and honoured father, who frequently, and for many years together appointed him official places in the society at West-street. His punctuality, and promptitude in despatching business, for which he had a wonderful facility, made our dear father often say to those who either could not, or would not do as Mr. M. did, "I must send you to Harvey Mortimer, that you may get a leaf out of his book." I believe many in London and elsewhere, will long remember Mr. M. as a Trustee and Treasurer at the City Road Chapel.

About eight years ago, my dear Mr. M. had a severe and long illness; since that time he never fully recovered his health: but for the two or three last years, was gradually declining, and often talked familiarly of death. Sometimes he enjoyed sweet peace, at others was severely tried: but he was a man of prayer, his bible was his support, and his God his refuge. Often has he come out of his closet with a countenance irradiated with the consolation his mind had been favoured with, and his family can testify, the effects were felt on all around him. As to the relative duties, it is impossible to do him justice. Mr. M. excelled most, if not all I have known, as a husband, a father, a master, &c. &c. About a month before his death, Mr. Pearson, Dr. Hamilton, and Mr. Jones, expressed their fears as to the result of present symptoms. He received their report with perfect calmness, and often said to me, "You may do so, or so, after I am gone." But as he had been in habits of speaking thus long before, I did not apprehend the awful hour of my present bereavement was so near. On Sunday the 21st, after the family were gone to chapel, I said what shall I read to you? He fixed on one of Mr. Eyton's sermons on "What shall I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved." He enjoyed it much, and wept tears of affectionate love and gratitude. On Monday morning he prayed with his family; one expression has struck me much, since his removal; he thanked God in these words, "Goodness and mercy have followed us all our lives long, they still follow us, let them follow us to all eternity." He seemed rather better than usual, was cheerful, placid, and particularly affectionate; eat his victuals as usual, and walked twice round the garden. About seven in the evening, while sitting in his chair, he put out his hand, and said, "Help me, help me." I immediately went to afford him all the assistance in my power, but it was too late, he only said, "Let me go to bed." We laid him on the sofa, he spoke no more, but at half past nine, without a struggle or a groan, his spirit took its flight to the regions of light, and left us like persons in a dream: for though I had long anticipated the painful hour, it came so suddenly at last, that all I could do was, to say, Lord help me. Thou hast mixed this bitter cup: sanctify it to my future good, and help me to get fully ready to follow those, that are now before the throne. Amen! Amen!

ELIZ. MORTIMER.

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MISSIONARY INTELLIGENCE.

CEYLON.

Letters have recently been received from the brethren Squance, M'Kenny, Carver, Osborn, and Fox, which bring intelligence down to the 2d of November. With the exception of the continued ill health of Messrs. Harvard and Clough, the above Letters are pleasing and encouraging.

The following are extracts from the fourth Number of the Quarterly Correspondence, continued from our last month's Magazine.

From Mr. W. M. HARVARD, *Columbo Station, dated July*, 1818.

The two converted priests, Don Adrian de Silva, and Don Andries de Silva, maintain the consistency of their conduct, and afford us much satisfaction. The former, from his talent and knowledge of the native practice of medicine, has become quite a noted and respected person in the village where he resides, and has been made very useful to many families during the late sickly season, among the natives. He always carries his Saviour and Master with him wherever he goes; and, by reading the Scriptures and exhortation, he administers to the souls of his patients, as well as to their bodies. This is a pleasing reflection. We have in the last quarter appointed Don Andries to be a schoolmaster. They both meet regularly in class, in the Pettah, and likewise at Colpetty.

The juvenile class at Colpetty still goes on well. In our next I hope we shall be able to give you an interesting account of a similar class, which has been established in connexion with another of the schools. After giving it a little further trial, we shall feel greater confidence in relating to you the particulars.

To sum up the whole of our spiritual affairs, I think we may say, with safety, that that part of the great vineyard which has been allotted to us blossoms most pleasingly, and promises real fruit. We have already begun to taste some of the first fruits; some of which have been taken (as it were a specimen) to the court of heaven! Happy and honoured will those be who shall be here when the vintage arrives!

On Whit-Monday last, according to our usual custom at the festivals, we had service in English and Cingalese, for children and young people. Many of the children, and some of their parents, from the country schools, expressed a desire to attend, and were permitted; several of them undertaking considerable journeys for that purpose, and appeared much interested. The Mission-House was crowded at an early hour. To hear them repeat the responses in our morning service was indeed gratifying. Brother Callaway preached them a very interesting sermon; and they afterwards crowded our dwelling-house to pay their grateful respects to us. I only wished you had all been with us at the time, to have shared our enjoyment. After the service, a heathen man brought his nephew forward for baptism. The whole family live near the Kandian limits. I placed the boy under instruction, and gave suitable advice to the Pagan uncle, to which he paid much attention; and expressed a willingness to learn. I promised to send our friend Cornelius to visit his village; and the uncle intimated that if we were to erect a school there, many would gladly embrace Christianity.

On Cornelius visiting the place, he found most of the people were gone out to work in their paddy-fields. He, however, went to several houses, and spoke with the women who had remained behind. These seemed to hear his word gladly; and a kind of native constable, who was in the village, promised to collect the opinion of the inhabitants, and to bring a report to us, concerning the proposed school. The man has not yet paid us his promised visit.

By his journey Cornelius became acquainted with a very populous part of the country, totally without the means of Christian knowledge; and a young man from the Colombo seminary, a native of that district, having applied to us to appoint him to the office of a schoolmaster, we directed him to bring us a list of scholars for a school at Pepiliyana, about half way to the heathen village. The list has been brought, and the school-house is erecting, in the centre of three villages. I have not yet seen the place; but trust to give some satisfactory account of it in our next communication.

Cornelius goes on as usual, on week

days visiting and exhorting in the schools under our direction, and preaching on the Sundays.

I am in hopes of getting a footing in the famed idolatrous village of Calaany, which is about nine miles on the other side of Colombo. We are about to erect a school nearly half way, on the same side of the river on which the celebrated temple stands, and, in fact, within the same district. The name of the village is Peliyagodde. The whole neighbourhood is noted for idolatry and vice. These two schools, and perhaps a third, seven miles in another direction, will, we hope, enable us to give you some interesting accounts in the next letter from his station.

I thank my God, that our schools continue to warrant our expectations of good therefrom; and that they all appear, without exception, to be in a very good state. They have received a very great portion of my attention in the last quarter: and my dear wife has bestowed much labour on the female department of our different schools, which increases in interest and importance. She frequently visits them, as well by herself, as in company with me; and is often greatly encouraged and animated in mind, by the attention and affection of her little pupils. When speaking to them, as they stand around her, on the things of God, and the concerns of their souls, she has been many times pleased to observe their thoughtfulness, not unfrequently accompanied with tears. She has no doubt there are real impressions of a religious nature on the minds of many; and their desire to learn whatever is taught them continues unabated. Mrs. H. has introduced a fancy kind of needle-work into the schools, and has made a regulation, that the profits of all work done by the girls shall be divided, equally, between the girls themselves, the mistress, and the reward box of their respective schools. A third of the profit thus being given to the girls, will serve as an encouragement to them to attend to their work; and the share which is appointed to the mistress will interest her to see that they do their work well and quickly; while the third, which goes to the reward-box, will be a general benefit, and enable us to distinguish the deserving, with less burden to our fund. Mrs. H. is at present learning to make lace, for the purpose of being better able to superintend this part of their school-exercises I mention these particulars, that our brethren and friends may be convinced, that, with the religious instruction daily given, to form habits of industry, and attention to their temporal duties, is one of our principal objects, and of which we never lose sight; more especially among our female scholars. Hence our schools cannot fail of being an important blessing to society at large, so far as their influence extends; and the rising generation will appear upon the stage of life qualified to glorify God, and to benefit mankind.

It is, however, calculated to damp our ardent expectations respecting our scholars, when we reflect upon the numerous sicknesses to which they are exposed in this country, and reckon on the probability that many who receive our constant care will never reach the age of manhood. Such a reflection is calculated to cast a gloom upon our feelings, and to discourage our attempts, did we look no farther than this world But, though they may be removed from us by early deaths, and their immediate influence over their countrymen may thus appear to be prevented, yet they themselves are candidates for an eternity of blessedness. Those of them who are saved through our instrumentality, will be our ultimate crown of rejoicing: and it may please God to make their happy and peaceful removals out of this world a more extensive good to their surviving acquaintance, than perhaps they could themselves have accomplished, had they been spared to manhood and old age.

I have been led to these remarks by the inroads which death has been suffered to make upon two or three schools in the last quarter. Six children have died; three of whom were out of the Colpetty school: and of these three, two were piously disposed girls, belonging to the female class-meeting established there. Though the Lord's ways are not as our ways, nor his thoughts as our thoughts, yet we must confess, that "*He hath done all things well.*"

As it is intended to give an account of these three children, in a small separate tract, the particulars of them all shall not be allowed to encrease the size of our present letter. The first was a boy of about 16 years of age, whose name was David, and whose death was produced by a fall from a high cocoa-nut tree, which he had several months before. I cannot avoid giving you a short narrative of this lad, being persuaded that you will derive gratification from the particulars. The accounts of the other two shall be prepared for the press.

I insert the following nearly as it was written by our friend Mr. Coopman, who received the particulars from the mother of the boy, &c.

"David was born about the year 1802. Like many other children, who are uncared for, and uninstructed, he was wicked in all his ways, and was growing up in utter ignorance of God, and of the way to heaven. In the beginning of the month of April last year, our Mission day school was opened in Colpetty, the village where he lived; and he was received as a scholar into it, being at that time about 14 years of age.

"In a day or two after his admission into the school, his mother has since informed us, that, on his coming home, he informed her, and his grandmother, and all that were in the house, that he had heard, from the minister, that swearing, speaking bad words, telling lies, playing on the Lord's day, or working on that day, are sins, and that God Almighty is angry with all people who do such things; and that the minister had given him, and the other boys, leave to bathe, &c. on Saturdays; saying that Sunday was only intented for people to attend preaching, and read the word of God. David added, he hoped he should pay attention to this good advice, and begged the family to do the same. From this time there seemed to be a little alteration in his conduct."

His mother, I believe, is a sincere and changed woman, and lives, according to her light, in an upright manner. She has been baptized, and joined the Baptist Mission church, in Colombo. But, as she lives out as a servant, her family were, in general, left to the care of an old grandmother, a woman not under the influence of pious principles. This will account for what follows:

"In a week or two afterwards, (I am sorry to say it was on a Sunday), it being the Cingalese feast-day, called *Ma-sey*, or *New Moon*, his grandmother took him with her, to the neighbouring Cinnamon-garden, to collect fire-wood. Seeing some dried branches of a cocoa-nut tree ready to drop off, David climbed up into the tree in order to get them down; in doing which, he slipped, and, falling, received a very severe bruise.

"In consequence of this fall, he was confined to the house for nearly four months. When he got a little better, he attended the school again. He delighted in this, and paid great attention to his books. He did not idle away his time during the hours of school: and the master in general found him to be a good and attentive boy. When he was first taken ill, he had a *merit-ticket*, which he had received, as a reward, at the school, tied at the end of his handkerchief. This he gave to his mother, and begged her to take good care of it, saying, he hoped to go again, as soon as he should be able. When he recovered a little, he renewed his attendance as usual, and conducted himself well."

I remember being on a visit to the Colpetty school, on the morning of his return to it; and, feeling much sympathy in this case, I endeavoured to impress his mind with a view of the Lord's goodness to him, and his narrow escape from an awful death. After addressing the boys on the sparing mercy of God towards their poor schoolfellow, we all kneeled down, and returned public thanks for the same, praying that the Lord would graciously sanctify this providence to the lad himself, and to us all. I was, however, grieved to find that while he was a little affected by it, yet, on conversing with him, his mind was extremely dark, and he appeared to have a great deal of Pharisaical confidence in his own goodness. It was indeed a more remarkable kind of self-confidence than I have ever found in a boy of his age. But it pleased God to undertake the teaching of him himself, and to bring him again into the furnace of affliction, that he might be made "wise unto salvation, through faith which is in Christ Jesus."

Mr. Coopman continues:

"About two months ago, his disease greatly increased, and obliged him to leave the school again. One day I met him on the road, and, finding that he was getting much worse, I told him, if he wished it, I would try to obtain a ticket for him to be admitted into the Pauper's Hospital, where, I observed, he would be well attended; and desired him to call upon me on the Monday following, as this was on the Saturday. He was admitted into the Hospital; from whence, as his disorder rapidly grew worse, he was discharged, at the end of fifteen days, at the request of his mother. He was then taken home to Colpetty again.

"When David (who has succeeded Cornelius as the master of the school) heard of his illness, he visited him, and advised him to pray for the pardon of his sins, and read to him the 25th chapter of St. Matthew's Gospel, and desired one of the converted priests to attend and read to him the word of God. Some of the boys who meet in class, also, frequently called upon him, to read and pray with him. Don

Adrian gave him some medicine, to afford him a little relief; but it was evident his was a case beyond human help, and that his days in this world were drawing to a speedy close.

"Frederick Cornelius, on visiting him, found him in much pain, but, apparently, greatly resigned to the will of God. On his inquiring of him, if he felt himself to be a sinner, and if he prayed for pardon, the poor boy replied, that he did pray, but that he did not feel his sins so great a burden as he desired to feel them. Cornelius then asked him, how long it was since he had begun to pray? He answered, that it was soon after he returned to the school, on his recovery; on a day when the master had been closely exhorting the boys, and had told them that all those who do not pray to God must go to hell.

"Cornelius visited him regularly, once or twice every day, for the last three weeks of his life. One day, when he was about to leave him, he exhorted him to think about his past life, to pray to God for the pardon of all his sins, and to make him feel that they were all blotted out, through our Lord Jesus Christ. The next day, Cornelius asked him, whether or not he felt himself a sinner. 'Yes,' said he, 'I do feel that I am a sinner;' and added, that he had been earnestly praying for pardon and peace; that he had felt his sins were washed away by the blood of Jesus Christ; and that he was not now afraid to die, because Jesus Christ, he was assured, would receive his departing soul into his glorious kingdom of heaven. Cornelius asked him, if he recollected any of his past sins. He said, he did; and that he used to tell lies, speak bad words, curse and swear, break the Sabbath, and do all kinds of evil. The next day, he asked him how he was, and whether he would rather live or die. He replied, that he was happy, and that he left every thing in the hands of Providence. Every time Cornelius saw him, he found him quite happy; at the same time the lad seemed certain that he should not recover."

Hearing of his happy state, Mrs. Harvard and I rode out to see him. We found him in a mud hovel, with very few conveniences, lying upon a poor uncomfortable bedstead, almost reduced to a skeleton, but apparently very happy and resigned. He soon recognized us, with sparkling eyes, and replied to several questions, which I felt it my duty to propose to him, in a way which was very pleasing and truly satisfactory. Perceiving that he was but indifferently supplied with comforts, we gave some relief to his mother, who was now at home with her dying child; and Mrs. Harvard made him some good soup and sent him, with wine and a few niceties, which the poor lad received as a great honour, and with much thankfulness to God and us. This was the last time we saw him. He soon after became insensible.

The narrative concludes:

"Three days previous to his death, our friend Cornelius going to see him, as usual, poor dying David, looking at him, said, 'I shall very soon go to Jesus!' Then he caught hold of his hand, and kissed it affectionately. David, the master, and the Cingalese teacher, and the pious boys, often visited him, and always found him happy The fear of death had no influence upon him. He had given every thing into the hands of God. Miss Lourensz, the school mistress, likewise saw him, and found him happy, and waiting for death, as a good servant waits for his master, what time he shall call, to open the door. His mother says, that the happiness of her departed child, was an unspeakable consolation to her: and on one occasion, when she spoke to him about the love of Jesus, he replied, 'I KNOW IT! *and the angels are waiting to take my soul to Jesus.*'"

This was the dying language, and expiring confidence, of David, a converted Cingalese boy, aged about 16 years. When one compares his former with his latter state, the reality of his change is placed beyond all doubt. "Once I was blind, but now I see," was, with propriety, his language. The blessed effects of sanctified affliction, in poor David's case, made the declaration of his royal namesake remarkably appropriate: "It was good for me that I have been afflicted; for before I was afflicted, I went astray, but now I have kept thy law." Upon the whole, taking into the account superior advantages, I have no hesitation in saying, "Let me die the death of the righteous, and let my last end be like his."

The second child, of whose peaceful end we have to speak, was Maria Madelina, the daughter of a respectable Cingalese man of Colpetty, of the principal class of natives. She had attended our Mission-school from the beginning, and had latterly begun to meet in class, which I understand she only did four times before she was taken ill. When she departed this life, her age was 10 years and six weeks.

The third and last was Carolina. Her

father is a Cingalese, and was head-gardener to the Honourable Sir Alexander Johnston, Chief Justice, until his departure for England. His little daughter was admitted into the Colpetty school, at the express recommendation of Lady Johnstone; and I have understood that her Ladyship had formed a great attachment to the child, and felt great interest in her welfare. She was indeed a very engaging girl. The improvement she made, subsequent to her Ladyship's leaving Colpetty, was very great, and more especially the peculiarly triumphant circumstances under which she so lately exchanged the changing shadows of time for the abiding realities of eternity, were deeply interesting. It is only necessary to observe that her latter hours were by no means less satisfactory than those of her schoolfellow David, of whom I have given you a short account in this letter. If all be well, the three obituaries shall be printed in a small tract, and drawn up with an eye to their being translated, for distribution among our native schools, &c.

On account of the poverty of David's mother, we gave her a donation towards the funeral expences; and all his schoolfellows attended his remains to the military burial ground, on the Galleface, where I had paid for his interment. A great crowd of people followed, to whom our friend Cornelius, after he had read part of the burial service, gave a solemn exhortation, in Cingalese, on the shortness and uncertainty of life, and the blessedness of dying in the Lord. I likewise endeavoured to improve the awful event by a sermon in the Colpetty school, on the following Sunday. The text was James iv. 8.

The funeral of Maria Madelina was likewise attended by Cornelius, and the boys of the school, with the two masters. They had to go several miles to the native burial ground. The service was performed the same as at David's funeral. At the request of the parents, I attended the remains of Carolina to the grave myself, having paid for her interment in the military ground on Galleface. The scholars and the neighbours followed, though the place was nearly three miles from the dwelling-house. After the reading of the service and the exhortation, the people all knelt around the grave, while we prayed for a sanctified use of the bereaving providence. As both the little girls died in the same week, on the following Sunday I preached at Colpetty, from James iv. 13, 14, 15. Some strangers were present: and some heard with weeping.

My brethren, I trust, will pardon my having occupied their attention, at such a length, with these details. They will serve to prove that the Cingalese character lies under no heavenly interdict: and what has been accomplished in these instances, we may hope to see effected to the most pleasing and abundant extent.

Mrs. Harvard and myself lately went with Lady Brownrigg, to the opening of a new School for Cingalese girls, founded by herself, in the village of Morotto. The establishment is a noble one. It was a truly gratifying ceremony; and hundreds of natives crowded the roads, like an English crowd at a fair.

After the opening service, Mrs H. returned with Lady Brownrigg while I accompanied the Rev. Mr. Bisset, the new principal of schools, to visit the government school of Morotto. When the visitation was concluded, Mr. Bisset obligingly went with me to see our Mission-school in the same village; being accompanied by Mr. Armour, and R. Moon, Esq. the botanist. The tolling of our school-bell had a fine effect, as we approached the school, along the road, from the government school to ours.—Our boys passed through their examinations remarkably well, and afforded the most evident pleasure to our kind visitors; and when about to depart, Mr. Armour interpreted an address from Mr. Bisset to the people assembled, in which he highly commended both the master and the scholars; and added, that nothing would give His Excellency the Governor greater pleasure, than to hear that the rising generation are so well instructed, in a village so near to his own country-house; and that he should duly represent the matter to the Governor. This had its proper weight with the people, and our scholars felt themselves not a little flattered by it.

Our press has been going since our last communications. We have finished two small works in Tamul, and are now printing Mr. Wood's Catechism in the same language. The new edition of the New Testament is delayed, owing to some further delays in the Foundery department; some of the letters requiring to be re-cut, owing to the want of correctness in the original ones. The translation of the book of Genesis is just finished, and we are about to put it to press for an edition of 1000 copies, for our Colombo Bible Society. Another edition of 1000 copies of the Gospel Warning is just finished;

designed principally for gratuitous distribution among the English soldiers. 1000 copies of a new edition of the Budhist Conversation, and 1000 copies of the Baptismal Prayers, with several other things, have been done in the past quarter. The press, however, has not been so fully occupied as I trust it will be in the next three months.

From Mr. W. B. Fox, *Caltura Station.*

The pleasure and profit I have derived from our quarterly communications leave room for little reluctance in contributing my mite to forward a work, the importance and utility of which, we cannot fully appreciate. During the past quarter, I have been highly gratified by communications from the different brethren, while the afflictions of different members of our Mission family have excited feelings of a different kind. Notwithstanding, the firm assurance that God is with us, and that we are co-workers together with him, has caused songs of grateful praises to riseoutof the tears of sympathy and commisseration.

In myself, I have been unspeakably happy; and a firm conviction that I am where I ought to be, has mingled sweets in every bittter cup. My numerous labours, though have they have often fatigued the body, had no influence on the mind; and the ardent flame which brought me across the Atlantic and Indian oceans, has not abated its fervency; but my soul is daily more and more interested in the welfare of our Mission. I should materially fail in the performance of an important duty, did I not acknowledge the tender sympathy and kind attention of all my brethren, the particulars of which must be related in heaven, though they are now stored up in a grateful heart. Since my last communication, death has deprived me of a valuable and disinterested friend, J. Badger, Esq. late collector of Caltura. He was a man of peculiarities; but a prominent one was peculiar friendship, friendship which could anticipate no adequate return—the friendship of a near and dear relative. Should I pay a just tribute to his successor, J. Atkinson, Esq. it would appear flattery; but he has freely procured comforts for my little family, without which in this poor place, I should find it difficult to find them their daily provision. His name and kindness is well known to many to whom the name of Ault is dear; as they will recollect that he was the magistrate of Batticaloa, when our brother was there.

To have been so peculiarly befriended by his Majesty's civil servants, is to me a source of gratitude and praise to God, whose hand I see in all things.

My perpetual intercourse with the natives of this country, increases my knowledge of their wretchedness and depravity, and moves my highest commisseration and pity. At an early period of life, I should probably have almost despaired of dispelling, in any degree, the thick gloom, the midnight darkness, that rests on this valley of living shades; but, going forth at God's command, under God's promise, with his everlasting gospel in my hand, and his mercy in my heart, I am assured that light will spring up out of the darkness; yea and darkness itself shall be turned to day. I am yet unable to say whether there is any thing that is esteemed *virtue* amongst them; for nothing that theologians or moralists have deemed virtue, is considered such in the sphere of my labours. I lament their situation, but I pity them. Where should they have learned better? I know of nothing in Budhism (I mean the Budhism that is known; for the Budhism of the book is as unknown as the word of God was, when sealed up in the Latin tongue,) which inculcates any virtue under any sanctions, and little more than the name of Christianity has ever been among them —no word of God!—no preachers!—I greatly lament that our countrymen have been so greatly misled by reports of 500,000 *nominal* Christians. Where are they, my brethren? In your more favoured stations? All the lovers of Christianity would weep with painful disappointment to be introduced to those, who are by singular courtesy called *native Christians.* I am sure that our most neglected countrymen, in the southern parts of Ireland, stand by far, in a higher rank. I am happy to perceive that the later English publications reform in their appellations, and tend towards accuracy. Some of these late publications style them "half pagan Christians;" but honest truth must in *most* instances, blot out the "*half.*" Painful as it is, we must take matters as we find them; and to prescribe before we ascertain the nature and extent of the disease, is not to imitate the conduct of wise physicians. The wall of partition must be broken down; they are not *two* people but *one*, without hope "*and without God in the world.*" Were I not in danger of tiring you with the length of my epistle, I should relate several anecdotes, which would give you the gauge of our Christian knowledge here. Ask one "How many Gods are there?" he will

answer *four*, another *seven*, a third does not understand these "*high things!*" another, that he cannot remember all their names. To ask "*higher*" questions will generally only give you the privilege of answering your own enquiries. If you ask one who professes the knowledge of *higher* things, what becomes of bad men when they die, they answer *Yaymaya* will take them. This *Yaymaya* appears to be just the same with that supposititious being, which our European painters represent by a human skeleton, with a dart in its hand, who the Ceylonese seem to suppose has finished his business when the thread of life is cut. I find but very few who suppose that bad men go to *Narakadeya*, a place of conscious existence and real punishment.

You are well aware that the prevalence of devil-worship has almost in these parts eaten up the fragments of Budhism; for it is a fact, that the devil is esteemed the great physician, and applications are made to him in cases of sickness, when human skill has failed. These ceremonies I often see, though they are not permitted by law; and I am satisfied, from the most unquestionable authority, that a great part of those who attend them bear the Christian *name*. A servant of Jesus Christ, labouring to spread the pure light of the *New Testament Christianity* among them, may truly say, "I am doing a *great work*."—In this great work, I am using, unceasingly using, all the powers I have, both of body and mind, knowing that the *gospel* is the same, that patient continuance in well doing is still a gospel *duty*, and to be assured that our labour is not in vain in the Lord is still a gospel *pivilege*.

I am glad, however, to say that they are not invincible. I find a few, who appear to be interested in the truth, and attend to it as a matter of importance, and shew a pleasing degree of concern in relation to it. I look upon my station as claiming a kind of pre-eminence in ignorance of good things; and when the word preached gains but a limited success, I rejoice as those who have found great spoil. On the Sabbath-day, when I am at home, I preach at the government house at nine o'clock in the morning in Cingalese, by interpretation, and when I can get the people together in the afternoon, in Portuguese. The congregations here are not large, but in general attentive; about one-third of whom are Roman Catholics. In the country parts of my circuit, the people attend very well, and with their children, generally form good congregations. I have now 13 congregations that assemble every Sabbath-day; and when I am not present, the school-master reads our Cingalese liturgy and portions from the New Testament. Our services will shortly become more interesting, as I intend to establish general catechizations, and give lectures on parts of the questions to which we have received answers. I have about 100 children who can repeat the Cingalese of the "Curto Catechismo," and nearly 50 that can repeat the same in Portuguese also. Many of these can repeat in Cingalese, a considerable part of Mr. Wesley's Instructions for Children, some in the Portuguese and English also. On some of the boys a great reformation is apparent; and in some cases the parents have received benefit from the change which has taken place in their children.

Several of the children are never absent from the means of grace, but attend on the week-nights our Portuguese service, as well as on the Sabbath-day. Some of the children, I am informed, never eat without first asking a blessing from God; and others will not close their eyes till they have (to use their mothers' expression) made a prayer. Since my last communications, I have opened a school 12 miles in the jungle, on the south bank of Caltura river; which, from its situation, promises to send forth light into a desert, where, perhaps, a white face was never seen. As it is but just established I cannot say much concerning it. The present number of scholars is 62. I have opened another about half a mile from my dwelling, containing 86 children, which from its situation gives me an additional church on the Lord's day, as I can preach both at the government house and this place.

I have established a *third* school, at a village called *Gurakana*, in the Jungle, about four miles east of Pantura, and about 14 from Caltura. Children come from the *Pansallas*,* to attend this school: the present number of children is 42. My school at Kosgoode, has considerably increased this last quarter. Last quarter

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* *Pan* signifies green leaves of any kind; and *Pansalla* signifies a house made of leaves, or, as we commonly say, *ollas*."—Such olla schools are frequently attached to the large Budhist temples; and from these *Pansallas* has emanated most of the Cingalese learning at present in the country. Who then can wonder at the prevalence of heathenism, among the Cingalese natives, when they consider, that of the total number of Cingalese readers, in the whole island, seven out of ten, if not a greater proportion, have been taught to read at the *Pansallas*!—The Mission schools, it is hoped, will help to remedy this evil, and give the advantage of *first impressions* to CHRISTIANITY, which has been so long monopolized by HEATHENISM? EDIT.

the number of children was 62, and the present quarter the number is 110; and from inspecting the weekly returns, I find that 95 children are frequently present, and the attendance on the Lord's-day is particularly good. In short, I am persuaded that my labour is not *now* vain in the Lord; and I doubt not but my successors, on the foundation already laid, will build a temple which shall be the glory of Christ in all succeeding ages.

In the last "*Quarterly Extracts*," a request was made to the different brethren to send their Portuguese translations of the New Testament, or parts thereof, to Colombo, that from these various translations, an accurate version might be formed. With this request I am ready most cheerfully to comply.

I have for some time past, turned my attention to the composition of hymns in the Ceylon Portuguese. A few I have composed in the measures to the hymns contained in our English hymn book; but they possess no merit, but that of containing sound sense and divinity, in intelligible terms.

WEST INDIES.

The following extract of a Letter from Harbour Island, BAHAMAS, dated May 31, 1817, from Mr. Turton to the Committee, was written a little before his death. It discovers the state of the mind of this excellent man, by whose decease the mission in the Bahamas has sustained a great loss. He had been long in a declining state of health.

Harbour Island is supposed to be the most healthy spot in the Bahamas, and a place where one may live as cheap or cheaper than in any other in these parts. For these reasons I made choice of it as my place of residence, being laid aside from the regular work; and, on the 29th of March, Mrs. Turton and myself took passage in a vessel bound thither, and we arrived the next day.

The day we landed, being the Sabbath, all the people were at home, and we had crowds of our friends to welcome us on shore. I felt my mind a little disturbed when I thought of the many active and prosperous days I had spent in this place, and with a people I am now once more privileged to see, and among whom I must now sit down in an inactive state. Nature felt considerably; but remembering God's infinite wisdom, in whatever he does, I could claim the promise, "All things shall work together for good to them that love God."

My first work was to procure a house to live in; and the most suitable and cheapest was at four dollars per month, or forty-eight dollars per year. Here I fixed myself, resolving, with the help of my Maker, who has blessed me all my days, to give Brother Wilson all the help in my power.

I am thankful to God, although I carry a heavy, painful, and debilitated body, he has blessed me with uncommon strength to assist in his service: and, with regard to preaching, I do not know I ever enjoyed such liberty in declaring the truths of the gospel.

Since the first day I saw Brother Wilson, and his appointment on the Minutes as chairman to this district, I have felt thankful to God for filling my place, as I was unable to do the duty; and although it appeared I should be exposed to many privations in a supernumerary station, (which I now begin to feel), my soul has been, and now is happy. I rejoice in God my Saviour, and, as I said before, preach his word with greater delight than ever.

The Sabbath in this place is a day of great delight and happiness to myself and many others. Our congregations are large, and, I think, pious; and a peculiar solemnity rests upon our assemblies. Mr. Wilson has established two Sunday Schools, one for whites, and another for blacks, which con ain upwards of two hundred scholars. It is pleasing to see each party, after school is over, march regularly to meeting. In short, our prospect is good, having large congregations in the town, good leaders in other parts of the circuit; and when Brother Wilson visits the country, I am ready for supplying his place in the town.

With regard to my present state, my disorder bears heavy upon me, and renders me incapable of travelling in a circuit. Now I am settled in one place I can help the work considerably; and do with joy assist Brother Wilson all in my power, and hope as long as I live to do so. It is my happiness, my heaven, to be employed for God, and to spend my last breath in his praise.

JAMAICA.—The late extension of the Mission in this important island calls for our grateful acknowledgments to Him, to whose hand alone so great a change is to be attributed. Our latest letters inform us of the

opening of the new and second Chapel in Kingston, and that a license had been granted by the Magistrates at Montego Bay, for the Chapel about to be opened in that part of the Island. The following extract of a letter from Mr. Shipman, dated Falmouth, August 6, 1818, makes an interesting addition to the encouraging statements which have been recently received.

About this time last year, when I was stationed in Spanish Town, I became acquainted with our kind and valuable friend, Counsellor Drew. He being there about business, and having previously read some of Mr. Wesley's writings, came into our chapel one evening, when we had a singing meeting: and staying till the people were dismissed, gave me an opportunity of inviting him to sit down. During our conversation, he expressed his desire to have his negroes instructed; and informed me, that he was in the habit of reading prayers, and one of Mr. Wesley's sermons to them every Sunday. I immediately offered to visit his estate; but did not however till the 24th of November, it being betwixt thirty and forty miles from Spanish Town. Mrs. Shipman being very much debilitated, by repeated fits of sickness, was strongly solicited by Mr. and Mrs. Drew to visit Bellemont. The doctor recommending the same, we went up at the time above mentioned, and Mrs. S continued there till the 6th of February. During her stay there, it pleased God to make her useful, especially to the negroes; I baptized betwixt thirty and forty of them on New-year's-day. Mr. and Mrs. Drew have become members; and Mr. D. acts as circuit steward for our new mission. Since New-year's-day I have baptized several more of the negroes, married two couple, and formed two classes. But, being fifty miles from Falmouth, I can only visit them once in six weeks: but in the interim Mr. D. prays with them, and explains the scriptures.

You may judge of the effect produced, by considering the following circumstances. Mrs. S. was there during last Christmas, when there was not a *drum*, nor any of the old heathenish sports carried on, but all spent the holy-days in a rational manner in the worship of God; and I suppose there was not another instance of the kind in the island. It is worthy of observation, that, instead of singing their old negro songs in the field, they now sing our hymns. And were any of our English friends to hear their singing, they would be surprised with its sweetness and harmony, and would scarcely think it possible for negroes, in so short a time, to sing so agreeably. I was also much pleased one night, when passing the negro-houses a little after to hear them engaged fervently in prayer. Thus Ethiopia *stretcheth out her hands unto God.*

The following "General View of the Wesleyan Missions," has, at the pressing request of several Auxiliary and Branch Societies, been printed in a convenient form for distribution by the Missionary collectors. Any number of copies will be sent to order, and payment will be received in the same way as for the Missionary Notices.——See Methodist Magazine for March 1819, page 238, or the last page of Missionary Notices for March 1819.

General View of the Wesleyan Missions throughout the World.

I. EUROPE.

1. IRELAND. Commenced 1799.

Nine Missionaries are employed in the most neglected parts of this country, principally among the poor Catholic peasantry, whose ignorance and vicious habits give them a peculiar claim upon the Christian compassion of their fellow-subjects. This is the only home Mission supported from the funds of the Wesleyan Missionary Society; an exception which, however, they doubt not, will meet with the warm approbation of the subscribers, both on account of the Missionaries employed being able to use the ancient Irish language for the instruction of their hearers, and the religious destitution of the people to whom they administer the gospel.

France. 2 *Beauville, Perier, and Condé*, Peter Le Sueur, Chas. Cook. 3 *Cherburg*, Amice Olivier. 4 *Mer*, near *Orleans*, Armand de Kerpezdron.

In these places there are small societies, but the work has had to contend with difficulties and considerable opposition. The prospects, upon the whole, are not, however, discouraging: and several Protestant Ministers, lamenting the moral state of their country, kindly co-operate with the Missionaries in their pious labours.

5 Brussels, 1815. This station is at present vacant by the removal of Mr. Kerpezdron to Mer.

6 Gibraltar, 1808. Owen Rees. Number in society 120, with a considerable congregation.

This Mission has been very useful to the garrison, and many of the inhabitants, and has been much encouraged by successive governors. Numerous copies of the Scriptures and Religious Tracts are continually distributing among the people of various nations who resort to this fortress.

II. ASIA.

Ceylon, 1814. 7 *Columbo*, W. M. Harvard, B. Clough. 8 *Caltura*, W. B. Fox. 9 *Galle*, J. M'Kenny. 10 *Matura and Belligam*, J. Callaway, W. A. Lalman. 11 *Negombo*, R. Newstead. 12 *Jaffna*, T. H. Squance. 13 *Point Pedro*, R. Carver. 14 *Trincomalee and Batticaloe*, G. Erskine, T. Osborne. Several converted Budhu priests are also employed as schoolmasters and catechists. Messrs. Hume, Stead, Roberts, Bott, and Allen, have recently sailed to reinforce the Mission in that island; and are to be immediately followed by two others, not yet finally appointed.

Two Budhu Priests, who some time ago left their country, under the pressure of strong doubts as to their religion, and for the purpose of obtaining instruction in Christianity, have been placed by the Committee under the care of Dr. Adam Clarke. Their conversion to the belief of the Christian religion appears indubitable: and it is hoped, that upon their return they may be usefully employed among their countrymen; their former rank in the priesthood, and their talents, being such as to give them considerable influence.

By preaching, catechising, conducting native schools, and printing the Scriptures and useful books, the Brethren there are laying the foundations of a work which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of Paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity: to re-assert the honour and victories of the cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion is to deny a God, and the almost universal practice to worship devils.

The Mission possesses in Columbo a compact establishment, in an excellent situation; consisting of a dwelling-house, printing-office, chapel, type foundry, &c. in one inclosure detached from other premises. A similar establishment has been formed at Jaffna, where it is proposed to open a printing-office for the benefit of the Tamul division of the island. The Bishop of Calcutta recently visited every part of the Society's premises at Colombo, and expressed himself much satisfied with them. Sir Alexander Johnston, the late Chief Justice of Ceylon, bears the most honourable testimony to the zeal, prudence, and success of the Missionaries.

In May 1817, Mr. Fox writes, "Through many difficulties, with prudence and disinterestedness, the Missionaries have conducted their infant Mission forward to strength and vigour. Schools are every where an object of prime consideration. The press is a powerful auxiliary. From two presses belonging to the Colombo Bible Society, one to the Government, and two to the Mission, besides the Scriptures, useful books are issued in English, Portuguese, Tamul, and Cingalese. In four months, from 20 to 30,000 tracts were printed in the last two languages. Most of the Missionaries preach in the country Portuguese, and several in the Cingalese and Tamul.

The schools for the children of the natives are in a highly promising state, both as to numbers and management. They are established both in the towns and neighbouring villages, and conducted by approved schoolmasters, under the superintendence and direction of the Missionaries; who use the schools, on their regular visits, for the purpose of preaching the gospel to the adults, who willingly attend. In the schools on the Matura station there are 779 scholars; on the Galle station 1033; on the Caltura station 664; on the Columbo station 835; on the Negombo station 412; on the Jaffna station 280; on the Trincomalee station 40; making a total of near 4000 children. From the efforts of the Brethren in this department of usefulness the best results may be anticipated; and the liberal exertions of the public will, we hope, be continued, for the support and extension of these important establishments for affording *Christian instruction* to the children of the pagan or semi-christian Cingalese.

15 *Madras*, 1817. J. Lynch. Another is appointed.

Mr. Lynch has lately made a purchase of premises near Madras for a Mission-house, and place of worship, in the midst of a large heathen population. This circumstance, having enlarged the prospect of usefulness in that station, has led to the appointment of a second Missionary.

16 *Bombay*, 1816. J. Horner, J. Fletcher.

Mr. Horner hitherto has been chiefly employed in acquiring the native languages, which he is now able to make use of in his conversations with the natives. He has two schools for the instruction of the native youth: and, upon the arrival of Mr. Fletcher, it is hoped they will be considerably extended.

17 *New South Wales*, 1816. Samuel Leigh, Walter Lawry.

The Brethren itinerate among the scattered settlers; many of whom, before their arrival, had not heard a sermon for many years, whilst their children were growing up in ignorance and irreligion. Seventy persons have been united in religious society. Previous to the arrival of Mr. Lawry, Mr. Leigh had 14 preaching stations in the colony, and three chapels. Four Sunday-schools had also been undertaken, with great prospect of success and usefulness. A third Missionary has been appointed.

III. AFRICA.

Sierra Leone. 18 *Free Town*, John Baker, John Gilleson.

Messrs. Baker and Gilleson lately sailed for this station; and on their arrival, Mr. Brown, who has laboured there with great faithfulness and success, will probably proceed to the West Indies. Beside the congregation in Free Town, Mr. Brown regularly visits the towns in the neighbourhood: and the prospect of bringing many of the re-captured Negroes under the influence of Christianity is very encouraging. The number in society is 150.

South Africa. 19 *Cape Town*. This station is at present vacant. There is a small society there and in the neighbourhood. 20 *Khamies Berg*, *Little Namacqualand*, B. Shaw, E. Edwards, J. Archbell; Jacob Links (a converted Hottentot) Assistant Missionary. Number in society 29.

Mr. and Mrs. Archbell have but recently sailed for this station. After the arrival of Mr. Edwards, Mr Shaw was enabled to enlarge his plans for the civilization and conversion of the Hottentots. A house, chapel, smith's shop, and other buildings have been erected on this station, almost entirely by the labours of their own hands. The natives are improving in the knowledge of agriculture and the useful arts; and the Committee have, from time to time, sent out such implements and articles as might be serviceable to the Mission in these respects. Above all, their labours appear to have brought many of the natives to a just knowledge of God and the first principles of Christianity; and to have affected their hearts with a deep sense of sin, and a desire to become acquainted with the only Saviour. Mr. Shaw has had hopeful communications with the Bushmen, and some tribes of Bastard Hottentots. Having been lately at Cape Town, he waited upon his Excellency the Governor, who continued to express his approbation of Missionary efforts among the heathen, and gave liberty to Mr. Shaw to form a new settlement among the Bastard Hottentots, about two days' journey from Khamies Berg, the present station. "On my arrival," says Mr. Shaw, "I shall begin to teach them the things pertaining to the kingdom of God, and to take means for the erection of a house and chapel." The additional Missionary appointed will, upon his arrival, enable Mr. Shaw to pay a proper attention to this new station, from which the light of truth, and the blessing of civilization, may be communicated to another of the scattered tribes of that country.

21 *Madagascar*. Two Missionaries are to be appointed to this station.

IV. AMERICA.

West Indies.

The West Indian Mission has, for its principal object, the instruction and conversion of the Negro slaves and coloured people of the islands, who are chiefly in a state of paganism. Its success, since its establishment in 1786, has been so great, that more than 20,000 persons, chiefly Negro slaves, are now members of the Methodist societies, exclusive of the children under instruction, and the regular hearers.

22 *Antigua*, 1786,—W. White, J. Smedley, J. Maddock, T. Pennock.

In this oldest and most successful of the West India stations, the Mission has lately had an increase of 400 members, and enjoys the full confidence and protection of the local authorities. Numbers—Whites 25; Blacks 3501.

23 *St Christopher's*, 1787.—W. Gilgrass, J. Chapman, J. Hirst, Numbers—Whites 30; Blacks 2179.

Great attention has been paid to education, and with the usual success. Many of the adult slaves have learned to read, and there is a general desire for education. The societies, which, some time ago, had in some degree diminished, are increasing.

24 *St. Eustatius*, P. French. Numbers—Whites 8; Blacks 274.

A strong desire for acquaintance with the Scriptures, and a disposition to hear the word, at present prevail throughout the island.

25 *Nevis*, 1789.—J. Dace, J. Marshall. Numbers—Whites 18; Blacks 977.

This island has now its full supply of Missionaries. The declension in the Society, arising from the want of Missionaries, has been arrested; and the work is extending to every part of the island; some districts of which were not till lately visited.

26 *St. Bartholomew's*, 1797.—Daniel Hillier. Numbers—Whites 12; Blacks 338.

A Missionary Society has been lately formed in this island, which promises to send a considerable sum annually to the Mission. They have experienced there the value of the gospel, and have liberally contributed to send it to others. Several of the leading persons in the island are among the subscribers.

27 *Tortola and the Virgin Islands*, James Whitworth, George Jackson. Another to be sent. Numbers—Whites 64; Blacks 1679.

Education is much attended to. Upwards of 120 children are taught on Sundays. A considerable number of Negroes, liberated from slave-ships, who were landed at Tortola, have received religious instruction. The societies are in a good state, and the Sunday school on the increase.

28 *Dominica*. Numbers—Whites 4; Blacks 633.

In two successive years, the Missionaries appointed to Dominica have been called away by death, and the people left as sheep without a shepherd. Mr. D. Jones, appointed to that station, also died lately at Antigua, and it is at present vacant.

His Excellency Governor Maxwell, who distinguished himself, while Governor of Sierra Leone, by his benevolence, grants here also his countenance and support to the attempts to benefit the population under his authority.

29 *Anguilla*, J. Hodge. Numbers—Whites 9; Blacks 160.

A prosperous society has been raised up at this place, by the exertions of Mr. Hodge; who has extended his labours to the neighbouring French island of St. Martin.

30 *St. Vincent*, J. Mortier, S. Swinyard, S. Brown, W. Ames. Numbers—Whites 10; Blacks 2585.

31 *Tobago*, J. Rayner. Numbers—Whites 10; Blacks 140.

This is a new and hopeful Mission.

32 *Barbadoes*, M. Raynar. Numbers—Whites 10; Blacks 44.

This Mission has been revived after a considerable suspension. A new chapel has been begun, towards the erection of which a very handsome subscription has been made. In the list of subscribers are the names of some of the principal persons in the island.

33 *Grenada*, W. Shrewsbury, W. Goy.

At the request of a principal person, and proprietor of slaves in this island, an additional Missionary was lately appointed. Beside St. George's, the Missionaries visit not less than sixteen estates; and by catechising, reading the Scriptures, and preaching, have already produced a favourable change in the views and habits of many of the before neglected Negroes. A new and larger chapel in the town of St. George is now erecting.

34 *Trinidad*, S. P. Woolley. Numbers—Whites 7; Blacks 241.

Opposition to Missionary efforts in this island has considerably counteracted their success; and we regret to state that several injurious restrictions still continue.

35 *Demerara*, G. Bellamy, M. M. Thackrah. Numbers—Blacks 1170.

A Missionary Society has been formed, in aid of the General Fund, which soon promised upwards of 100*l*. per annum. Several of the slaves subscribe. When one of the Missionaries asked them whether they could afford to give any thing, they replied, "Sir, we ought, of all persons, to help our poor fellow-creatures. Once we had not the gospel; but the people of England have sent it to us, and we ought to help in sending it all over the world." A female slave said, "God has given it to me, and his gospel besides; and, as it is my own, I have a right to give it to help to carry de gospel to my fellow-creatures; for I sure de gospel have done much for my soul, and I wish all de world to feel de same."

Mahaica, a new station, was lately visited, and a society of 40 members has been

formed. A chapel has also been erected in this place; where, before the visits of the Missionaries, the inhabitants were involved in vice and ignorance.

JAMAICA, 1791.—36 *Kingston*, G. Johnstone, O. Adams. 37 *Spanish Town*, W. Binning. 38 *Morant Bay*, W Ratcliffe, J. Hartley. 39 *Grateful Hill*, J. Underhill. 40 *Falmouth and Montego Bay*, J. Shipman, John Hudson. 41 *Port Antonio*, J. Horne.

The work rapidly advances, both where societies have been long formed, and in new places, to which the Missionaries have been invited to extend their labours. The increase of members of society in Jamaica for the last two years is 1028. An additional new chapel is erecting in the town of Kingston; and the Mission, generally, is establishmg itself in the good opinion of many, who formerly, under mistaken views, were unfriendly to it.

BAHAMAS, 1800.—42 *New Providence*, R. Moore. 43 *Eleuthera*, J. Turtle. 44 *Harbour Island*, W. Wilson. 45 *Abaco*, J. Davis. Numbers—Whites 539; Blacks 317.

A Missionary Society has been formed in aid of the general fund. The restrictions imposed by the legislature upon religious assemblies have greatly counteracted the usefulness of the Missionaries, and injured, for the time, the societies. We hope, however, that as one of those acts nas been disallowed by the government at home, the remaining restrictions will be speedily abolished.

HAYTI, 1817.—46 *Port au Prince*, J Brown, sen. J. Catts. 47. *Cape Henry*, W. W Harvey, E. Jones.

48 *Bermuda*, 1799.—W. Sutcliffe. Numbers—Whites 26; Blacks 62.

BRITISH AMERICAN COLONIES.

CANADAS.— 49 *Quebec*, J. Hick. 50 *Montreal*, R. L. Lusher. 51 *Kingston*, vacant. 52 *Fort Wellington*, T. Catterick; J. de Putron, French Missionary. 53 *Melburne*, R Williams. 54 *St. Armands*, R. Pope. 55 *Bay of Quinte*, J. Booth. 56 *York*, H. Pope.

NOVA SCOTIA AND NEW BRUNSWICK. 1786 —57 *Halifax*, J. Dunbar; W. Black, Supernumerary. 58 *Liverpool*, W. Crosscombe. 59 *Shelburne*, J. Knowlan; J. Mann, Supernumerary. 60 *Yarmouth*, T. Payne. 61 *St. Stephen's*, D. M'Coll. 62 *St. John's*, S. Bamford. 63 *Fredericton*, W. Birt. 64 *Annapolis*, S. Busby. 65 *Cumberland*, J. Priestly. 66 *Ramshay*, G. Miller. 67 *Horton and Windsor*, W. Bennet, R. Alder. 68 *Newport*, A. C. Avard. 69 *Lunenburg and Petit Riviere*, G Orth, German Missionary. 70 *St David's*, vacant. 71 *Charlotte Town, Prince Edward's Islands*, J. Fishpool. 72 *Tryon and Bedique*, John Strong 73 *Murray Harbour*, vacant.

In the British Colonies of North America, the additional Missionaries who have been appointed, have enabled the District Meetings to enlarge the number of stations, and to supply the want of religious ordinances to many living in situations where they were entirely destitute of them. They have been very gladly received by the inhabitants, and have entered on their work with the best appearances of success. From the late appointment of a Missionary to preach in the French language in Canada, (the language of a large portion of the inhabitants,) the Committee anticipate much good. The ignorance of the Catholic population in that province is truly deplorable They are not only without the Scriptures, but ignorant of their contents,—in some instances, even of their most important facts. Mr. De Putron not only preaches in French, but diligently circulates the Scriptures; and has, in many places where he has itinerated, been heard with great attention, and with some success

NEWFOUNDLAND, 1786.—74 *St John's*, J. Bell; G. Cubit, Supernumerary. 75 *Carbonear*, J. Pickhavant. 76 *Blackhead and Western Bay*, J. Walsh. 77 *Island Cove, Perlican, and Hants Harbour*, T. Hickson. 78 *Port de Grave*, N. Barr. 79 *Harbour Grace*, J. Hickson. 80 *Bonavista and Catalina*, R. Knight. 81 *Trinity*, W. Ellis; 82 *Grand Bank and Fortune Bay*, J. Haigh. 83 *Burin*, J. Lewis.

The increase of the Missionaries in Newfoundland has also been followed by the opening of new places; and religious instruction, and the ordinances of divine worship, have been supplied to many of the coves and harbours in that extensive settlement, which were before but occasionally visited, or wholly destitute of the ministry. The distresses of that island have been very severe. The failure of their fishery, the depression of commerce, and seasons unusually severe, have produced great sufferings among the inhabitants in general; but, in the midst of trouble, they have sought and found relief in the consolations of religion. The spirituality of the societies appears to have advanced, and their numbers have increased.

The total number of Missionary stations, occupied by the Wesleyan Missionary Society, is 81; and the number of Missionaries, exclusive of the four Catechists, employed in Ceylon, 122 Of these, the greater part are employed in the most difficult part of Missionary labour, administering to the *Pagans* in our West Indian Colonies, in Africa, and India. This extended Missionary Institution is again commended to the consideration and support of the Christian public. Already have effects the most interesting to humanity and piety been realized among the slaves of our Western colonies. Their minds have been enlightened, their morals improved, and their sufferings consequently mitigated; marriage has been introduced, and the hut of the slave raised into a *home*, where the relations of life are acknowledged, and sobriety, order, neatness, and comfort, exhibited. More than 20,000 negroes and people of colour have been united in the islands, collectively, into religious societies, where they enjoy the constant care, instruction, and superintendance of the Missionaries, and other persons of experience and piety; and from the increasing encouragement of the proprietors and others in the West Indies, there is now reason to expect, that if the work be liberally supported at home, the light and the blessings of Christianity will annually diffuse themselves to a greater extent through the negro population of the West Indies; and that the many thousands who yet remain sealed up in African ignorance, superstition, and vice, will be recovered, and united with their Christian brethren in the enjoyments of the knowledge and felicity of the true religion. Prosperous and extensive as the West India Mission is, it must, however, be considered as still in its infancy, when, probably, considerably more than half a million of slaves remain in their Pagan darkness; and it still therefore depends upon continued zeal and liberality to render it commensurate with so great a want. Equally interesting are the Missions to West and South Africa; though with them, as well as other Christian Missions on that continent, it is yet the day of "small and feeble things." From the Christian colony of Sierra Leone in the West, and the various Missionary establishments in the South, the improvements of civilization must ultimately be diffused through the various tribes of the now degraded descendants of Ham; but it belongs to Missionary exertions alone to diffuse along with them the knowledge of Christianity, which only can sanctify improvements in the civil condition of Africa, and render them truly beneficial.

With the benighted millions of India, the religious public of our country have sympathized so deeply, that Christian Missions, which are the only means of bringing to an end the "*abominable idolatries*" of that quarter of the globe, must experience a constant and enlarging support. So many miseries of outward life, as well as spiritual darkness and deprivation, present themselves there; and vices so gross and disgusting are so uniformly seen in the train of the idolatries of our Eastern empire, that whilst those who profess the name of Christ at home retain any concern for the honour of God, and compassion for man, they must feel that a most powerful appeal is made to those principles, in behalf of Missionary exertions, by the disclosures which are constantly making of the real character and effects of Indian superstitions. The Wesleyan Missions in the East form a part of the general Missionary system now in operation for accomplishing the great purpose of Christianizing India. Their continental stations are, at present, but two, Madras and Bombay; but they have regarded their Missionary establishment in Ceylon as deriving additional importance from its connexion with the spread of religion in India. The language of the north part of Ceylon is the language of many millions in the maritime provinces of the opposite continent; and as the intercourse is constant, the progress of Christianity in this part of Ceylon will train up the agents for dispensing, in the same tongue, the knowledge of Christ; besides the advantage which the neighbouring coast may derive from the Wesleyan establishment now in progress at Jaffna, for the printing of the Scriptures and other books in the Tamul language.

But Ceylon is, in itself, and independent of any such ultimate effect, of very great importance as a Missionary station. The Paganism of that island, whether Hindu, or Budhu, or mixed, is of the same character as that of India—equally gloomy, oppressive, sanguinary, and demoralizing; with the painful addition of a fact calculated to rouse the pity and zeal of every Christian, that the numerous natives professing Christianity are,—in point of fact, with scarcely any exceptions but those recently recovered by Missionary labours,—not only the worshippers of Budhu and Vishnu, but addicted to the awful system of Devil worship, which there universally prevails. The Missionaries now employed there have organized a most extensive

school establishment, with which the natives most readily concur; and have now under constant tuition, in useful knowledge and Christian principles, near *four thousand native children*

For the support of these extended exertions this appeal is now made to the public. To provide means for the supply of the Christian ministry to the destitute nations of the world, is one of the special duties which Providence, by affording so many opportunities for it, has devolved upon Christians of the present day. This is their vocation. The conversion of the world is the end to which they are steadily to look; and every exertion by which that great result can be forwarded is now to be regarded as entering into our imperative duties, and as a main branch of the work by which we are "*to glorify God.*" And who is there who can contemplate these cheering prospects, and behold these "*signs of the Son of Man*" accomplishing his purposes of mercy in the recovery of a dark, alienated, and wretched world, without exultation and thankfulness? And who is there who will not give his personal aid to swell the tide of that glorious and successful agency which is now, in so many directions, transmitting blessings to the nations of the earth, which, in their influence, shall be felt through every future period of time, and reach into eternity itself?

DEPARTURE OF MISSIONARIES.

Messrs. *Hume* and *Allen*, appointed for Ceylon, and Mr. *Fletcher*, appointed for Bombay, took leave of the Committee, on Monday, March 22d, when they were solemnly commended to God in prayer. They have since sailed. These three Missionaries had been detained some months in town, for the purpose of being fully qualified to teach on the plan of the British and Foreign School system, which they go out to introduce into all our flourishing Mission-schools on the island of Ceylon, and, as circumstances will admit, into those established by Mr. *Horner*, at Bombay.

The Committee have sent out by them every thing needful to carry the system into full operation; and they are most earnestly recommended to the prayers of the thousands whose hearts ardently desire the instruction and salvation of the rising generation among the heathen.

POETRY.

To the Editor of the Methodist Magazine.

Rev. Sir,

Please to preserve the following BEAUTIFUL verses on "Day Break," by inserting them in the Methodist Magazine.

Your's, respectfully,

Leighton Buzzard, John Sydserff.
Feb. 15, 1819.

DAY BREAK.

Dawn of day! thy twilight dress
A mantle seems of holiness,
Dropt by Him who fashion'd earth,
Ere the morning stars had birth;
Ere the womb of shapeless night
Heav'd creation into light.

Dawn of day! how pure to me,
Is all thy fresh-born fragrancy;
Of odours, that from night-fall rise,
A yet untainted sacrifice:
From God's footstool to his throne—
Oh, that I could waft mine own!

Dawn of day! how rapt thy hush,
Of stillness, ere from brake or bush
Beast do rustle, bird take wing,
Or noise of any earthly thing
Break in upon that holy calm,
Which seems to breathe a heavenly charm.

Sweet, ah sweetest dawn of day!
Like all that's sweet, how brief thy stay:
For now the sun, in beamy spread,
Tips eastern clouds with garish red;
And gathering sounds the ear steal on,
Dawn of day! thy charm is gone.

Sir,

The following lines were suggested by witnessing the interesting ceremony, which took place in the City Road Chapel, on Monday evening, Dec. 28, 1818,* and I send them to you for insertion in the Methodist Magazine, if they should meet with your approbation.

I remain Sir, with much respect,
Your obedient, humble Servant,
E. C.

Go, gen'rous youths, to "earth's remotest bound,"
Wherever sin and misery are found;

* When seven Missionaries were solemnly set apart for the important office of preaching the Gospel to the Heathen, in Africa and the East.

On Ceylon's shores, or India's sultry plains,
Tell the blest tidings that a Saviour reigns!
His willing heralds into Pagan lands,
Swift to obey your risen Lord's commands.
Go, sound his hallow'd name from pole to pole,
Till the glad echo round creation roll!
And when ye quit each social tender tie,
Each fondly cherish'd scene of infancy;
All *unsupported* nature holds most dear,
Without one *murmuring*, one *repentant* tear;
And far from every dear delight of home,
In stranger climes, and unknown countries roam;
Oh think, for you what thousand vows arise,
With you what British bosoms sympathize;
Each well remember'd name they oft will bear,
Before his throne, who hears and answers prayer:
And while his earth you tread, where'er you rove,
His smile shall bless the labours of your love;
His arm protect you, and his eye shall guide;
Almighty love in every want provide.
A thousand deaths and dangers you shall dare,
And fear no evil while your God is there!
And when the last, the closing hour draws nigh,
And the soul hovers o'er eternity,
Your Saviour shall watch o'er your dying bed,
His arms of love support your sinking head;
With tender care, chace every fear away,
Unveil the dawning of eternal day:
Till nature's latest agony be o'er,
Then bear your spirits to the heavenly shore;
Before his Father all your labours own,
And bid you ever wear the Missionary crown.

London, Jan. 5, 1819. E. C.

Lines written on the departure of W. A. Missionary to Africa.*

FATHER of all, hast thou not said,
"The nations to my Son shall bow;"
Now place the crown upon his head,
Let Ethiop own his sceptre now;
Let Afric's sons thy sign behold,
And rush at once into thy fold.

Remember, Lord, the sons of Ham:
Were they not purchas'd by thy blood?
Reveal to them thy glorious name,
The mercies of their dying God:
Their dire captivity o'erthrow,
And let them all thy goodness know.

We thank thee for thy faithful word,
For what thou hast already done:
But still we pray our conquering Lord,
To more extensive sway ride on;
We long to see their midnight fly,
And every tear wip'd from their eye!

Guard thou our sons, who leave their home,
And all their earthly joys behind;
O screen them, Lord! The torrid zone!—
Bid even its furious rays be kind:
Say, "Breezes soft, their rage controll;"
Thou guid'st the winds from pole to pole!

Thou rulest all the orbs of light,
The rolling deep obeys thy power,
The trembling earthquake shows thy might.
And at thy word volcanoes roar;
Volcanoes, earthquakes, seas, and skies,
Are calm as death, if thou arise.

Nature is but the work of God,
He gave and he can change her laws;
The sea, once cleft before his rod,
Shall still assist to spread his cause!
And *every clime* propitious be,
To him who trusts, O Lord, in thee.

Go then, dear brother, at the call
Of Him who bade thy spirit live;
Thy freedom, friends, thy wealth, thy all,
Thou shalt, and more, in heaven receive;
Thy crown awaits thee in the skies,
Conquer and seize the glorious prize;

Thy task, how great! what skill divine
Is needful to perform it right;
To found a church, and make it shine
With all the beams of heavenly light;
Than Indian gems more precious far,
And brighter than the morning star.

So founded that the gates of night,
Against it never may prevail;
To those unborn a source of light,
Till earth, and seas, and skies shall fail,
And Jesus in the clouds shall come,
To take us all triumphant home.

We cannot mourn from thee to part,
And yet to part from thee we mourn;
Our kindred spirits feel the smart,
Of kindred souls asunder torn:
Yet still—to save the lost from woe,
We gladly let thee, BROTHER, go!

With thine, our spirits shall abide:
Our prayers attend thy journey through,
Shall bear thee up above the tide,
And help in all thou hast to do:
Shall keep, when rocks of pride are near,
And fence the whirlpools of despair.

May heaven propitious on thee shine,
And give thy labours great success:
Open, ye floods of grace divine,
On Afric's dreary wilderness:
Let Zion's fruits and flowers abound,
And spread their sweetness all around.

A. W.

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* William Ames, who left home Nov. 12th, for London, expecting to go from thence to Sierra Leone, but was appointed by the Committee to the West Indies.

Printed by T. CORDEUX, 14, City-Road.

Mr. JOSHUA BRYAN

Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR JUNE, 1819.

BIOGRAPHY.

A BRIEF MEMOIR OF MR. EDWARD WILSON,

Late of Grainthorpe, near Louth, Lincolnshire.

To the Editor of the Methodist Magazine.

DEAR SIR,

To record the memory of worthy and useful Christians, though in humble life, is, I apprehend, an important object of the Methodist Magazine, and highly calculated to edify the great majority of your readers, as well as to convince the world that the benign influence of religion produces the same salutary effects in all its possessors, whether high or low, learned or illiterate. With these views I am inclined to think, that my late deservedly revered and much lamented father, Edward Wilson, (who as a man possessed the true spirit of piety, and as a Christian adorned his profession as a member and a local preacher in the Methodist society, by an uniform deportment upwars of 42 years) is deserving a place amongst the worthies of our Zion, whose holy lives and happy deaths have generally been read with delight and profit. Should you be of the opinion that this plain and unadorned account is of the same class, your early insertion of it, will oblige, Dear Sir,

Your's, most respectfully and affectionately,

Rotherham. MAX. WILSON.

EDWARD WILSON, the subject of the following memoir, was born in the parish of South-Summercoates, near Louth, Lincolnshire, August 1st, 1742. His parents were professed members of the Church of England, and brought him up in a regular attendance on its ordinances. The providence of God deprived him of his mother when he was about six years of age. This loss he greatly lamented, as he was thereby bereaved of maternal care to watch over his infant mind. His father was by trade a butcher; and, by industry and frugality in that calling, was enabled to bring up a large family, and to give his children an acquaintance at least with the first rudiments of learning;

which was of great advantage to my father, in enabling him to read the Holy Scriptures for his own information: a habit which he acquired from his earliest days, and in which he continued with increasing delight and profit, to the end of his life.

It appears from some of his memorandums that his father, although an industrious and moral man, like too many parents, neglected to instruct his children in the first principles of Christianity; as I well remember having often heard him say, (when catechizing his own children) he could not recollect ever having heard his father tell him that he had a soul either to be saved or lost; or that there are any rewards and punishments after death. This was surely an awful neglect! Hence, although he continued in the habit of reading the Holy Scriptures for instruction, the bible was a sealed book to him, until the Lord was pleased to take away the veil from the eyes of his understanding. His natural disposition being lively and gay, and mixing with the world, as he grew up to manhood, he soon became inordinately fond of what are usually called innocent amusements, especially such as dancing, card-playing, &c. Nevertheless, in the midst of all his uncommon eagerness for, what he then thought to be harmless amusements and pleasures of the age, he was mercifully preserved from the more open and flagrant vices, and always had a great aversion to profane swearing, drunkenness, and debauchery.

When he was about sixteen years of age, it pleased the Lord to incline his eldest brother William, who was a schoolmaster at Fotherby, to hear the Methodist preachers, by whose ministry he was truly converted to God, and evidenced the sincerity of his change by his upright conduct. He presently became a shining character, and zealous in the good cause he had espoused. He was, like all the primitive Methodists in those days, "a man greatly wondered at!" Nor can we be surprized that a life of genuine piety should excite such astonishment in those days, when we call to mind the universal darkness which pervaded the minds of our countrymen, prior to the time it pleased the great Head of the church to raise up a Wesley and a Whitefield, together with their coadjutors, to spread vital religion through the land!

It appears the love he had to precious souls, led him to converse closely and affectionately with his brothers and sisters on the necessity and importance of a change of heart and life, as preparative to the kingdom of heaven. Not content with speaking to them, he also wrote, in verse, a most affectionate and faithful warning, in which he beseeched and exhorted them instantly to turn to the Lord. These verses my father carefully kept till the day of his death. But this affectionate treatment, instead of winning them over to the love of the truth, excited the enmity and opposition of his friends, with the exception of

my father and his two sisters. The two latter, it appears, were, by the efforts of their brother, brought to the knowledge of the truth, and died in peace in the morning of life. Thus they realized the advantages of early piety, in preparing them for an early dissolution. My father's brother was also carried away by the small-pox, in the prime of his days, exchanging a vexing, suffering, and polluting world, for a state of rest and glory in paradise. In reference to his happy and triumphant death, my father says, "It made a deep impression on my mind. I attended his funeral, and could rejoice in the hope of meeting him in a better world, as I firmly believed he was gone to heaven." But, alas! this proved only as "a morning cloud, and as the early dew." Being possessed of a great flow of animal spirits, and living "where satan had his seat," he soon lost these good impressions, and was carried away by the follies of the age, like a dead fish upon the rapid stream. He continued, however, regularly to attend the worship of his Maker in the established church; and, to use his own phrase, "wished to become better." But as the ministers whom he then heard were little better than "blind leaders of the blind," he continued in a state of mental darkness as respects the depravity of human nature, justification by faith in the atoning blood of the Lamb, and the nature and necessity of a thorough and radical change of heart by the grace of God. In this state of moral degradation, guilt, and wretchedness he continued, under the controul of sinful passions, sinning and repenting, until he was upwards of thirty years of age. He often reviewed these years with great astonishment at the long-suffering mercy of God, in bearing with him so long, and in striving with his rebellious heart.

So powerful at different times, were these convictions, that he stood amazed to think the Lord should be so kind as not to make a public example of him. These reflections led him to weep, and pray, and promise, and even vow that if the Most High would have mercy on him, and bear with him till he entered into the marriage state, and got comfortably settled in the world, —that then he would serve him indeed. The Lord in infinite mercy spared him, and granted him his request. At the age of 21, he came, as a husbandman, to live with Mrs. Ann Wilson, of Grainthorpe, a widow lady, occupying a large farm; and in the course of three years married her youngest daughter, Ann, at the age of seventeen. She was gay, thoughtless, and unconcerned about the "one thing needful;" while in her mother-in-law, he found great opposition to every thing spiritual and good. Hence, like many others, who promise great amendment when married, he found the necessary consequence of entering into the marriage state, without any regard to God and religion, was that

his difficulties and hinderances were multiplied a thousand fold: and the vow he had made to the Almighty was neglected, and almost forgotten, for six long rebellious years! But he soon found, although his earthly wishes were nearly consummated, he was compelled to exclaim,

> "The choicest blessings earth can give,
> Will starve a hungry mind;"

for he was not really and permanently happy. While enjoying the pleasures of the world, he found an empty void, and still cut off from the great fountain of happiness, he was an enigma to himself. Vanity and disappointment were written upon all his pursuits and carnal enjoyments, and what to do, or whither to turn, he did not know: but at this time the Providence of God began to open his way. His mother-in-law not having a son capable of managing the business of the farm, she was unwilling that my father should leave her. She therefore purchased land, adjoining her own farm-yard, and erected upon it a dwelling-house, in which he took up his earthly abode, till the day of his death. Immediately on his entering on his new habitation, he remembered his vow, and instantly set about the important work according to the light he had. He read the Holy Scriptures with tears; he read, he wept, and read again, and searched the Scriptures daily, that he might know the way to heaven. He gave up all his vain amusements and diversions, reformed his conduct, had recourse to private devotion, read a form of prayers with his family, and strove to lead a new life, according to God's holy will and commandments. His mind was now enlightened to see the evil of sin, and his conscience was aroused to feel the bitterness of his transgression. But, alas! totally ignorant of the mediatorial scheme, he blindly sought salvation by the works of the law, being "ignorant of the righteousness of God, which is by faith." And, says he, "if ever I was in earnest, in all my life, for salvation, it was now: and the Lord, who saw the sincerity of my heart, led me, at this juncture of time, to hear the Methodist Preachers." The first Preacher he heard, was the late Mr. John Peacock, at Conisholm, who took his text from Acts xi. 26, "Then were the disciples called Christians first at Antioch." This discourse, though unadorned, and delivered without pomp, and without parade, was mighty by the power of God, which accompanied it; and as the preacher proceeded in his discourse, describing what it is to be a Bible Christian, the word was applied with power to his heart, so that he clearly saw he was not a Christian; but was led to exclaim in the fulness of his soul, "This people shall be my people, and their God shall be my God for ever." From this time, which was in the year 1774, the Lord fixed in his soul a holy resolution never

to give over seeking, till he obtained a clear sense of his forgiving love manifested to his soul. Now he found the pangs of penitential sorrow to be bitter indeed; while the wrath of God lay heavy upon him, and the sorrows of a "wounded spirit" pressed him sore. He continued in this low, dejected, sorrowful state, for several months; attending the ministry of the word, and meeting constantly in class, although he had nearly two miles to go. No difficulty, no trial, no persecution whatever, could prevent him from seeking the Lord diligently, in the use of all the means of grace, as he was now fully persuaded it was his privilege to be assured of his adoption into the family of God.

At that time, there was scarcely a person to be met with in Grainthorpe, who knew any thing experimentally of "the knowledge of salvation, by the remission of sins." I am inclined to believe, from well-known facts, then in existence, that perhaps the inhabitants of this, and the adjacent villages, were almost as void of scriptural and experimental Christianity, as those who have not heard of the name of Christ! The Clergy, of the Lowmarsh of Lincolnshire, in general, at that time, were ignorant to a proverb, of true religion, and almost destitute of the very exterior of Christianity, being in many instances grossly immoral: and as for the various denominations of Dissenters, they were not known, except as to name. Therefore, it will be readily perceived, what must have been the state of mental darkness and moral depravity, the mass of the people were in, at the time it pleased the Lord to awaken my dear father, and make him the honoured instrument of introducing a Methodist ministry into that village. Since then it may be truly said, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

Yes, since that day, I am happy to say, the gospel trumpet has been heard to give a certain and a charming sound, by the *Churchman*, Methodist, and Dissenter, through the whole Lowmarsh of Lincolnshire, in the lanes, high ways, cottages, barns, meeting-houses, chapels, and churches; while very many have found the gospel to be the power of God to the salvation of all them that believe.

The only religious persons my father could meet with, at the time he first set out to seek the Lord, were two brothers, who were General Baptists in profession, who no sooner perceived a change in his conduct, than they instantly beset him with their notions of adult baptism by immersion; persuading him that the Methodist preachers would deceive him in this important duty; while they laboured with all their might to get him into the water. But, he says, "the Lord gave me to see clearly, and to feel powerfully, that it was the baptism of the Holy Ghost, rather than that of water, which must allay my thirst for happiness,

tranquillize my fears, remove my load, and inspire me with peace in believing." Hence, although he was often greatly perplexed, by their reasonings on this subject, he prayed devoutly and fervently to the Lord, that he would be pleased to instruct him in this matter: and on the morning that his soul was brought into the glorious liberty of the children of God, being more than usually tempted and tried on this subject, he had recourse to prayer, and while pouring out the desires of his heart to the Almighty, in his own simple way, telling Him that he was willing to be baptized and re-baptized every day, if it were necessary, to wash away his sins, and to remove his load:—while his earnest cry was, "Lord what must I do to be saved?" instantly the Almighty answered for himself, by applying that blessed portion of his own word, recorded in the gospel of St. Mark i. 15, "The kingdom of God is at hand; repent ye and believe the gospel." Now he saw the mediatorial scheme in a new light; now he saw the blood of the cross as containing a "medicine for his every wound;" and abandoning every other hope, he was enabled to lay hold on the hope set before him, to venture his soul upon the merits of his Redeemer, and in that instant all his guilty fears vanished, heaven descended into his soul, and he knew this to be the happiness he had so long sought. Now he found "the love of God shed abroad in his heart, by the Holy Ghost given unto him;" and he beheld his God as a kind and merciful father, in the light of whose reconciled countenance, as well as in his general proclamation of mercy to mankind, he read with joy the removal of his load, and the pardon of his sins. By an immediate and powerful influence of the Spirit of God upon his mind, he was enabled instantly to cry, "Abba Father." "The Spirit itself, bore witness to his spirit, that he was a child of God. With him it was not the result of argumentation, or reflection, but an inward impression on the soul, whereby the Spirit of God directly witnessed to his spirit that he was a child of God, or that Jesus Christ had loved him, and given himself for him, that all his sins were blotted out, and that he was reconciled to God."

My dear father always spoke with the greatest confidence on the witness of the Spirit, and has said repeatedly in my hearing, he would as soon doubt of his existence, as doubt of his acceptance with God, from the time he received this assurance of his adoption. He made a memorandum of his deliverance from guilt and condemnation, specifying the time, place, and circumstances connected with it, from whence this account of his conversion is principally taken. Nor was this with him a momentary influx, but an abiding and a renewing influence, as his subsequent conduct testified: for he never lost this evidence of the Divine favour, to the day of his death: but maintained his confidence in God, walking, more or less, in the light of Jehovah's

countenance for upwards of forty years. This blessed testimony he bore in a love-feast, held a few weeks before his dissolution, in the presence of many witnesses. The love of God, possessed and enjoyed in his soul, surpassed all description. It was to him preferable to every thing this world can conceive of, or enjoy. This soothed all his sorrows; turning his mourning into rejoicing: stripped him of his garments of sackcloth, and girded him with gladness. *This* raised him up to "sit in heavenly places with Christ Jesus;" comforted him, when on account of manifold afflictions and temptations, he was cast down; fired his soul with ardent zeal for the salvation of others; and enabled him to endure hardness, as a good soldier of Jesus Christ, to the end of his days. Hence, he instantly began to intreat his friends and neighbours to accompany him to hear the gospel of Christ for themselves. "But, alas!" says he, "how few could I prevail with to attend; and how little success had the word of the Lord upon them! But at length it pleased the Lord to bless my feeble endeavours, and two or three young men accompanied me to hear God's word. The number soon increasing, by the blessing of God attending the labours of the preachers, we prevailed with them to favour us with a sermon in the day time, as they were on their way to Conisholm, where the regular preaching had been established for a short time.

In the year 1779 he lost his first wife, and was left with four small children. This was a severe loss to him; and he felt it the more in consequence of her having become serious soon after his own conversion. He says, "My former wife opposed me at my first setting out: but she was soon convinced of sin, and brought to a saving acquaintance with the truth as it is in Jesus. She lived but a few years after this, and then died, I trust, in peace." Circumstanced as my father was, with four small children, his own business to mind, as well as his mother's-in-law, he found it expedient again to marry; which he did during the following year. The person to whom he was now united, was Mary Harwood, suitable to his years, and one who became a help-meet to him in the full sense of the word. And as this connection was formed on principles of mutual piety and esteem, it proved to them both a source of great felicity! It was soon after this, that he found it expedient to open his door for the reception of the messengers of peace; and the gospel was preached for some time in his own house. A regular society was now formed, of which my dear father was appointed leader. This office he continued to fill with great zeal and faithfulness to the time of his last affliction. For some time they had only a sermon once a fortnight, on a week evening, by the travelling preachers; having no local preachers in the neighbourhood. This being the case, he and the members of his class, were led to hold prayer meet-

ings on the sabbath evenings: and on those occasions, the Lord frequently so filled his soul with Divine love, that he longed for the salvation of all his neighbours. Sometimes he read a chapter; at other times he exhorted from a verse of a hymn; and at last he was prevailed upon to take a text of Scripture, as the foundation of his discourse. In this way the Spirit and the Providence of God, led him on to exercise his talent for the good of his fellow creatures. It is true he found himself greatly perplexed in his mind respecting his preaching; conscious that he had neither the learning nor the talents that are required for a full discharge of the Christian ministry. But on the one hand, while he was afraid to run before he was sent; on the other, he was equally afraid to bury his talent in the earth. He was, however, soon fully persuaded that the Spirit of the Lord led him to give a word of exhortation to his neigbours, as his endeavours were crowned with such success in the awakening of sinners, and attended with so much comfort and peace to his own soul.

In the course of a few years, a chapel was erected, and a society was raised of eighty or ninety members. They now had regular preaching established afternoon and evening on the Lord's-day, alternately, by the travelling and local preachers. The moral aspect of the whole village was changed, and Grainthorpe, to use his own phrase, in a letter to a friend, "became the glory of the Louth circuit." "My children," said he, "six in number, were early brought to a knowledge of the truth, and could give 'a reason of the hope that was in them with meekness and fear,' five of whom are now living, the eldest of them died in his 24th year, fifteen days after having entered into the marriage state at Hull; in the full triumph of faith, leaving a blessed testimony behind him of his full preparation for another and a better world."

(To be continued.)

DIVINITY.

AN ESSAY ON MARRIAGE.

(Continued from page 337.)

Section V.

Excuses to justify deviation from it examined.

In the history of the church, recorded in the New Testament, we find no instances similar to those which have been remarked in the preceding chapter. The rule was too clearly understood, and the reasons on which it was founded, were too powerfully felt, to allow of its violation in the primitive Christian. And,

indeed, one would suppose that a godly character would stand in need of no positive prohibition in such a case as this. It might be expected that his very feelings would secure him. For surely a kind of violence must be offered to his dispositions and principles before such a step can be taken. Accordingly, something of this nature is often pleaded. They feel religious reluctance, but speak as if it *were* to be, and *must* be. Let us examine this, and see whether it be their fate or their folly.

Sometimes they plead peculiar circumstances which seem to countenance it. As this is a very common excuse, and by which many are deluded, it demands some notice. And for ever to check all encouragement derived from this quarter, let the following things be maturely considered. That such prognostics are rarely, if ever remarked, but when they fall in with our determination, or at least with our propensity: That when a man receives not the love of the truth, God may give him up to strong delusion to believe a lie: That "thus saith the Lord God: every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet: I, the Lord, will answer him that cometh according to the multitude of his idols: that I may take the house of Israel in their own heart, because they are all estranged from me through their idols."—That after he has expressly said to Balaam *go not*, and he still finds him longing for the enterprize, he can say by an irony, which the eager mind will mistake for reality, *Go*.—That Jonah was deceived if he supposed that, when fleeing from the presence of the Lord, it was very providential for him to find a vessel just ready to sail for Tarshish.—That circumstances and events are equivocal, having occurred at different times with the most contradictory aspects.—That the Word of God is our only guide, and that only while walking by his rule shall mercy and peace be upon us.—That we are to lay stress on nothing, however singular or striking, that opposes the revealed will of God.—That the death of the prophet slain by a lion was written to teach us this very truth: he had received an express command in which he could not be mistaken, and he yielded to another specious suggestion as coming from God concerning which he could not be sure.

But there is another justification often urged: It is the prospect of being useful. This also is common, and has often ensnared those who ought to walk circumspectly, not as fools but as wise. Here permit me to ask you the following questions:

Are we to do evil that good may come? It is desirable for a generous christian to have property; he will do good with it. But is he to steal or rob in order to obtain it?

Is marriage to be considered as one of the means of grace? Is it ever spoken of in the Scripture, as intended for the conversion of souls? Is it any where prescribed for this purpose?

Promises and appearances may induce a pleasing hope during the formation of the connection—but may not these be very fallacious? To admit this, it is not necessary to suppose that the individual is vile enough to deceive wilfully—yet this has frequently been the case, and a regard to the forms of evangelical religion, has been a mere pretence, gradually thrown off as soon as the inducement for using it ceased—but it is not necessary to charge a man with hypocrisy. There are many powerful emotions that are very sincere, and yet not durable. The mind may be softened by affection; and view every thing in reference to its favourite purpose. Men know not themselves; they are not aware how they may feel in new and untried situations. The godliness which they seem even to admire in the general indistinct notion, and while at a distance, may become very irksome when brought near and acted upon in every circumstance of life; yea it must be offensive, at least in all its more spiritual parts and exercises, to every natural man. Who that is not alive to his religious improvement, is likely to love an example that continually admonishes and condemns? Who that is trying to go to sleep loves a noise? Who that wishes to remain in darkness can be fond of light—especially placed so near?

Is it not more consistent with a becoming diffidence of ourselves to fear that you should be injured by the irreligious, rather than that the irreligious should be benefitted by you? We have already shewn the danger of this in fact, and which has led an ingenuous author to remark, that he who would pull another out of a pit, had need stand firm, or he may be pulled in. We have already mentioned Solomon. Whether Solomon hoped to bring over Pharoah's daughter to worship the true God we know not, but we do know that she brought him over to worship a false one.—But we have now to do only with the apprehension and impression of this truth. Is it consistent with humility to suppose that you can stand where others, and some of them far superior to yourselves, have fallen? Is it consistent with a proper sense of your own weakness to rush into extreme perils, confident, not only that you shall be secure there, but even do good? The very imagination forebodes ill. It looks like the pride that goes before destruction, and the haughty spirit that precedes a fall. Indeed it is righteous in God to suffer us to fall, when, disobeying his command, we renounce his protection, and venture to proceed without him.

Again. As you conclude that your companion, being ungodly, will not be able to make you irreligious—what authorizes you to think that your being godly will be able to make him religious?

Surely out of your own mouth you are condemned; for the very principle upon which you proceed with regard to yourself should reduce the confidence you indulge with regard to him. If you have no fear that he can impress and influence you, you should have no hope that you can impress and influence him. If you believe that your love to him will not alter you, you ought not to believe that his love to you will alter him.

And do you consider what human nature is? Do you consider what real religion is? If so, surely you would not think so lightly of accomplishing the conversion of a soul as you now seem to do. If the process be so easy, why are so few converted at all? Why do not all those who have dear connexions convert those whom they love, and by whom they are beloved?

But you say, you do not not expect the result independent of God's influence and blessing—But is not he able to convert them? He is. And we have reason to believe he has in some cases employed his power. For we cannot go the length of Dr. Doddridge, who has remarked, that where Christians have knowingly espoused irreligous characters, he never knew an instance of the conversion of one of them afterwards.—But I ask, would you take up an affair so important on a ground so slender?—on a mere possibility?—For probability there is none. You would not like to marry a condemned criminal, because he *may* be pardoned or reprieved. God *can* make a beggar a gentleman, and yet I presume you would not like to take him on this presumption; you would rather reckon certainly upon a little wealth.—Why then marry an unconverted sinner, because God may, because God can convert him?

Besides: If the acceptance and success of all our endeavours depend wholly upon his favour—Can it be a rational way to attain our wishes, to slight his authority, and to provoke his anger by disobedience?

But, to conclude. Even if God should over-rule such a connection for good, you will remember that this is *his* work, and the glory belongs to him. It does not prove that you have done right; nor can it free the mind from distress in review. For you cannot be so ignorant as not to be able to distinguish between your uurighteousness, and the Divine goodness, that has thus blessed you, notwithstanding all your desert.

Section VI.

The disregard of this principle lamented. But piety, though essential to choice, not sufficient alone to justify it. Ministers under peculiar obligation to marry discreetly. Prudence needful, and recommended.

Happy those who have formed a union, founded in true godliness, the bonds of which are faith and love in Christ Jesus.

They are pleasant in life, and in death not divided. But how deplorable is it, that this Christian rule of marriage is so frequently trampled upon. The violation is, in the degree of it at least, peculiar to our own age. Our pious ancestors, especially among the non-conformists, would have been shocked at the practice, as appears from their invaluable writings. And I am persuaded that it is very much owing to the prevalence of these indiscriminate and unhallowed connections, that we have fallen so far short of those men of God who are gone before us, in our seclusion from the world, in the simplicity of our manners, in the uniformity of our profession, in the discharge of family worship, and the training up of our households in the nurture and admonition of the Lord. How could it have been otherwise? Is there not a connexion between causes and effects? Do we sow one kind of grain, and reap another? Can men gather grapes of thorns, or figs of thistles?

Guard, therefore, my Christian friends, against every pretence that would draw you into this forbidden path! Establish the unlawfulness, and perniciousness of such alliances as a *principle* in your minds, that when the evil day of temptation comes, it may find you ready to resist, steadfast in the faith. You should not have your weapons to seek when you want them to use. O woman, do not accept a man, who has all *the wisdom of the world*, if a stranger to the *excellency of the knowledge of Christ Jesus our Lord.* Do not, (it is the rough image of an old divine) Do not choose a swine because he has a golden trough. Whatever a man possesses, remember he has *nothing*, if he has not the one thing needful. O man, be not reconciled to a weak or ugly mind, because it wears a handsome body. "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord she shall be praised. Give her of the fruit of her hands: and let her own works praise her in the gate."

But a marriage that is not sinful, may be improper. The Apostle himself distinguishes between what is *lawful*, and what is *expedient*. Religion is indeed indispensable, but does not alone constitute the propriety of the action. Religion is indeed essential, but is not, abstracted from all other considerations, sufficient to justify choice. To exemplify this a little.

The admission of the piety of the parties does not destroy the indecorum of haste, in marrying immediately after the death of a husband or wife.

The admission of the piety of the parties does not hinder the censure due to a great disparity in years. How unnatural, how indecent is it to see an old man surrounded with infants and babes, which he can scarcely see or hear for the infirmities of age! How unnatural, how odious is it to see a young man fastened to a piece of antiquity—so as to perplex strangers to determine whether he is living with a wife or a mother!

The admission of the piety of the parties does not render, in all cases, a difference of sentiment, and of denomination unimportant. It is not lovely for the husband and wife to repair on the sabbath-day morning to separate places of worship. It is not pleasant in remarking what they have heard, after their return home, for the one to censure what the other approves. It is not edifying in the dedication of their common offspring to God by baptism to disagree, not only as to the importance, but also as to the validity of the ordinance. The observation cannot be considered as founded in bigotry, since it will equally apply to both sides of the question, in a number of cases in every religious community, and is derived from the unalterable nature of things. Indeed to have a preference from conviction, and to adhere to the distinctions arising from it, without condemning others, can never be confounded with illiberality, but by a weak or a vicious mind.

The admission of the piety of the parties cannot preclude the necessity of suitableness. Indeed religion being supposed, suitableness seems to be the chief requisite to the duty, the respectability, and the happiness of connected life. This fitness takes in an adaptation to each other personally, and also to the situation in which they are called to move. It has commonly been said, that no class of men err so much in this article as ministers. But surely this cannot be admitted. It cannot be supposed that those who have opportunities to make the best choice, commonly make the worst. It cannot be supposed that those whose office it is to inculcate prudence, should be themselves proverbial for indiscretion. It cannot be supposed that those whose incomes are limited, and whose circumstances demand economy, would bring into the management of them, those who have been trained up in delicacy, and extravagance: and are helpless, and profuse. It cannot be supposed that men, whose office is respectable, and productive of social intercourse, would select vulgarity and ignorance, unfit to be either seen or heard, merely because it is pious.—A minister is to inculcate order and regularity—and would he marry a female that would render his house a scene of confusion and tumult? A minister is to shew how the claims of life and religion harmonize, and to assign to the duties of each, their own place and season—and would he marry a rattle-brain, who, instead of being a keeper at home, has been always rambling after some new preacher; who instead of quietly glorifying God in her proper sphere of action, has been endeavouring to excite public attention; who has been zealous in matters of doubtful disputation, but has treated as beneath her regard, common and relative obligations? Need he be told that a becoming behaviour in a lower and private station, is the surest pledge of, and the best preparation for a proper behaviour in a

higherand more public situation!—A minister is to recommend neatness and all the decencies of life—and would he marry a slattern? A minister is to shew that the ornament of a meek and quiet spirit is in the sight of God of great price—and would he marry a scold? A minister is to stand in the same relation to all his people who demand his love and service—and would he marry a female who would fondly attach herself to a few cronies, listen to all their secrets, and divulge her own, and form cabals and schisms, which will render his residence unpleasant, or occasion his removal?

"The attention of ministers," says Mr. Gilpin, in "choosing such companions, as may not hinder their success, is of so great importance, that in some countries the conduct of a pastor's wife, as well as of that of the pastor himself, is supposed either to edify, or mislead the flock. Nay, the minister himself is frequently condemned for the faults of his wife: thus in the Protestant churches of Hungary, they degrade a pastor, whose wife indulges herself in cards, dancing, or any other public amusement, that bespeaks the gaiety of a lover of the world, rather than the gravity of a Christian matron. This severity springs from the supposition, that the woman, having promised obedience to her husband, can do nothing but what he either directs or approves. Hence they conclude, that example having a greater influence than precept, the wife of a minister, if she be inclined to the world, will preach worldly compliance with more success by her conduct, than her husband can preach worldly renunciation by the most solemn discourses." And certainly the scandal of many will always be the result of that deplorable inconsistency, which is sometimes seen between the serious instructions of a godly minister, and the trifling behaviour of a woman with whom he is so intimately connected. If the wives of the deacons are to be "grave, not slanderers, sober, faithful in all things,"—what less can be required of the wives of pastors? "A bishop then must be blameless—one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God."

Things said, indeed, concerning the wives of ministers should generally be received with caution. Owing to a line in life, the peculiarity of which is often very little known or considered, their actions and motives may be sometimes condemned, when perhaps instead of deserving censure, they merit praise. By their union with persons of some distinction and influence, they are in a state to awaken envy, and ill-natured remark. By their occupying a conspicuous station, they are more liable to observation than many in more common life. This renders it needful for them to be peculiarly circumspect and exemplary. And it must be

confessed that such females are placed in a situation verydifficult and trying. But, at the same time, if this situation be filled up properly, they have an opportunity to render themselves truly respectable and useful. In a superior degree, they may "serve their generation, according to the will of God:" In such circumstances, examples of prudence, economy, order, neatness, temper, amiableness, domestication, will not fail to strike and impress the minds of numbers.

But there is another view in which we ought to consider such an *help-meet*. It is the advantage which her husband derives from her, not only personally, but officially, and by which she is rendered a blessing to others. Are *his* life, and exertions, and reputation of importance? And does *she*, by the excellency of her character reflect honour upon his choice, and secure deference to his judgment? Does she, by her attentions to his personal appearance, the state of his family, and the decorum of his children, add to his respectability and acceptance? Does she, by seasonably aiding his remembrance, contribute to the punctuality of his engagements, his visits, and his correspondence? Does she, by allowing *her husband to trust safely in her*, discharge him from secular concerns, and keep him free, to pursue his work with undivided attention? Does she, by soothing him under distress, and tranquillizing him under irritation, preserve his mind in a frame favourable to reflection and study? Does she, by taking care of his health and spirits, enlarge the number, and lengthen the course of his labours? Such a female deserves the esteem and applause of a congregation, a neighbourhood, a country.

Of what avail are reflections like these to such as have already taken unguarded steps? Are not the consequences irretrievable? They are—but they may be improvable. I know it is cold comfort to tell a man, involved in difficulty and distress, that all this might have been avoided, and to upbraid him with the warnings which he refused to take. But will it not be useful for him to ascertain the cause of his mistake, and to review the progress of his infatuation? May he not turn to some good account the lessons of painful experience, and the corrections of maturer judgment? Ought he not to increase in self-knowledge, and self-diffidence? "Surely it is meet to be said unto God, I have borne chastisement: I will not offend any more: that which I see not, teach thou me: if I have done iniquity, I will do no more. Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

But there are others whose escape is possible; and for whose preservation we are concerned. I hope that my younger brethren in the sacred office, and those who are under a course of

preparation for it, will not be offended at my taking advantage of this address to introduce these few remarks on ministerial marriage:

And by concluding, in calling upon them to shew how undeservedly their body has been reproached. Let them beware. Let them see how necessary it is, not only that piety, but prudence should guide them. Let them remember how much their comfort, their honour, their usefulness, depend upon a wise, as well as a religious choice. A wrong step here may involve them in embarrassments, make them go mourning down to the grave; strip them of their glory, and take the crown from their head. "A prudent man foreseeth the evil, and hideth himself, but the simple pass on, and are punished. Keep sound wisdom and discretion, so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble."

GOSPEL PREACHERS DESCRIBED AND DIRECTED.

(Continued from page 341.)

I NOW attempt to offer a few words of advice to those, who, after maturely considering what was last advanced, judge that they have sufficient reason to believe themselves called to the important work of preaching the gospel. What I have to advance shall be comprehended under the following heads:

1. Instructions how to proceed. 2. Cautions what to avoid. 3. Motives to animate and quicken them. 4. Reproof to them, who, after having put their hands to the plough, either in whole or in part draw back.

First, I shall lay down some instructions how to proceed in this great and blessed work, with respect to the *Lord*, the *world*, and *themselves*.

(1.) With respect to the Lord. 1. You are now reconciled to him through the Son of his love, adopted into his family, endued with his Spirit, have access to him, and with confidence call him your Father; walk carefully before him, demean yourselves always as his loving and obedient children. "He hath put his fear in your hearts," Jer. xxxii. 40. "Therefore, be ye in the fear of the Lord all the day long," Prov. xxiii. 17. "Stand in awe, *and sin not*," Psalm iv. 4. Make David's practice and experience your own, Psalm xvi. 8, "I have set the Lord always before me; because he is at my right hand, I shall not be moved." You are made by faith "one spirit with the Lord," 1 Cor. vi. 17. "Walk in the Spirit," Gal. v. 25. Walk, Enock-like, with God, Gen. v. 24; Heb. xi. 5 And, as Moses, "endure, as seeing Him that is invisible," Heb. xi. 27. "He

hath set you at liberty, and made you his free men," 1 Cor. vii. 22. "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage," Gal. v. 1. He hath "strengthened you with might by his Spirit in the inner man," Eph. iii. 16. Therefore, "grieve not the Holy Spirit of God," Eph. iv. 30, by living loosely, and at a distance from God; but "cleave to him with purpose of heart," Acts xi. 23; follow him fully, like Caleb, Num. xiv. 24. Be like the Hebrew servant, that would not leave his master, Ex. xxi. 5, 6. Endeavour to keep a close union with him by faith, and to enjoy communion with him also in love, that "the peace of God which passeth all understanding, may keep your hearts and minds through Christ Jesus," Phil. iv. 7.

2. Go to him often in secret, plead with faith his promises made to his ministering servants, wrestle hard with him in fervent prayer, for a blessing upon your labours in the gospel of his Son, that he may open a door of utterance for you to declare his word; and favour you at all times with his presence, and the assistance of his Spirit; and also that the word spoken by you may be owned by him, attended with his power, and made effectual to the conversion of sinners, and the edification of them that believe. Imitate that man of God, Mr. David Brainerd, till the Lord is pleased to crown your labours with success.

3. Go unto him also for wisdom and understanding, for there are places in his word that are hard to be understood, 2 Pet. iii. 16, even by spiritual persons; and those which are more plain you do not yet fully comprehend, Paul himself being witness, 1 Cor. xiii. 9, "We know in part." Therefore you have much need of farther illumination by the Spirit, and it is a great blessing to have hard places of Scripture explained to us by the unerring Spirit of truth, and also to have deeper discoveries of the spiritual meaning of those that be more open to our understanding. If at any time you are perplexed with any difficult text, it is both your duty and privilege to go by prayer to your heavenly Father for understanding; and if it be consistent with his Divine pleasure, he will either open it to you by his Spirit, or in the course of his providence will so order things, that it shall be explained to you by some friend that you may consult, by some preacher that you may hear, or some author that you may meet with. "If any of you lack wisdom," says St. James, "let him ask of God, and it shall be given him." "Who teacheth like him?" Job xxxvi. 22.

4. Go to him likewise for protection and preservation, (not only in your private walk and characters as Christians, though this you ought to do, that he may keep you from bringing any reproach upon the Gospel thereby, but also) that he may stand

by and support you in the prosecution of your public work, lest you should at any time injure or betray his cause through your weakness; for in the course of your labours you may meet with such persecutions and trials, both from professors and profane, which you did not in the least expect, and may be exercised with such suggestions from the devil, as you never had any notion of before they came upon you; and which may be the more grievous and distressing, hard to be borne, resisted, and overcome, because they are unexpected, unknown, and not prepared for. Brethren, I write not by speculation only, but also from experience. "As for me, my feet were almost gone; my steps had well nigh slipped," Psa. lxxiii. 2. But "Fear thou not," he says, Isa. xli. 10, "for I am with thee; be thou not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I I will uphold thee with the right hand of my righteousness." "The Lord stood with me, and strengthened me," 2 Tim. iv. 17.

5. Give to him all the glory of whatever favours you receive from him, whether by his smiling upon your souls, blessing your labours, revealing his will in his Word, by his Spirit unto you, enlarging your capacities, increasing your grace, supporting you under trials, or delivering you out of any exigencies; ascribe nothing to yourselves, but endeavour to make a grateful return of sincere praise, and hearty thanksgiving, acceptable to him through Christ Jesus.

(2.) With respect to the Church. 1. "Feed the flock of God," 1 Pet. v. 2. "Take heed to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Acts xx. 28. You are therefore to feed the Lord's flock with wholesome food, that is, with sound doctrine, Titus ii. 1, "rightly dividing the word of truth," 2 Tim. ii. 15; and "giving to every one their portion of meat in due season," Luke xii. 42. In order to do this, preach the deplorable condition of all mankind in their fallen state of apostasy from God; speak of this in almost every sermon, set it before your hearers in the clearest manner you are capable of, shew them what they are by nature, how different from what they were when they came out of the hands of the Creator, how contrary to God, how alienated from him: how much they resemble the devil; prove it from Scripture, prove it from experience, make use of all the arguments you are master of, and apply the doctrine of orignal sin and entire depravity as closely as possible. Endeavour to shew them what they have been by practice, namely, rebels against the great and glorious Creator and Governor of the world. Labour to convince them that in their present lapsed condition it could not be otherwise, for as is the fountain, so are the streams; as is the tree, so is the fruit; and as is the heart, so is the life; for out of the abundance either

of sin, or of grace in the heart, the mouth speaketh, and the person acteth; confront them with their transgressions of heart and life, silence all their vain reasonings and excuses by invincible proofs drawn from the Word of God. Charge sin home upon their consciences, and endeavour, by all means possible, to make the sinner confess himself guilty. Acquaint them with the danger of such a state, that it is a state of wrath, Eph. ii. 3; and that because they have broken the law of God, they are therefore under the curse of it, Gal. iii. 10; and that by reason of unbelief "his wrath abideth on them," John iii. 36; and they are therefore every moment obnoxious to the stroke of his justice, and in danger of eternal damnation, for the wages of sin is death, Rom. vi. 23, even the second death, in the lake that burneth with fire and brimstone, Rev. xx. 14, 15, xxi. 8. Remind them that as they know not how short their time may be, Prov. xxvii. 1, James iv. 14, so likewise they know not how soon they may be in the torments of hell, "where the worm dieth not, and the fire is not quenched," Mark ix. 48. Press this as earnestly and as closely as you can.

Let them know also their entire helplessness, and utter inability to extricate themselves out of this deplorable condition; and shew them that without Christ they can do nothing, John xv. 5; that all their own endeavours can neither quicken their dead souls, change their sinful hearts, nor render them acceptable to God, Job xiv. 4, Jer. xiii. 23, Luke xvii. 10, Rom. iii. 20; and that all human righteousness is as filthy rays in his sight, Isaiah lxiv. 6. Endeavour to drive them from all their false rests, and out of all their hiding places, that they may cry out, Unclean, and undone! Thus, in the first place, preach the law, because there are many hearers in congregations, and, it is to be feared, too many members in religious societies, that were never truly awakened to a sense of these things: therefore, in order to be useful unto them, bring them to Mount Sinai, that the thunders may roll over their heads, and the lightnings flash in their faces; then lead them to Golgotha, the place of skulls, that they may "view the ground where they must shortly lie." After that take them down to the mouth of hell, throw open the gates, and shew them somewhat of the torments that are to be the portion of sinners dying in sin, through a miserable eternity!

Then, in the second place, preach the gospel, and acquaint them, that although their condition is truly miserable, yet it is not without remedy, for the infinitely great and glorious God, hath in a most wonderful manner concerted a plan, whereby his justice may be satisfied, his truth fulfilled, and yet his mercy and grace most eminently displayed in the salvation of perishing sinners; which plan hath not only been contrived, but also executed, by his "sending his Son in the likeness of sinful flesh,"

Rom. viii. 3, to be the propitiation for our sins, 1 John ii. 2; and "hath made him sin (or a sin offering) for us," 2 Cor. v. 21; that, "whosoever believeth in him should not perish, but have everlasting life," John iii. 16.

Tell them also of the matchless and unspeakable love of the Lord Jesus Christ, who undertook to be our surety, Heb. vii. 22; who, though he is "over all, God blessed for ever," Rom. ix. 5, yet, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross," Phil. ii. 7, 8; that "through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage," Heb. ii. 14, 15. Thus Christ hath "suffered for sins, the just for the unjust, that he might bring us to God," 1 Pet. iii. 18.

Publish in the ears of sinners, not only that "God was in Christ reconciling the world unto himself," 2 Cor. v. 19, and that Christ "through the eternal Spirit offered himself without spot to God," Heb. ix. 14, "a sacrifice for us of a sweet-smelling savour," Eph. v. 2; but also, that the Holy Ghost is sent from heaven, by the Father and the Son, John xiv. 26, xvi. 7, to bring sinful men into the actual enjoyment of these great gospel privileges, and new covenant blessings, John xvi. 8, &c. Acts ii. 17, 18, 33, 38, 39, and that (although many resist the Holy Ghost, Acts vii. 51, and grieve, Eph. iv. 30, and quench the blessed Spirit, 1 Thes. v. 19, yet) there have been in all ages of the Church, and still are, living witnesses of the Spirit's work upon men's souls. Acts v. 32.

Describe the nature of a work of grace wrought by the Spirit upon a sinner, in the following manner.

First, as God in the creation of the world began with light, Gen. i. 3, so in the renovation of the soul he begins with light also, 2 Cor. iv. 6, illuminating the darkened understanding with spiritual light, by which the man seeth, in a greater or less degree, that he is a sinner, both by nature and practice, in danger of being cut down in his sins, and cast into hell fire, and hath an apprehension of the wrath of God hanging over his head like a black cloud, which he fears will burst upon him. Hence sin appears exceeding sinful Rom. vii. 13; the terrors of God set themselves in array against him, the arrows of the Almighty stick fast in him, the poison whereof drinketh up his spirit, and his iniquities lie upon him as an heavy burden, too heavy for him to bear, Job vi. 4, Psalm xxxviii. 2, 4. This sight and sense of sin, wrath, and danger, raises sorrow in the heart, godly sorrow, 2 Cor. vii. 10, the man is troubled, he is bowed down greatly, he goeth mourning all the day long, Ps. xxxviii. 6;

he lothes himself, Ezek. xx. 43, and sin; and accordingly turns from it, sincerely and universally. And whatsoever sin he was guilty of before, he now forsakes, and endeavours to practise the opposite virtues. Now these three things, viz. a sight of sin, sorrow for it, and turning from it, constitute that repentance which is essentially necessary to salvation, Luke xiii. 3, 5, Acts xvii. 30; and this ought to be enlarged upon frequently, explained clearly, and enforced in the strongest manner.

Secondly, when God, by the power of his Spirit working on the sinner, hath brought him, not only to forsake his sins, but to renounce his own righteousness also, so that he hath nothing of his own to rest upon, nothing of his own to plead; and seeing himself entirely lost and undone, except God of his free unbounded mercy doth accept him, through what Christ hath done and suffered; he of course comes right humbly to the Lord, pleading the blood and righteousness of Christ for acceptance; and being insolvent, the Lord freely forgives him, Luke vii. 42. And this act of grace is made known to the soul by the Holy Ghost, John xvi. 8, 1 Cor. vi. 11.

Thirdly, Those persons that are brought to experience the forgiveness of sins, feel also that the Holy Spirit carries on a work of sanctification in their souls, which may be said to be begun when they were effectually awakened, and carried on in a lower degree under the working of the Spirit of bondage; but more powerfully under the Spirit of adoption: and is of a twofold nature; first, Mortification, or the purging out the corruption of nature, that indwelling sin, which though it doth not reign, yet doth for a time remain in the hearts of God's children after their justification, as a conquered enemy in chains, and often struggles hard to break forth: or as the stump of a tree, which, though its body is cut down, will through the sap that remains in the root, sprout out again. These risings of inbred sin, are resisted and mortified through the Spirit, Rom. viii. 13, and consequently weakened; and God, by his Spirit, purgeth this corruption out of the souls of his children, Isa. iv. 4 Ezek. xxxvi. 25, Mal. iii. 2, 3, John xv. 2; and cleanseth them from all sin, 1 John i. 7. This is absolutely necessary to salvation, because "without holiness no man shall see the Lord," Heb. xii. 14. And secondly, Vivification, or spiritual life begotten in their souls, James i. 18, Peter i. 3, John xi. 25, 26, Eph. ii. 1; and increased in them with the increase of God, Col. ii. 19; whereby they are renewed in the spirit of their minds, Eph. iv. 23; for, being predestinated to "be conformed to the image of Christ," Rom. viii. 29, they are "changed into the same image, from glory to glory, by the Spirit of the Lord," 2 Cor. iii. 18. This work of sanctification is described in Scripture as gradual or progressive in each of its parts, and wrought, not by the might or power of man, but by the

Spirit of the Lord, working both to will and do, till he hath fulfilled all the good pleasure of his goodness, and brought forth the head stone thereof, (that is, the completion of the work,) with shoutings, crying, grace, grace, unto it, Zech. iv. 6, Phil. ii. 13, 2 Thess. i. 11, Zech. iv. 7; and blessed are they that are thus made pure in heart, for they shall see God face to face, and reign with him for ever, Matt. v. 8, Rev. xxii. 4, 5. Speak often on this subject also, in an accurate and judicious manner, for the instruction and edification of the people of God.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

REMARKS ON THE SUPPOSED PRE-EXISTENCE OF THE SOUL OF JESUS CHRIST.

To the Editor of the Methodist Magazine.

DEAR SIR,

AMIDST the happy effusion of light, which, with increasing lustre, has broke through the darkness of past ages, it is a less cause of wonder than lamentation that some broken fragments of error should still be seen. We need not, however, be deceived by the numerous fanciful and distorted views, which, in different ages, have been given of the *person* of Christ, since we can appeal from them all to those sacred Scriptures, which testify of *him*. Here his proper *Godhead*, and his proper *manhood* are clearly discernible, the former being as evident from the works he wrought in his own name, as the latter is from the things he suffered on our account. These two natures, so entirely different and distinct in themselves, were mystically united, so as to form but *one* person, the Lord Jesus Christ; but though thus united, they were not confounded or blended the one into the other; for the divine nature did not become human, nor the human divine; but both, after their union, remained in many respects what they would have been if that union had not taken place.

The human nature of Christ consisted in a *body and a reasonable soul*, resembling our own in *every thing* but *sin*. Hence, he not only was capable of, but actually did, *hunger*, *thirst*, *weep*, *groan*, *sweat*, *faint*, *bleed*, and *die*; and his soul was "exceeding sorrowful, even unto death," and was also committed into the hands of his Father when he expired on the cross.

Of this soul it has been said, that it had a pre-existence—was the first being that God created—and that all those passages which speak of the pre-existence of Christ, are to be understood of the human soul in its pre-existent state! Against this hypothesis the following arguments and observations are levelled; whether they fully overthrow it, the reader must judge.

There is one class of Scriptures in which the human nature of Christ is called a *seed*, a *branch*, an *offspring*, &c. and every body knows that the offspring and branches of trees, and all seeds receive, not only their *husks*, *foliage*, and *bark*, but their *entire essence* also, from those trees and herbs from which they respectively spring. And if Jesus Christ did not receive his entire humanity from the woman, Abraham and David, whose seed, &c. he is said to be, there is manifestly a tendency in all such scriptures to mislead and deceive every reader of the Book of God. To avoid this it has been said, That Jesus Christ is called the seed of David "according to the *flesh*," i. e. the *body* only, Rom. i. 3. But this is a mistake, arising from not considering that by a common figure, the *flesh*, being the visible part, is put for the whole of man, many instances of which there are in this very epistle; but to avoid a needless prolixity, I shall only refer to one, chap. ix. 3, where St. Paul certainly does not consider the Jews as his "kinsmen according to the *body* only," but with respect to the soul also. Accordingly Beza, on Rom. i. 3, 4, has very justly observed, "that Christ (who is the very substance and sum of the gospel) is the only Son of God the Father, who as touching his humanity, is made of the seed of David, but as touching his divine and spiritual nature, whereby he sanctified himself, he is begotten of the Father from everlasting, as by his mighty resurrection manifestly appeareth;" and that "this word *flesh*, by the figure synechdoche, is *taken* for *man*." Thus it appears that those various texts which speak of the humanity of Jesus as the seed of David, &c. cannot be interpreted of his body *only*, without libelling the sacred oracles of God; and if the soul of Jesus did spring from David, as well as the body, it clearly follows that it cannot be pre-existent.

In another class of Scriptures the human nature of Christ is called the *Son* of David, which I think cannot be applied to the body exclusively, without manifest impropriety and opposition to the word of God. The sons of Adam, Abraham, and David, were sons with respect to their souls as well as their bodies; else how could Adam beget Seth, "in his own likeness, after his own image?" Gen. v. 3. Adam certainly had a soul, and therefore if the soul of Seth was not the son of Adam, how can the son of Adam resemble him? As to Abraham, it is plain that St. Paul considers the souls of his posterity, as well as their bodies, to be derived from him, Heb. vii. 5—10; for surely no man can suppose that the bodies only of the Levites were concerned in receiving tithes; yet this must be supposed, if we imagine their bodies only to have sprung from Abraham. But not to dwell longer on this: in one place we find the *soul*, exclusive of the body, addressed as the *son* of Abraham, on the one hand; while, on the other, the *soul of Abraham*, exclusive of his body, is ad-

dressed as the *father* of *that son*, Luke xvi. 24—27. Now as the term *son* comprehends the soul as well as the body, when applied to the offspring of Abraham, I wish to know why it must not have the same latitude of meaning when applied to the humanity of Christ. If it cannot be clearly shown that the term son is used in a more contracted sense in the one case than it is in the other, the traduction of the soul of Christ from Abraham and David must be admitted, and its pre-existence of course given up. Agreeable to this conclusion we find, that the humanity of Christ, like all his *brethren*, had a *beginning in time*, was "conceived" and "born" of the Virgin, was "about *thirty years of age*" when baptized of John in Jordan, "*increased* in wisdom and in stature, and in favour with God and man." We are expressly told that "God sent forth his *Son*, made of a woman," which Bishop Pearson and others understand of a proper *creation* of the human nature of Christ of the *substance* of the Virgin, by the immediate operation of the Holy Ghost, in consequence of which both the soul and flesh of Jesus were free from sin. And it ought to be noticed that this is assigned as the reason why the Son which Mary conceived and bare was *holy*, Luke i. 35, which appears an additional proof that the soul (the seat of all holiness) could not be pre-existent, but must be the 'seed of the woman,' for had the soul been pre-existent, it is plain that the Holy Ghost coming upon Mary could be no reason at all of its holiness.

Those who deny that the soul of Jesus Christ, is the offspring of "the woman" seem never to have compared the original promise of our redemption, Gen. iii. 15, with Isaiah liii. 10. In this place it is expressly stated of Christ that God had or would "make his *soul* an *offering for sin*;" and, in the two following verses, "the *travail* of his *soul*," his "*pouring out his soul* unto *death*," and his "*bearing the sin of many*," are lively descriptions of what he was to feel in his soul when he should *taste death* for every man; and in our Saviour's agony in the garden was realized what the Prophet here predicted. When "the sorrows of *death* compassed *him*, and the *pains of hell* gat hold upon *him*; or, as the Evangelist more forcibly describes it, he "began to be *sorrowful* and *very heavy*. Then saith he unto them, My *soul* is *exceeding sorrowful*, *even unto* DEATH!" That the soul of Jesus on this occasion tasted that kind of death of which a soul is capable, is beyond all doubt, and that the body of Christ would have expired under the pressure of that sorrow which the spirit bore, has been not improbably supposed, if an angel had not been sent to strengthen him, that his complicated sorrows might terminate upon the cross, according to the predictions of God. From hence, it undeniably appears, that if not the principal, yet certainly some part of those stripes by which we are healed, were endured by the soul of Jesus Christ: perhaps

it is strictly true that he "gave his body for our body, his soul for our soul." Now if these things cannot be denied, i. e. if the *soul* of Jesus cannot be excluded from having had a share in the work of our redemption, then, according to the original promise, it will follow, that the soul is the seed of the woman; (for the seed of the woman was to bruise the serpent's head;) and therefore, its pre-existence must inevitably be given up.

As our entire fallen nature was to be redeemed, to me it appears to have been necessary that the Word should be united to that nature which was to be redeemed; but on the supposition that the soul of Christ was pre-existent, it does not appear that this was the case. How the soul of *man* could exist, when as yet no *man* had been made, is to me an odd kind of supposition, and how a pre-existent spirit could become an essential part of man, merely by being united to the body of man, seems equally unaccountable:—if the Son of God took *our nature* upon him that he might redeem man from sin, the candid reader will judge for himself, whether it is not the most probable that he would take a soul from our soul, just as he took a body from our body; that having by a sacrifice "for sin, condemned sin in the flesh," or entire nature of man, and afterwards having carried that nature triumphant to heaven, we, who believe, might have a sure ground of hope that our body and soul will finally also be brought to the right hand of God.

Those, who contend for the pre-existence of the soul of Christ, pretend that many portions of Scripture *cannot* be explained on any other supposition. But whatever *apparent* light any opinion may cast upon the Scriptures, it cannot be genuine or true light, if that principle itself is not just. From error nothing but error comes. The above remarks, though brief, appear to me sufficiently to explode the hypothesis against which they are aimed; and therefore I cannot but view as dangerous the comments given on certain passages by those who hold that opinion. The reader will judge whether there is not a dangerous departure from *sound words*, in saying, "The Lord from heaven is the human soul of Christ from heaven;" "He who 'was rich, yet for our sakes became poor,' &c. was the human soul;" "He who was 'in the form of God—was equal with God—who humbled himself,' &c. must be the human soul; that the pre-existent glory of Christ, John xvii. 5, was the glory which the human soul of Christ had with the Father before the world was;" that "the *Word* which was in the beginning, was the angel in whom was the name of Jehovah, being one with, or in a state of union with, the Father, who was nevertheless greater than he!" and, to mention no more, "That it was not God that appeared to Abraham in the plains of Mamre, Gen. xviii. 1, but the angel in whom was the name of God, or

the Lord from heaven." I confess I have felt considerable pain on two occasions when hearing a public character expound the above, and similar texts, in the very sense, and nearly in the very words, contained within the commas, above. I could not help thinking, that, whatever the present views of the individual may be, who is thus expounding the word of God, I fear, he must ultimately reject the proper Godhead of Jesus; for when all such texts as the above have been applied to a supposed pre-existent human soul, I cannot conceive that any thing can be found in the Book of God that will prove him to be equal with the Father.

Such glosses, however, will not soon deceive those who "search the Scriptures daily to see whether these things be so." The doctrine of the blessed and sacred Trinity will be visible to them both in the Old Testament and in the New. The "Word," or Son, the second Person, will be found to be God, in such a sense as to be the maker of all things that were made, visible and invisible, John i. 3. Col. i. 16, 17; and to be he who "was fore-ordained," to be our Redeemer "before the foundation of the world," 1 Peter i. 20, in which character he appeared to Adam and Eve in paradise, after the fall, under the appropriate name of "the *voice* (or Word) of the LORD God, *walking* in the garden." The same Being, under the same character, appeared to Abraham. Hence we read, "The *Word* of the LORD *came* unto Abraham in a vision:" and Abraham called him "LORD GOD," Gen. xv. 1, 2. This "Word of the LORD" promises to Abraham an heir, ver. 4, makes a covenant with him, ver. 18; and chap. xxii. 16, we find (what is the most irrefragable proof of his supreme Godhead! this same Being, called "the angel of the LORD," ver. 15, swearing by *himself* to Abraham, because he could swear by *no greater*. See Heb. vi. 13. It was not another, but the same Being that appeared to Moses in the bush, Exod. iii. 2—6; and that was with the children of Israel in all their journies to the land of Canaan. His being called the *angel* of the LORD is no proof that he was the human soul of Christ, though some have attempted to make it appear so: for, on the other hand, he is emphatically styled JEHOVAH, the word LORD always having that precise signification when it occurs in CAPITALS in the Old Testament; and he is called "the *angel* of the LORD," with reference to the work of the covenant which the Father *sent* him to perform, Mal. iii. 1. In the person of Christ, as described in the New Testament, we distinctly discover the same Being. "The Word was made flesh"—"the same" Word that "was in the beginning with God," and that "was God"—*was made flesh* by being clothed in our nature: and hence those expressions, "God with us," "God was in Christ," "God manifest in the flesh," are clear and intelligible, as referring to the incarnation of the eternal

Son of God, but devoid of meaning when applied to the assumption of mere flesh and blood by the supposed pre-existent human soul. Those kindred expressions, "Before Abraham was, I am," "He is before all things," &c. viewed in connexion with his pre-existent *glory*, can only be applied to his Godhead. What that GLORY was, of which, in his pre-existent state, he was the subject, will be evident from a comparison of John xii. 41, with Isaiah vi. ult, where it will be evident it was nothing less than the essential glory of "The King, the LORD of hosts." A glory this which can no more be supported by any creature as its subject, than a worm can support the glory of the sun! But it is time for the present to close these remarks. If the reader should be under a temptation to use the opinion that the soul of Christ was pre-existent as *his* key to unlock the Sacred Oracles, I would entreat him to pause and examine the ground on which he is about to tread. Novelty has its charms! But it is easier to step aside, through the deceitful glare of some meteor doomed to go out in darkness, than to return again to the path of truth. Error, like the breaking forth of water, generally begins in an almost imperceptible manner. A single thought breaks through the mounds of truth, and, being followed by others which so widen the intellectual avenue that the whole soul is suddenly overwhelmed, there is scarcely the most distant prospect of ever being delivered. Circumstanced as we are in this world, there is nothing but caution can save us from this; and the reader perhaps will never repent listening in this instance to the advice of an unknown friend.

A. W.

REMARKS *on a* PARAGRAPH *in the* METHODIST MAGAZINE *for* MARCH *last.*

To the Editor of the Methodist Magazine.

MY DEAR SIR,

IN proportion to any man's celebrity, will be the importance of his opinions. Hence it happens, that a mistake published by an unknown or insignificant person, will pass unheeded, while a similar sentiment from one who is popular, may produce very extensive mischief.

The great literary fame of Dr. Adam Clarke, is generally known to have been well earned, and the man is much to be pitied who would willingly detract, in the smallest degree, from any one of his many excellencies. Equally pitiable, however, is the person, whose mind is so enslaved as to receive implicitly the opinions, or sayings, of any man.

I have been led thus to express myself by reading, more than

once, a part of Dr. Clarke's letter of the 1st of January to the Missionary Committee, and published in the Methodist Magazine for the last month.

With that part of the letter which relates to the young Priests every reader must, I presume, be much more than pleased; nor do I know a single individual who does not believe it to be imperative upon the Methodists to do all they possibly can to send the gospel to every part of the world. But it is startling to be told that "At present we have comparatively little more to do (at home,) especially in this nation, than, to maintain the conquest we have gained, conduct the rising generation into the fold of Christ, and continue to sow and water a seed which, through the mercy of God, is, in almost every place, falling into good ground." This, and all that the excellent writer has connected with it, is very pretty and agreeable, were it only nearly correct. But alas! how utterly impossible it is to prove that all these fine assertions are true! That much has been done through the instrumentality of Methodism, in the conversion of sinners, and in the increase of pious Ministers in England, cannot be denied; but oh! how much more, of the same kind of work, remains to be done!

A person spending nearly all his time in his study, or in a retired hamlet, and who, when from home, is either enjoying the private society of the pious, or mingling with large crouds of worshipping people, may think this a very religious country; while to those, who are better acquainted with real life, it wears a very different aspect. It is believed by some who have a good opportunity of knowing the subject, that immorality of every description is nearly as prevalent now in Great Britain as ever it was. That cursing and swearing, lying and slandering, whoredom and drunkenness, fraud, theft, and sabbath-breaking, abound; and, in short, that vice of every kind, notwithstanding all the checks it has received, is still alarmingly prevalent. It is very charitable of the good Doctor to think that the seed of the word generally falls into good ground at present; perhaps a more intimate acquaintance with society would convince him, that there are still large multitudes of careless, superficial, and worldly hearers.

But even if this should be the case, the Methodists, it seems, have very little to do with the matter, for there are "a goodly number of eminent men, both in the established Church and the different bodies of Dissenters, who have arisen to proclaim the truth as it is in Jesus, and to build up believers in their most holy faith." What idea the Doctor affixes to the phrase "goodly number," is not certain; but when he says they "proclaim the truth as it is in Jesus," it is presumed he means that truth which was so succeessfully proclaimed by the Methodists in the beginning,

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and I trust also at present, i. e. to use the Doctors own words, "full redemption from all the power, guilt, and pollution of sin, through the blood of the cross." It is much to be feared, however, that a person must travel far, and visit many churches and chapels, before he will hear these precious truths proclaimed except among the Methodists. The truth is, a great majority of those termed "Gospel Ministers," both amongst Churchmen and Dissenters, both in England and Scotland, are Calvinists; and Calvinistic justification is not, as far as I understand it, inseparably connected with *peace with God*, and a *joyful hope of Heaven.* To talk of *power over all sin* is, in the opinion of most Calvinists, to talk almost blasphemy; and as to their Christian perfection, it is contained in the 7th chapter of the Romans! One of the most eminent ministers in this country lately told his hearers, that the man is much to be pitied, who dreams of a higher state of salvation in this life, than what is there described.

The venerable founder of the Methodist Societies, and his early associates, thought the doctrine of unconditional election and predestination, one of the most subtle and dangerous devices of Satan, and one of the greatest barriers to the revival and extension of the work of God. It is hoped this is still the opinion of the Methodists generally, and, whatever love we feel towards the people who entertain these views, and however this affection may be strenghthened by our occasionally meeting with them for the support of Bible Societies, and other good institutions, God forbid that we should ever view, but with implacable abhorrence, the horrible system which supposes the God of mercy to have irresistibly appointed millions of unborn souls to unavoidable iniquity and unquenchable fire.

Upon a careful examination of the matter, it will be found that much, very much, remains to be done at home. Yea, much more than has been yet achieved. And let us hope, that, while the Methodists with enlarged hearts, and liberal hands, send the bread of life to the heathens, in every part of the world, they will not neglect to go into the streets and lanes of the cities, the high ways and hedges, in Great Britain and Ireland, to compel perishing millions to come to the gospel feast.

I am,

Your's, very respectfully

Aberdeen, April 7, 1819. VALENTINE WARD.

TRUE CHRISTIANITY; OR THE WHOLE ECONOMY OF GOD TOWARDS MAN; AND THE WHOLE DUTY OF MAN TOWARDS GOD.

By the venerable JOHN ARNDT: in two volumes.

Christianity stands secure upon its own foundation; and is supported by the strength and soundness of its own principles.

When Infidels have rallied their strength, and united all their force, in attempting to make a breach in this impregnable fortress, they have undesignedly done an essential service to the cause of truth, by drawing into action the learning and industry of the friends of revelation, whose abilities have been employed, in exposing to just ridicule the puny attempts of these adversaries of God and man: and proving, to a demonstration, that the foundation of the Christian faith is sure; the provisions of the gospel attainable, and all the duties enjoined by Jesus Christ practicable.

If the propagation of Christianity has ever proved insufficient to enlighten men, and lead them to the saving knowledge of the truth, it has failed only when the promoters of it, have attached to the gospel of the Son of God, some fanciful hypothesis; or blended with it their own interests and passions. Thus deprived of its pure and simple attire, which God, in his wisdom, invested it with, it is capable of serving all the purposes of priestcraft, or sectarian pride.

The grand and glorious design of the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; was to teach men "to live *soberly*, *righteously*, *and godly*, in this present world:" that by thus making them holy and happy, they might be prepared for eternal glory. There are two evils, which have prevailed more or less in all ages of the church, and have proved prejudicial to the extension of the Redeemer's kingdom. On the one hand, Pharisaism, which has done much mischief, by assuming the Christian character, but without a dependance upon Divine grace, arrogating to itself the glory which is due to God alone: and on the other, Antinomianism, which like a sweeping rain, has produced desolation and death. Every crime disgraceful to human nature, has been concealed under this practical mask; the reproaches of conscience have been silenced by the operation of its principles, which like a strong opiate have lulled the deluded soul asleep. It is not saying too much to affirm, that every Christian society is in danger from this evil: and happy is the state of that church, where this leaven is not in a state of fermentation.

The venerable John Arndt was a Protestant divine of the Lutheran Church in Germany, and author of the celebrated treatise of "True Christianity," &c. His piety and virtue rendered his name precious to the friends of true religion. But the cause which rendered him respectable in the opinion of all good men, exposed him to the slander of lukewarm professors, who charged him with holding sentiments his heart was a stranger to. The circumstance which brought upon him the popular odium, was his desire to stem the torrent of licentious-

ness, and be an instrument of renewing pure, scriptural Christianity; a reason sufficient with many, for calling a man a *Puritan* or *Methodist*.

In reviewing this treatise of True Christianity, we find a few shades, in which we differ from the author; but they are such as neither affect the foundation, nor interrupt the rearing of the superstructure, and consist, more in the mode of explanation, than in any difference from the generally received doctrine of Christ. We do not hesitate to recommend these volumes to the attention of young divines, and especially to those who are not able to procure a large collection of books, upon divinity. And they may be read with pleasure and much profit by an aged minister, on account of the vein of devotion which runs through the whole.

The author, in giving his reasons for publishing these volumes, says, "How great and detestable the abuse of the Holy Gospel is in these last days of the world, abundantly appears from the manners and conduct of those who loudly boast of Christ, and of the purity of his Word; but at the same time, lead a life as profligate and anti-christian, as if they lived, not among Christians, but heathens and infidels. This awful state, to which religion is at length reduced, wherein vice, and an empty hypocritical pretence, have every where gained the ascendency, has at length influenced me to publish this Treatise; with no other view than that those, who are yet piously disposed, and not quite carried away with the multitude, may at least know wherein *True Christianity* consists; namely, in a true, living, and practical faith, exerting its life and energy by unfeigned religion, and suitable fruits of righteousness: the name of a Christian being given us, not only as we *believe* in Christ, but also as we *live* in in him, and he in us."*

Professors of religion are never in so much danger of losing their Christian character, as when there is but little or no persecution, and an outward calm surrounds the church. The seducing charms of the world then imperceptibly steal the affections from God, and damp that holy ardour so necessary in all our intercourse at a throne of grace. When the worldling and man of pleasure make overtures of peace, without any concessions; and the Christian meets them without any caution or reserve, he insensibly falls into a snare, where thousands have been taken, and from which few have escaped. Christians can bear the frowns of the world, and even imprisonment and death, but can seldom stand against its smiles and allurements. There is no danger which requires to be guarded against with more watchfulness and prayer, and from which it is more difficult to

* Vol. I. preface, p. 15.

be recovered. Our pious author gives an awful description of the state of the German Church; which is too applicable to many modern religious societies.

"But men," he says, "are now so far fallen away into an empty appearance of things, that they are more inquisitive about learning, arts, and sciences, than about the love of God itself. They seek to know every thing, rather than to know Christ; though this is a knowledge that 'passes all knowledge,' and exceeds in real worth all the wit, sciences, and arts of men. But as we observe, no man can be a true lover of Christ, except he be also a follower of the holiness of his life, and the purity of his manners. But alas! so great is the degeneracy of most men in this age, that they are even ashamed of Christ, and of his life; and account the meanness and lowliness wherein he appeared, unbecoming the life and manners of the *so called* Christians. These deservedly fall under that just, though severe reproof of our Lord: 'Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father.' And this is the true character of our modern Christians! Fain would they form to themselves such a Christ, as would be magnificent, splendid, wealthy, pompous, fashionable, and conformable to all the airs and humours of the times. But they cannot endure a Christ that is poor and indigent, meek and humble, despised and rejected by a profane world. They care neither to receive him, nor to confess and follow him. But unto such he will answer in that day, 'I never knew you.' As you have disdained to know me in my humility and meanness, so now I know you not in your pride and greatness. O terrible sentence!"*

Religion has its first principles, which must be allowed, if we admit the necessity of a Redeemer and Mediator. If Jesus Christ the Son of God, was sent into the world, to die the 'just for the unjust;' to make an atonement for sin, to give his life a ransom for all men; and that there is no other name under heaven given among men, whereby we must be saved, but in and through the merits of our Lord Jesus Christ; then all men need a Saviour. But if man in his fallen state, is only corrupt, through the influence of bad example, and a defective education; if he has only deviated a little from right to wrong; from virtue to vice—And if the expressions in the word of God, of being *justified by faith; saved, redeemed, bought, made new creatures, translated from darkness to light, born again, putting off the old man, being renewed in the spirit of our minds,* &c. &c. only mean, changing heathenism for the Christian system, then we cannot see any necessity

* Vol. I. preface, p. 17.

for redemption by the blood of Christ, as very little is necessary to make a man a Christian. It is only like giving a different modification to matter, without any change in its constituent parts; it remains just the same, but in a new shape. The venerable Arndt had very different views of human nature in its fallen condition, and we confess ourselves of the same sentiments, belonging to the old School; the school of the Prophets, and Apostles, and of Jesus Christ. For we conceive that the purity and prosperity of the Church of God is inseparably connected with the doctrine of the fall, and recovery by Jesus Christ. For what necessity is there for a cure, if there is no disease? What necessity for the influence of the Holy Spirit, if there is no darkness in the mind? What necessity is there for the constant application of the blood of sprinkling, if there is no impurity or guilt in the soul? And what necessity is there of an Intercessor, if man is not as helpless, as he is ignorant and guilty.

This pious Divine says, when speaking of the fall of man, "He was stripped of that Divine image which the Creator had so freely conferred on him; divested of his hereditary righteousness, and bereaved of that holiness with which he was originally adorned; becoming, as it regards his *understanding*, dark and blind; as to his *will*, stubborn and perverse; and as to all the powers and faculties of the soul, entirely alienated from God."

"Hence it was, that man became inwardly like the devil himself, bearing his likeness in body and in mind; since both had now sinned, and committed the same crime, being traitors against the Majesty of heaven. Man no more exhibits an image of God, but the portraiture of the devil; he is no longer an instrument in the hands of God, but is become an organ of Satan, and is thereby rendered capable of every species of diabolical wickedness: so that having lost that image which was heavenly, spiritual, and divine, he is altogether earthly, sensual, brutish, and even devilish, &c.*"

As our observations upon these volumes must be confined to a few pages, we shall take this opportunity of saying, that we think that Mr. Booth has done a service to the religious world, in printing a new edition, and shall conclude by giving the contents of the principal chapters in the work; in which the following subjects are treated of, viz. Of the Image of God in Man:—Of the Fall of Adam:—Of Man's Recovery by Christ:—Of true Repentance and Conversion:—Of true Faith:—The Kingdom of God within:—Of the Necessity of true Repentance;—Of the Anti-Christian Lives of many called Christians:—Of the old and new Man:—Of the Strife between the Flesh and

* Vol. I. page 7, 8, 9.

Spirit:—The Inheritance of the Christian not of this world:—The Madness of preferring Things temporal, to Things eternal: The true Worship of God:—In order to advance in the Life of Christ, worldly Friendship must be avoided:—Of the Fruits of Love:—Pride and Self-Love corrupt the best and sublimest Gifts:—Great Gifts do not demonstrate a man to be a Christian, but Faith only, that works by Love:—God is the sole Author of our Salvation:—On Purity of Doctrine, and concerning Controversies:—Rules for leading a holy Life:—Justification before God, consists only in the perfect Obedience and Merit of Christ Jesus, and in the Remission of Sin apprehended by Faith:—Saving Faith and its Fruits:—Union with Christ by Faith constitutes the Happiness and Perfection of Man:—The Fruits of true Conversion:—Contempt of the World:—The Benefits of continual Prayer:—The Evils that follow the Neglect of Prayer;—Helps to assist our Infirmities in Prayer:—Motives to Patience:—Examples to encourage Patience:—Consolations against the Fear of Death, &c.

An abridgement of this work, forms the chief part of the first volume of the Christian Library, which volume is already published.

REVIEW *of* MEMOIRS *of the* LIFE *and* DEATH *of the* REV. PHILIP HENRY.

A New Edition, corrected and improved, with a portrait, by Mr. Samuel Taylor.

THE act of uniformity, called the *Bartholomew Act*, which was passed in the reign of Charles II. turned out two thousand Ministers of the Church into the world to beg their bread, exposed to severe hardships and misfortunes, which many of them bore with extraordinary meekness, patience, and resignation; and in whose behalf a Divine Providence frequently appeared for their support and preservation. Numbers of them were men as eminent for their piety, as they were distinguished for learning and usefulness; and who, from pure scruples of conscience, could not comply with court measures. But it would be too much to say, that all were actuated by the same principles. The history of all churches furnishes us with numerous proofs of the disaffected rallying round the standard of revolt, for no other reason than to support a faction, and with no other idea of religion than an opinion originating in mortification and disappointment.

King Charles II. made little pretension to religion, but was devoted to gaiety and pleasure: was naturally humane, and had he been left to the government of his own inclinations, it is probable he would have kept his hands clear from human blood.

But he was goaded by the Clergy; who, independent of high church sentiments, had suffered severely under the usurpation of Cromwell. They were still smarting under the idea of insult, and having it now in their power, wished to take ample vengeance by way of retaliation. Yet this did not apply to all. There were many clergymen of tolerant principles, who remained in the church, and were men of genuine piety, that used all their influence to prevent severe measures, but were overpowered by numbers of a different disposition.

Persecution is not confined to the church of Rome, or any other established church. Every form of church government has been less or more disgraced with a persecuting spirit, when its agents have forgot the sacredness of their office, and the design of their ministry, which is to persuade men to turn to God, but not to compel them by penal laws. Orthodoxy is a term of a very indefinite meaning, as men happen to differ in their religious opinions; and they have never lost their way so much, as when they have erected their own peculiar dogmas, as the standard of faith. It is a matter of but little consequence, whether the 39 articles, or the solemn league and covenant, is imposed upon conscience, if they are produced as the ostensible reason for persecuting those who do not conform to their requirements. Calvin was accessary to, if not the principal agent of effecting the death of Servetus, because he differed from the former in some religious opinions: the counter-remonstrants in Holland condemned Oldenbarnevelett, a man of gravity and wisdom, whose hairs were grown grey in the service of his country, to lose his life on a scaffold; and Grotius and Hoogerbeets to perpetual imprisonment: the Independents, who fled to New England, to escape the rigorous measures of Laud, loudly inveighed against persecuting bishops; yet when the sword was in their own hands, persecuted the Quakers with rigour and severity.

Persecution forms no part of the religion of Jesus Christ: It is peace and good will to all men. Its influence upon the heart can never designedly produce injury to another; it is full of compassion and kindness; it is love reduced to practice, exemplifying the divinity of its origin, and its adaptation to the wants of man; including in itself the grand charter of his privileges, and forming the only bond of union and brotherhood. With sentiments and feelings produced by this principle, a man possessed of either civil or ecclesiastical authority, will always be gentle and forbearing; and in any situation, under the greatest pressure of suffering, patient and resigned. We have taken this view of the subject to shew our readers, that it is not religion which is the cause of persecution.

The nonconformist clergy for many years suffered every privation and hardship, by fines and imprisonment; in which the

subject of this memoir had his share: and we think that Mr. Taylor has conferred a favour upon the religious world, in this new and improved edition. It contains admirable instruction to Ministers of all denominations, and suitable advice to Christians under various trials; and we think it should form a part of every good man's library.

There are in the lives of men distinguished for talents, or eminent for piety and usefulness, certain facts and expressions, which often give us a better idea of their character than their most shining actions; because in the latter they generally study their conduct, act, perhaps, in some respects, a borrowed part, and propose themselves to the view of the world: whereas in the former, as they speak and act from the impulse of natural feeling, they exhibit themselves such as they really are, without disguise. This is particularly the case when a man sits down to write a diary of his life, without any view to its publication, supposing he is faithful in recording his wanderings, his misgivings, his anxieties, his weaknesses, and his consciousness of a want of a fuller conformity to God. It appears that Philip Henry had no expectation of his diary ever being made public, and on this account, without fear of exposure, he details his temptations and feelings without reserve. In reading this instructive piece of biography, we recognise the Christian in his closet, weeping over the coldness of his devotion; entertaining suspicions of his sincerity, confessing his defects with contrition, and earnestly pleading the benefits of the atonement made by Christ, as the only ground of his acceptance with God.

Mr. Philip Henry was educated at Westminster School, under the celebrated Dr. Busby, and intended by his parents for the church. After having spent the usual time at Oxford, he was ordained to the sacred office of the ministry. Upon this occasion he writes in his diary: "Methought I saw much of God in the carrying on of the work of this day. O how good is the Lord! he is good, and doeth good; the remembrance of it I shall never lose: to him be glory!—I made many promises of diligence, faithfulness, &c. but I lay no stress at all on them, but on God's promise to me, that he will be with his ministers always, to the end of the world. Amen! Lord, so be it! Make good thy word unto thy servant, wherein thou hast caused me to put my trust."—And, in another place,—"I did this day receive as much honour and work as ever I shall be able to know what to do with: Lord Jesus, proportion supplies accordingly!" Two Scriptures he desired might be written in his heart, 2 Cor. vi. 4, 5, &c. and 2 Chron. xxix. 11.

Mr. Henry was ejected from Worthenbury, in Flintshire, by the Bartholomew Act, in 1662:—"The day," saith he, "which our sins have made one of the saddest days to England, since the

death of Edward the Sixth; but even this 'shall work for good,' though we know not how, nor which way." His reasons for his nonconformity were very strong. It was no rash act, but deliberately and well weighed in the balances of the sanctuary. He could by no means submit to be re-ordained; so well satisfied was he of his call to the ministry, and his solemn ordination to it, by the laying on of the hands of the presbytery, and in which God had so graciously owned him, that he durst not do that which looked like a renunciation of it, as null and sinful; and would be, at least, a tacit invalidating and condemning of all his former administrations. Nor could he truly say, that he thought himself moved by the Holy Ghost to take upon him the office of deacon.

His moderation in his nonconformity was very exemplary and eminent, and had a great influence upon many, to keep them from running into an uncharitable and schismatical separation; which, upon all occasions, he bore his testimony against, and was very industrious to stem the tide of.

While Mr. Henry remained at Worthenbury, he constantly laid by the tenth of his income for the poor, which he carefully and faithfully disposed of, in the liberal things he devised, especially the teaching of poor children. And he would recommend it as a good rule, to lay by for charity, in proportion to circumstances, and then it will be easier, he would say, to lay out in charity: we shall be the more apt to seek for opportunities of doing good, when we have money lying by us, of which we have said, 'this is not our own, but the poor's.' He would add, "he, is no fool who parts with that which he cannot keep, when he is sure to be recompensed with that which he cannot lose."

Mr. Henry, with others, suffered for his nonconformity. In October, 1663, Mr. Steel, Mr. Henry, and some other of their friends, were taken up and brought prisoners to Hanmer, under pretence of some plot said to be on foot against the government: where they were kept under confinement some days. At one time he was obliged to leave his family in consequence of the Five Mile Act, and was several times fined for no other cause than either praying in his family, or instructing his neighbours. On one of these occasions he said, "It is sweet being in any condition with a clear conscience."

Mr. Henry spent the last nine years of his life at Broad-Oak, in preaching the gospel of Jesus Christ, as occasion offered. He was a useful minister in his public exercises; and an industrious pastor in visiting his flock.

When he lay upon his death bed, he evidenced the same meekness and resignation, which he had done in his health, amidst all his sufferings. When his son, (Matthew Henry,) called to see him, he said, "O son, you are welcome to a dying father! I am

now ready to be offered, and the time of my departure is at hand." To some of his neighbours who came to see him, he said, "O make sure work for your souls, by getting an interest in Christ while you are in health, for, if I had that work to do now, what would become of me? But, I bless God, I am satisfied." It was a caution he often gave; "See to it, that your work be not undone, when your time is done, lest you be undone for ever." One of the last words this holy and pious man said, when he found himself just ready to depart, was, "O death, where is thy ——— ;" with that his speech faltered, and in a few minutes he quietly breathed out his precious soul into the hands of his Redeemer, in the 65 th year of his age.

THE WORD OF GOD ILLUSTRATED.

REMARKS *on* ROMANS vii. 14, 15, TO THE END.

From a French Author.

I am not ignorant that Divines, otherwise able and pious men, have thought that St. Paul speaks of himself in this chapter, and that he represents there, what passes within a regenerate man; but I know likewise that a great many orthodox Divines have rejected that exposition, as contrary to the scope of the Apostle, to the constant doctrine of the New Testament, and to the spirit of the Christian religion.

It is a sad thing that, when a place is capable of two senses, men should pitch upon that which comes nearest to the pretensions of sinners. I do not intend here to enter into a dispute, nor to offend those of a contrary opinion; I am persuaded they have no design to countenance corruption: but, as in all things we ought to seek the truth, and as the truth here is of great consequence for the promoting of piety, so I entreat those who may have scruples concerning those words, to make these following reflections.

1st. Let them seriously and impartially consider, whether it may be said that St. Paul was a "carnal" man, "sold under sin," a man who did "no good," but "evil;" and a man involved in death: these are the strongest expressions that can be used, and which the Scripture uses to give us the character of wicked and impious men. To believe this of St. Paul, is so very hard, that a man must be able to digest any thing, who is not startled at it.

2. I desire them to attend to the drift of St. Paul: he had undertaken to shew, that the doctrine of justification by faith did not introduce licentiousness; this he had proved in the sixth chapter, as may appear by the reading it. Is it likely that in

the seventh chapter he should overturn all that he had established in the preceding, and say that the holiest men are "captivated" by "the law of sin?" If this be St. Paul's doctrine, what becomes of the efficacy of faith to produce holiness: and how could he have answered that objection which he proposes to himself, chap. vi. 1—15, "Shall we continue in sin? Shall we sin, *we* that are under grace?" St. Paul ought to have granted the objection, if it be true, that the most regenerate are sold under sin. But it is plain, that in the seventh chapter he goes on to prove what he had laid down already, namely, that the gospel sanctifies men; and not only this, but that the gospel alone can sanctify men, and that the law could not. This is the scope of the whole chapter.

In the very first four verses, he shews that "Christians are no longer under the law," nor consequently under sin; "and that they are dead to the law, that they may bring forth fruit unto God." He expresses himself more clearly yet in the fifth verse, where he says, that there is a considerable difference between those who are under the law, and those who are in Jesus Christ. He plainly distinguishes these two states, and the time past from the present. "When we were in the flesh," he observes, "the motions of sin which were by the law, did work in our members to bring forth fruit unto death; but now we are delivered from the law, that we should serve in newness of spirit." Here are the two states: the state past was a state of corruption, the present state is a state of holiness. But as it might have been inferred from thence, that the law was the cause of sin, the apostle refutes that imagination, from the seventh to the fourteenth verse.

After this, he describes the miserable condition of a man who is not regenerated by grace, and who is still under the law. He begins to do this from the fourteenth verse, by saying, "The law is spiritual, but I am carnal, sold under sin," &c. And here no doubt it will be said, that St. Paul speaks of himself, and not of those who are under the law; for, says he, "I am carnal," &c. But one may easily see that the apostle uses here a way of speaking which is very ordinary in discourse, and by which he that speaks, puts himself in the place of those he speaks of. And St. Paul had the more reason to express himself after this manner because he had been himself under the law, before he was converted to Christianity. There are many instances in Scripture of this way of speaking; and we find one in this very chapter, which is beyond exception. St. Paul says, in the ninth verse, "I was alive without the law once," &c. If we do not admit here a figurative expression, or if these words are strictly taken; then we must say, that there was a time when this apostle was without law, which is both false and ridiculous. As, therefore, it is plain, that when he says, ver. 9, "I was without law," he

speaks of the state of those men to whom the law was not given; so it is unquestionable, that when he says, "I am carnal," &c. he describes the state of a corrupt man, living under the law, and not his own. This is a key which lets us into the meaning of his discourse, in which the law is mentioned almost in every verse.

3. Lastly, that which makes it as clear as the sun, that this is his true sense, is, that when the apostle considers and speaks of himself as a Christian, he uses quite another language. To be satisfied of this, we need but run over this chapter, and compare it with other places in his Epistles. If he says here, verse 7, 8, "that concupiscence is felt and reigns within a man, who is under the law;" he declares, Gal. v. 24, "that Christians have crucified the flesh with the lusts of it." If he says, verse 9, 10, "that sin lives within him, and he is dead;" he had said, chap. vi. 2, 11, "that he was dead to sin and living unto God through Jesus Christ;" if he says, verse 14, "that he is carnal and sold under sin," it is apparent that he does not speak of himself, since, chap. viii. 1, 8, he tells us, "that those who are in Christ Jesus are not in the flesh, and that those who are in the flesh cannot please God, and have not his Spirit." If he says here, verse 19, "I know that in me dwelleth no good thing;" he declares, Eph. iii. 37, "that Christ dwelleth in our hearts by faith." If he says verse 19, "the good that I would I do not; and the evil which I hate, that I do;" he testifies in many places, "that the faithful do that which is good, and abstain from evil." If he complains, verse 21, 22, 23, "of his being captivated to the law of sin;" he teaches, chap. vi. 17, 22, "that Christians are no longer the servants of sin, that they are freed from it, and become the servants of righteousness." If he cries out, verse 24, "O wretched man that I am! who shall deliver me from the body of this death?" it is manifest, that these are not the expressions of a man regenerated by Jesus Christ, for he adds immediately, "I thank God, through Jesus Christ our Lord. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death." Rom. viii. 1, 2.

Now let any body judge, whether what is said in this chapter can be applied to St. Paul, considered as a regenerated Christian? Can it be said, that concupiscence reigns in him who has crucified it? That sin lives in him who is dead to sin? That he who is not in the flesh is a carnal man? That he who is freed from sin is sold to sin? That no good thing dwells in those in whom Christ dwells? That a man is at the same time miserable and happy, a slave, and yet delivered by Jesus Christ, dead and alive? To say this, is it not to call *good evil*, and *evil good*, to put *darkness for light*, and *light for darkness?* Is it not to admit

downright contradictions in Scripture? But especially, is it not to open a door to licentiousness, and to give us a strange notion of a regenerate man?

By all that has been said, I do not mean that there are no remnants of corruption in those who are regenerated. Neither do I deny, that in those, whose regeneration is just begun, there is some such struggle as that which is described in this chapter.

To this may be added the following declaration of Jeremy Taylor, "that St. Paul does not speak these words (Rom. vii. 19,) of himself but by a Μεταχηματισμος metaschematismos, under his own borrowed person, he describes the state of a carnal, unredeemed, unregenerate, person, is expressly affirmed by *St. Irenæus* and *Origen*, by *Tertullian* and *St. Basil*, by *Theodoret* and *St. Chrysostom*, by *St. Jerome*, sometimes by *St. Austin*, by *St. Ambrose*, and *St. Cyril*, by *Macarius* and *Theophylact*; and is indeed that true sense and meaning of these words of St. Paul, which words none can abuse or misunderstand, but to the great prejudice of a holy life, and the patronage of all iniquity." —JEREMY TAYLOR'S Sermons, Supplement, fol. edit. p. 18.

Cornwall. W. B.

Note. See a Treatise concerning the causes of the present corruption of Christians, so called, and the remedies thereof, highly commended by Bishop Burnet.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

THE globe which we inhabit has been considered as a GRAND MUSEUM, furnished with the works of the Supreme Creator. The insertion of the subjoined remarks in your popular and edifying Miscellany, will confer a favour on, dear Sir,

Your's, with high esteem,

Kettering. W. B. BROWNE.

REMARKS ON THE BENEFICENCE OF THE GOD OF NATURE.

——"That there is a Creator
All nature cries aloud in all her works."

"In wavy gold thy summer vales are dress'd;
Thy autumns bend with copious fruit oppress'd;
With flocks and herds each grassy plain is stor'd;
And fish of every fin thy seas afford."

"When golden morn's refulgent rays
Give lustre to the dewy vale,
Whilst June its rosy bloom displays
Then fragrant flowers perfume the gale."

True wisdom contemplates the Creator in his works. In what a goodly and well-furnished world hath the Almighty placed us; he has stretched out the heavens as a curtain over our heads, and therein hath "set a tabernacle for the sun," which as a celestial, universal lamp, enlighteneth all the inhabitants of the earth. "His going forth is from the end of the heavens, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Again, how wonderfully hath he furnished this lower world for the maintenance of the creatures which his hand has formed. "The heaven, even the heaven of heavens are the Lord's, but the earth he hath given to the children of men." "O Lord, our Lord, how excellent is thy name in all the earth!" As God's works "praise him" unceasingly, his saints should "bless him." Too many look upon the operations of nature, and the works of the God of nature, with indifference. Human grandeurs, in many instances, are preferred before this God-like magnificence, "so amazing; so divine." With what an unsparing munificent hand does our common Parent provide the means for our felicity! How diffused are his blessings from pole to pole! and from shore to shore! How suitable, exuberant, and beneficial! What were the advantages of our forefathers compared with those we so richly enjoy. Our fields, now so abundantly covered with harvests, and orchards, and flocks, did not then furnish the necessaries of life. They roved from place to place, procuring by hunting a precarious subsistence, and not daring to trust to nature. Her simple phænomena filled them with terror. They trembled at the sight of an eclipse, and were petrified with dismay, upon many similar grounds. Let us suppose that a celebrated philosopher, like the late Sir Isaac Newton, had then furnished them with the spectacle of some of our natural sciences; had shewn them, with the microscope, forests in mosses, mountains in grains of sand, thousands of animals in drops of water, and all the wonders of nature, which in her progress, multiplies the sources of her information, while the human eye is incapable of perceiving her limits; that, after displaying to them in the heavens, a progression of greatness equally infinite, he had shewn them among the planets, scarcely visible, worlds much greater than ours, Saturn at the distance of three hundred millions of leagues; among the fixed stars, infinitely more remote, suns which probably illuminate other worlds; stars, that is, suns innumerable, decorating the face of heaven, like grains of dust upon the earth, without man's knowing whether this may not be merely the threshold of the creation—with what transport would they have viewed a spectacle which we behold with too much indifference. Had any one, in those barbarous inauspicious ages, distributed among them simple presents of nature, before unknown, sheaves of corn, plants of the vine, sheep

covered with wool—O! what would have been the gratitude of our forefathers. These, however, are only the smallest part of the blessings for which their opulent descendants are indebted to the God of nature. The whole world, yea every quarter of the universe, contributes to our pleasure, gratification, and happiness. Asia sends her diamonds, spices, and porcelain; America, the gold and silver of her mountains, the emeralds of her rivers, the dying materials of her forests, the cochineal, the sugar-cane, the cocoa of her fervid plains. Africa her ivory, her gold, and by far too long her very children were torn from her beloved embrace, to serve as beasts of burden over many parts of the earth. May that horrid, disgraceful, and inhuman traffic cease for ever among all the nations of the earth! We appear to be approximating towards that grand era, when the day-star of African liberty shall arise higher, and their entire deliverance from every species of oppression shall be consummated amongst all nations. The language of our own beloved country, is most elegantly and happily expressed by a poet of great celebrity, in the following lines:

"Thy chains are broken; Africa, be free:
Thus saith the island—empress of the sea;
Thus saith Britannia.—O ye winds and waves!
Waft the glad tidings to the land of slaves;
Proclaim to Guinea's coast, by Gambia's side,
And far as Niger rolls the eastern tide:
Through radiant realms, beneath the burning zone,
Where Europe's curse is felt, her name unknown.
Thus saith Britannia, empress of the sea,
Thy chains are broken, Africa, be free!" MONTGOMERY.

Having made this digression, I now return to the subject, the beneficence of the author of nature. There is not any portion of the globe, but what furnishes some article of enjoyment. The gulphs of the ocean supply us with pearl, its rocks with coral, and its ices with furs. Have we not transported to our shores, and imported into our highly favoured country, the jasmine from Arabia, the orange from China, the pine-apple from the Brazils, and a multitude of perfumed plants from every region of the torrid zone. Not any of the productions of nature are withheld from us. What cannot be got living, is procured when dead. The insects, the birds, the shells, the minerals, nay the very soil of the most remote regions, fill our cabinets. Earth and air, land and water, conspire together, and respectively and providentially contribute, from their vast resources, to the benefit of the children of men. Ought not, then, a chorus of praise to ascend night and day from our habitations to the great Author of nature? Never did the ancient kings of Asia accumulate so many means of enjoyment at Susa or Ecbatana, as we enjoy in common in our day and generation. Yet each returning day these monarchs paid adoration to the gods. They undertook

no enterprise without consulting them, nor did they even sit down to table till they had offered them libations. But what return do we make to the hand so liberally loading us with benefits? As the subjects of his innumerable bounties, wea re in duty bound to be the constant heralds of his praises.

"Can man conceive beyond what God can do?
Nothing, but quite impossible, is hard.
He summons into being, with like ease,
A whole creation, and a single grain.
Speaks he the word? a thousand worlds are born!
A thousand worlds? There's space for millions more! YOUNG.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

REV. SIR,

It is well known that the objectors to Divine Providence, among other things, represent this earth as a garden very injudiciously laid out, and have amused themselves with painting it in a state of wild disorder; its rivers flowing at random, its morasses as vast collections of mud, a great part constantly inundated with water, and other parts rendered uninhabitable by drought. But the manner in which Providence has contrived a supply for the thirst of man in sultry places, is worthy of admiration.

"Nature has placed, amidst the burning sands of Africa, a plant, whose leaf, twisted round like a cruet, is always filled with a large glass-full of fresh water; the gullet of this cruet is shut by the extremity of the leaf itself, so as to prevent the water from evaporating. She has planted on some parched districts of the same country a great tree, called by the negroes *Boa*, the trunk of which, of a prodigious bulk, is naturally hollowed like a cistern. In the rainy season it receives its fill of water, which continues fresh and cool in the greatest heats, by means of the tufted foliage which crowns its summit. Finally, she has placed vegetable fountains on the parched rocks of the Antilles. There is commonly found there a tree called the Water Lianne, so full of sap, that if you cut a single branch of it, as much water is immediately discharged as a man can drink at a draught: it is perfectly pure and limpid.

"In the swamps of the Bay of Campeachy, travellers find relief of another kind. Those swamps, on a level with the sea, are almost entirely inundated in the rainy season, and become so parched on the return of dry weather, that many huntsmen,

who had missed their way in the forests, with which they are covered, actually perished with thirst. The celebrated traveller Dampier, relates, that he several times escaped this calamity, by means of a very extraordinary species of vegetation, which had been pointed out to him on the trunk of a kind of pine tree, very common there; it resembles a packet of leaves piled one over another in tiers; and, on account of its form, and the tree on which it grows, he calls it the pine apple. This apple is full of water, so that, on piercing it at the basis with a knife, there immediately flows from it a good pint of very clear and wholesome water. Father du Tertre informs us, that he has several times found a similar refreshment in the leaves, rounded like a coronet, of a species of plant, which grows on the sandy plains of Guadalcupe. I have been assured that nothing was more proper for the quenching of thirst than the leaves of the misletoe that grows on many trees."

Such are the precautions employed by Providence for compensating, in favour of man, the inconveniences of such climates. Should you think these extracts any way likely to be useful to your readers, by giving them a place in your useful Miscellany, you will oblige, your's, sincerely,

Abergavenny, 1819. J. OVERTON.

To the Editor of the Methodist Magazine.

MY DEAR SIR,

Being often much affected and blest (as doubtless many of your numerous readers are) with the singular interpositions of the good Providence of God, as recorded in your excellent Magazine, allow me to transmit you the following, as another proof of our heavenly Father's care and tenderness of human life. For, apparently, in this case, as you will see, a valuable person was preserved from instant death; and an infuriated man, on the point of committing a dreadful crime, was, consequently, saved from an ignominious exit. If you judge it worthy of public notice, you may fully rely on the truth and authenticity of the relation, as my information came from unquestionable veracity.

I am, my dear Sir, as ever, your's, most affectionately,

Midsummer Norton, Feb. 27, 1819. T. ASHTON.

A Mr. Lloyd, native of Pembrokeshire, a gentleman of fortune, and of great benevolence, and much attached to the Methodist connexion, being convinced of their purity of doctrine, and general usefulness, resident at Neath, in the Principality, and lately deceased at a very advanced age, was some

years ago in one of the West India islands, previous to the establishment of our invaluable missions in that part of the globe—an institution which, by the Lord's blessing, has prevented not only many poor negroes from being engaged in popular commotions, and thereby losing their lives; but also saved eternally innumerable souls of that pitiable race of men.

About that time, it appears, the island on which Mr. Lloyd resided was exposed to imminent danger from revolt, or insurrection of the slaves. Martial law was proclaimed, and all the whites capable of bearing arms were called out. Mr. L. went on duty one evening, in company with a Scotchman, each bearing a musket with fixed bayonet; as they proceeded, their conversation turned on the comparative excellence and advantage of their respective countries. Mr. L. speaking in terms of partiality of the Principality of Wales, gave, it seems, unintentional umbrage to his companion, who wished Scotland to bear the palm. The man being, (as Mr. L. thought,) rather affected with liquor, instantly made, with his bayonet, a push at Mr. L. who, by a quick movement, stept aside, and thus avoided injury; and, not thinking the man was in earnest, took no further notice of the affair. However, he soon made another attempt, apparently with an intention of stabbing him; which Mr. L. perceiving, instantly ran off, being young and active. After proceeding some distance, he stopt, and was surprised at seeing nothing of his assailant. At last he came towards him with a limping motion; for, it seems, in attempting to pursue Mr. L. he fell, and much bruised one of his knees. When he drew near, he exclaimed, with much emotion, "O, Mr. Lloyd, Providence has interposed, for, in my late attacks upon you, I intended to take your life; but, by a fall, you see I was prevented." He then acknowledged, with unfeigned sorrow, the crime of indulging such an abominable design, and implored forgiveness; which Mr. L. after a suitable admoniton, readily gave him. It was a considerable time before the man's knee was restored. Mr. L. to many of his friends mentioned the circumstance, and always with feelings of deepest gratitude to the Almighty, who thus so wonderfully, yet by so simple an interposition, preserved his life. Indeed, it was not long before his death, that he repeated the matter to a respectable member of our society at Neath, who, in conversation, gave me the substance of the affair. Well doth the inspired penman say, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

T. A.

THE GRACE OF GOD MANIFESTED.

Memoir of Mrs. Elizabeth Rowe, *late of Padstow, Cornwall.*

Compiled from various Particulars furnished by her brother and sister.

Mrs. Elizabeth Rowe, the subject of this memoir, was the daughter of James and Mary Williams, of Trevone, in the parish of Padstow, where she was born in the year 1777. Her natural disposition was mild and amiable; sufficiently open to enjoy sociablility, and yet not volatile, nor approaching to levity. When about four years of age, her mother, a woman who feared God, was taken away from her by the stroke of death. This was an incalculable loss to Elizabeth, as her education hereby became less attended to than it would have been under judicious maternal inspection. But though deprived of this advantage, she was evidently not excluded from the care and guidance of indulgent heaven. For under the direction of that wisdom which cometh from above, she seriously applied herself in early youth to the acquisition of useful knowledge; and her accomplishments in mature age, reflected honour on the diligence with which she pursued her studies, and on the capacity by which she was enabled so to improve by them.

This improvement is certainly ascribable chiefly, if not entirely, to early piety. Under the same influence by which she was led to pursue whatsoever things were honest, and just, and pure, and true, she was also induced to acquire whatsoever things were lovely, and of good report. By a powerful conviction of those spiritual and eternal things, not discoverable by the senses, the usual vanities of childood and dissipations of youth, became divested of all charms, in her estimation. Through a participation of the Divine nature, the practice of universal rectitude became her most delightful exercise—a concern for the honour if religion made her studious, by well doing, to put to silence the ignorance of foolish men—and that grace, which suggested "The warm endeavour," also crowned it with "The glad success."

How early in life her concern for salvation began, is not known; but it is certain, that when she was only eight years old, her mind was under a Divine influence; for about that time, her father coming into the house one day, and finding her reading in a book of prayers, said, "I have often seen your mother, on her bended knees, reading in that book, with tears flowing from her eyes." This appeared to affect her, and from that time she began frequently to read the same book, and also the bible, with devotion like that of her departed parent. In these, and similar

exercises, she occasionally continued, till she was just fifteen, when being taught the way of God more perfectly, she sought him with her whole heart, and soon found that peace which passeth all understanding. She was drawn to Christ with the cords of love, and felt very little terror previous to her receiving him by faith. By the loveliness which she perceived in him, as the Saviour of sinners—by the delight she felt in his ordinances—by the consolation she derived from his word—by the reasonableness she beheld in his service, and by the excellencies she discovered in his followers, she was induced, like Mary, to choose the good part at her Redeemer's feet. Thus did he allure her, and bring her into the wilderness, and speak comfortably to her; for having betrothed her to himself in righteousness, in loving kindness, and in mercies, she found that

> "To her with his dear name were given,
> Pardon, and holiness, and heaven."

In her sixteenth year she joined the Methodist society at Padstow, where, at that time, religion was at a very low ebb, and the storms of persecution raged in all their horrors. But though exposed to considerable opposition, from various quarters, and unexperienced in conflicts; yet, having her hands strengthened by her brother and sister, who united with her in this arduous warfare; and being upheld by him who sitteth above the water floods, none of these things moved her. She had deliberately taken Christ with his cross, as well as his crown; and felt resolved to follow him, if called to it, through evil report, as well as good report. She looked to him—considered him—and endured. Her heart was fixed, trusting in the Lord; and therefore she was not afraid of evil tidings.

> "So fix'd, by Providence's hands,
> A rock amidst the ocean stands;
> So bears, without a trembling dread,
> The tempest beating on its head;
> And with its side repels the wave,
> Whose hollow seems a coming grave:
> The skies, the seas, are heard to roar,
> The rock stands settled as before."

For some considerable time after her commencing a member of the Methodist society, her spiritual consolations greatly abounded, and she hardly knew what temptations from Satan meant. But about the year 1795, it pleased the Lord to permit her to be long and severely tried, by various infernal suggestions, the most painful and predominant of which was the horrible temptation to suicide. To account for this, on natural principles, is perhaps impossible. The tempest of persecution no longer raged; for her ways pleased the Lord, and he had made her enemies to be at peace with her.—Nothing calamitous existed in her outward circumstances—her mind was neither

deranged, nor constitutionally melancholy—her usual good state of health remained unimpaired—and no tincture of despondency appeared to mingle itself with her religious feelings. Still, however, the abhorred suggestion, though steadfastly resisted, continued to harrass her mind; and her anxiety was not a little augmented by a fear, that, though the fiery dart was now repelled, she should yet become its victim in some unguarded future moment. In this heaviness through manifold temptations, she remained, till one day, when in fervent prayer to Almighty God, that this bitter cup might pass from her, she said, "O Lord, if thou wilt remove this temptation from me, I will do any thing, whatever thou wilt please to require of me." Such were the vows which her lips uttered when she was in trouble, and her fidelity was soon brought to the test: For about this time, necessity seemed laid upon her to visit the sick and distressed; to converse with them about their eternal concerns; to pray with them in their families;—and sometimes to engage in public prayer meetings. To a modest young female, in a place where such exercises had never been sanctioned by similar examples, this was no small trial. But she remembered the wormwood and the gall—her heart was right with God, and she remained steadfast in his covenant. At the same time her calls to public exertion stimulated her to greater diligence in searching the Scriptures and prayer, that she might be in some good measure qualified to fulfil the task assigned her. She entered on her work indeed with great self diffidence, and considerable timidity; but her strength was proportioned to her day—her labours of love were rendered both acceptable and useful to many—the enemy was no more permitted to come in like a flood, for the Spirit of the Lord lifted up a standard against him. Having been proved, she came forth as gold, and was now able to comfort them which were in trouble, by the comfort with which she herself was comforted of God.

By some perhaps it may be thought that the mention of this trial ought to have been omitted; but why should it be concealed? It reflects no disgrace on the deceased; for she neither sought nor encouraged the temptation. And it may become useful to survivors, by shewing them that the *best* of characters may be assaulted by the *worst* temptations, and yet remain guiltless—that though Satan may strongly *solicit*, yet he cannot *compel* us to sin—that he can no longer tempt, than while God *permits* him—that *fears* of future possible *evil*, are no *certain presages* of it—that the way of *holy diligence* is the path of *safety*—that our most painful exercises, when piously improved, will be rendered subservient to the best of purposes, by the over-ruling Providence of God.

When about the age of twenty-seven, Miss Williams was united in marriage to Mr. William Rowe, shopkeeper, of Padstow; by which union Mrs. Rowe's domestic cares and responsibility, became at once very considerable, as Mr. R. had three children living by a former marriage, and was engaged in a variety of secular concerns. But he found in her a help-meet indeed, one in whom his heart might safely trust; for she did him good and not evil all the days of her life. His children also found in her a tenderly affectionate parent, whose regard for them remained unabated, when six of her own were added to them. Her memory therefore is deservedly dear to them; they rise up and call her blessed.

During eleven succeeding years, Mr. Rowe continued in the possession of this invaluable treasure; being blessed and happy in her, and made a blessing and comfort to her. But in a world like this, "cloudless skies," and eternal sunshine, can never be realized, however desired,

> "Condemned to hope's delusive mine,
> As on we toil from day to day,
> By sudden blasts, or slow decline,
> Our social comforts drop away."

A cold, supposed to be taken by Mrs. Rowe, in consequence of standing in her shop, laid the foundation of a decline, which, in defiance of all medical aid, by slow degrees, brought her at last to the house appointed for all living. But though, for a considerable time before her death, no hope was entertained of her complete recovery, she was still enabled to engage in her domestic concerns, and attend the public worship of God, till within about three months of her dissolution. And herein the merciful loving-kindness of God was remarkably conspicuous. While she had strength to go about, and enjoy her social comforts, her inward conflicts were various; but they were no longer permitted to afflict her mind, after she was confined to her room and her bed. At the same time, though very weak in body, the comforts of the Lord delighted her soul. Time would fail to repeat all the glorious things she uttered, both from the Word of God, and various hymns suited to her state. Let it suffice to say, that she uniformly glorified God in the midst of the fires, by language always expressive of resignation and thankfulness, and frequently of heavenly rapture. She would often say, "I am going to glory," adding—

> "For me the elder brethren stay,
> And angels beckon me away,
> And Jesus bids me come."

On her saying, one day, "I thought I was going," her sister, being present, asked her, whether she felt any painful apprehension at the apparent approach of death? "O no," she replied,

"I felt as if mounting up on the wings of an eagle; running without weariness; and walking without fainting:

> 'The wings of love, and arms of faith,
> Shall bear me conqueror through.'"

During the days of her health, and at the commencement of her illness, her frequent and fervent prayer was,

> "In suff'ring, be thy love my peace,
> In weakness, be thy love my power;
> And when the storms of life shall cease,
> Jesus, in that important hour,
> In death, as life, be thou my guide,
> And save me, who for me hast died."

These petitions were not presented in vain, for that God who had, through life, been her refuge and strength, and her very present help in trouble, continued to support her when her heart and her flesh failed; and, on her going to enjoy him as her portion for ever, her last words were, "When Christ who is my life, shall appear, I also shall appear with him in glory." In this sure and steadfast hope of a glorious resurrection to eternal life, she entered into rest on Friday, Jan. 16, 1815, in the 38th year of her age.

As the memory of the just shall be blessed, it may be added, respecting Mrs. Rowe, that she was a woman truly prudent and virtuous—excellent and exemplary in every relation she sustained; being a dutiful child, an affectionate sister, a good wife, a kind parent, a faithful friend, and a benevolent neighbour. Eminent for her attainments in holiness, and conformity to the example of her Divine Master, both in temper and practice. A woman, in whose heart the kingdom of righteousness, and peace, and joy, was evidently established; and who, in these things serving Christ, was acceptable to God, and approved of men.

MEMOIR OF JERVISE MARKHAM.

To the Editor of the Methodist Magazine.

SHOULD you think the following remarks upon the character of departed excellence worthy of a place in the Magazine, at any opportunity which may be most convenient, by inserting it you will favour many of the friends of the deceased, and none more so, than,

Rev. Sir,

Your's, obliged,

Walcot, May 19, 1817. OLIVER GRINDALL.

WITH whatever indifference the Gospel of Jesus Christ may be received, generally, in the various ranks of society, it is evident whoever accepts of it, as the word of truth, as the

revealed will of God to man, having through Divine grace, their lives brought into a happy conformity to its precepts, that it is to such the power of God unto salvation, whether high or low, rich or poor, learned or illiterate.

By the preaching of this Gospel since the commencement of the present revival of religion, under the preaching of the Messrs. Wesleys, and others, how greatly hath society in this kingdom been improved! Thousands and tens of thousands, nay, an almost countless company, during this period, have entered into their eternal rest!

In the present day, the word of grace, under the ministry of their successors, is winning its widening way, raising first one and then another out of nature's quarry, to become polished stones meet for the glorious fabric of the church militant. And how great a part of this vast number has been raised from the lower walks of life. Unaided by human learning, they have risen, through grace, to a state of usefulness and respectability in the world, and become pious and exemplary characters in the church of God. Amongst these was the subject of this account, born of poor parents, then residing at Mabro', in the county of Lincoln; and from his childhood earning his bread by the sweat of his brow.

Our brother was naturally of a placid and loving disposition, and possessed of those amiable qualities, which, when blended with, and refined by grace, never fail to make the Christian shine in a conspicuous manner. The Spirit of the Lord began to work upon his mind at an early age, so that when a boy, eternal things were so impressed upon his mind, as frequently to engross all his thoughts. When more advanced in years, and prior to his conversion, he was steady and sober in the general tenour of his conduct; and was a regular attendant upon the ministry of the Methodists, some years previous to his being renewed by grace: so that one of the preachers then in the Winterton circuit, observing his steady deportment, persuaded him to meet in class; but being then a stranger to himself, and not feeling his need of such a mean of grace, to use his own expression, it became a great burden, and after a little time he withdrew from it, but still continued a hearer of the word.

At length, the Lord, by his Spirit, convinced him of sin, and shewed him clearly the state of his soul. He now saw that the wrath of God hung over his guilty head, and that to be saved from it, he must, in true repentance and living faith, accept the offers of mercy held out to him, in the Gospel of Jesus Christ. His convictions, however, were not attended with that distress that some experience; but his heart was gently opened, like Lydia's, to give heed unto the things he had heard under the preaching of the word.

His views being thus changed, his life became one continued act of prayer, the salvation of his soul engrossing his chief concern. This prompted to an earnest and diligent use of the means of grace. And thus he struggled on, between hope and despair, for some time, from about the year 1808, when his convictions first began; until the Lord, by his Spirit, shone into his mind more fully, and gave peace to his soul, which he did the 4th of April, in the same year, at a time when he was at his labour, applying powerfully to his mind the words of Isaiah, ch. lx. i. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." He was now made a living witness that the Lord still hath power on earth to forgive sins, and could rejoice in the God of his salvation, having the Spirit of God bearing witness with his spirit that he was reconciled unto God through the Son of his love.

After a season, however, satan began to buffet him by insinuating that all he had experienced was only a delusion; that he was deceiving himself, and others. Being ignorant from whence these insinuations sprang, he was led into a train of reasoning, and fell into a state of heaviness through manifold temptations. But through the instructions and admonitions of his class-leader, and other friends, he was again encouraged to confide in Christ, and the Lord, by his Spirit, chased the clouds of darkness from his mind, lifting upon him the light of his countenance, so that he once more went on his way rejoicing.

From henceforth his love to God, and other graces, daily increased, and day and night he was almost continually praising God, who had done such great things for him. His happiness was now uninterrupted, his peace flowed as a river, and his will was sweetly lost in the will of his heavenly Father.

In the course of time, he was judged a proper person to be appointed to the important office of a class-leader; a work which he entered upon with much fear and trembling, but the duties of which he fulfilled with fidelity and diligence, so as to become an useful and respected member in the church of Christ. His abilities as a leader rose above a mediocrity, and I have sat and heard with astonishment, and heartfelt pleasure, what deep experience in Divine things, piety, and wisdom he displayed in speaking to those under his care. He was at once faithful and encouraging; weeping and sympathizing with those that wept, and rejoicing with those that rejoiced.

His communion with God was deep and constant, not like a shallow noisy brook, but like a river, the placidity of whose surface denotes its depth. In him nothing clamorous or superficial on the one hand, nor light, trifling, or enthusiastic on the other, ever appeared. His love to God and man burnt with a steady, unextinguished flame. And he was truly in the posses-

sion of that peace which the world cannot give nor take away. It is true he proved the truth of the apostle's assertion, that, "Those who live godly in Christ Jesus, shall suffer persecution;" and he had trials in the world, in the church, and in his family; and some of them not very light ones, but all of them being sanctified through grace, he came off more than conqueror. And by "patient continuance in well doing," he gave evidence that he sought for glory, honour, and immortal life. His enjoyment of God was as a stream of water, whose springs fail not. The language of his heart was,

"Fulfil, fulfil my large desires,
Large as infinity;
Give, give me all my soul requires,
All, all that is in Thee."

This was his happy state for seven years previous to his death, during which time not a day passed wherein he could not read his title clear to mansions in the skies.

It is too common for professors of religion to measure the experience of others, by their own scanty attainments. And some there are, who cannot credit or receive any thing that rises above their own feelings and attainments. My conversation with our brother not long before his death, turned upon this subject, and he gave me such a particular account of the state of his mind, as fully convinced me of his devotedness to God. He said, "It is my care, first, to know the will of God concerning me; next, so pray for grace to do that will; and then, however painful to nature, I set about doing that which is my duty towards God, or man, not seeking for justification or acceptance through the merit of this, but pleading the mercy of God through Jesus Christ." No wonder then, that a heart thus devoted, should increase in the knowledge and love of God.

The things of God and eternity were the chief subject of conversation with him, never spending more time in talking about temporal affairs than was strictly necessary. His treasure and his heart were truly in heaven. And few that came into his company, if they had the least taste for spiritual food, could be in it long without receiving edification. Self-examination he considered as an important duty. It was, therefore, his practice to close each day with it; and he could not, with satisfaction, lay his head to rest on his pillow, without evidence in his heart that he was at peace with God, and all mankind. "Follow peace with all men," was the motto he ever had in view. And it was his study to live in peace with every one, as far as his duty towards God and his neighbour would admit; often saying, I love peace, and would do every thing in my power to promote it at home and abroad.

The Sabbath was the day he esteemed as a high day, and called a delight, the holy of the Lord, most honourable, not

doing himself, nor suffering others, if he could prevent it, to do the least thing of a worldly nature, whereby the duties proper to the day might be infringed, or the law of the Lord his God be broken, or in any respect violated.

The last eighteen months prior to his death, it was evident he rose high in salvation, making a greater progress than formerly in the divine life. On renewing our tickets, December, 1815, he said the last year had been the best he had ever known. In the latter part of it, I frequently heard him say, what the Lord was about to do with him he could not tell; but that of late he had enjoyed such manifestations of the love of God, and such communications of grace had flowed, at times, into his soul, as he had not before experienced.

On Tuesday morning, November 28th, of the above year, his first salutation to me was, "I just wanted some one, to help me to praise God for his goodness to me. I feel this morning such a degree of the love of God, and such an assurance of my interest in the blood of Jesus, as raises me above every thing on earth. And by faith I have a bright prospect of what awaits me in heaven, if I prove faithful unto death."

Of the blessing of entire sanctification, he spoke with caution, as respected his own experience. But whatever is implied in the term, if it signify loving the Lord with all the heart, I think I shall not go too far in saying, that our brother lived in the enjoyment of this great blessing, and answered in no low degree the command our Lord gave, "Be ye perfect, as your Father which is in heaven is perfect." By this, I would not insinuate that he was free from weaknesses; nor yet that he was incapable of error. This would be paying a tribute to human nature it is not entitled to, not even in its renewed state.

As an evidence of his zeal for God, and his cause, he accounted it one of his greatest pleasures to be employed in his Master's service, ever ready to take up any cross that was connected with duty. I have heard him say repeatedly, "If I had no other employment, how sweetly could I fill up every moment of my time in going about, doing and receiving good." His love for sinners, and his concern for their salvation, was great; being sensible that he himself was a brand plucked from the fire; it therefore gave him inexpressible pleasure to see, or hear of the work of God going on in the conversion of sinners. And in a particular manner was this love manifested towards those whom the Lord had committed to his care; I mean his class, ever anxious for their spiritual welfare. It was a matter of rejoicing when any of us was advancing in religion, saying, "O how I love to hear of you all making a progress in the divine life!"

As to his religious views, previous to his being changed by grace, the doctrine held and inculcated by the Methodists, ap-

peared to him, (as far as he was then capable of judging) to accord most with the word of God. And for that people he had the greatest veneration and esteem, often saying, "I am but for one religion: I love all that love Jesus Christ." He ever considered it as being more acceptable to God, to pay obedience to his word, than to contend about opinions only, acknowledging that as a right faith, that destroys sin in the heart and life. Thus established, he was preserved from falling into many disputes about doctrinal points, which numbers of professors contend about, to the hurt of their souls, and that of the cause of religion.

Conscious of his own insufficiency, he every moment hung dependent on the Lord for grace according to his day, and the times of trial he met with; and he was thus enabled to live to God a moment at a time; knowing, that through temptation he was liable to fall, but confident that the Lord was able to bring him through more than conqueror. Thus was he enabled to persevere through every difficulty, to surmount every obstacle that arose to impede his progress; and to do his duty, as a man of God, in the world and in the church; neither fearing the frowns, nor courting the smiles of men. He was patient under sufferings and wrongs, not seeking to retaliate, but rather willing to submit all to the righteous judgment of him who trieth the hearts of all men.

On Sunday evening, June 23, 1816, he closed the active part of life in the church militant at Halton, a village a short distance from his own, at which place we attended every fortnight to hold a prayer-meeting, and meet the class, and where he performed his labour of love. Soon after our return from thence, he was taken very ill, and passed a night of severe trial, through violent sickness, accompanied with a complaint in his bowels of an inflammatory nature; but in which severe conflict, through confidence in Him that was able to sustain him, he found support and strength.

On Monday, Satan made an attempt to shake his confidence, by displaying his infirmities and defects; but, looking unto Jesus, he said, "Whither can I go to but unto Him? He is my hiding place;" repeating,

> "By death and hell pursu'd in vain,
> To Thee the ransom'd seed shall come,
> Shouting, their heavenly Zion gain,
> And pass thro' death triumphant home."

"What should I do now," said he, "if I had my religion to seek: but praised be the Lord the work is done, and whether I am appointed for life or death, I am resigned to the will of my heavenly Father."

Thursday, he altered much for the worse. And death now more visibly made its appearance, his disorder baffling the power

of medicine. He now spoke but little, as from the nature of his complaint, speaking caused much pain: but he continued to enjoy a sense of his interest in the blood of Jesus, which kept him happy; alternately supplicating a throne of grace for patience, and praising the Lord for his mercies. Once this day, when struggling with pain, he raised his eyes towards heaven, and with the language of a dying pilgrim, expressive of the feelings of his heart, repeated,

"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

Through this night he suffered in the extreme, but in the midst thereof, he could praise the Lord, saying, "The name of the Lord is a strong tower: it is my hiding place, it is my rock."

Friday 28th, Many of his friends came to visit him, whom he exhorted to meet him in heaven. To his wife and children he recommended Christ, as the only Saviour, and pressed them to flee unto him, telling them and those about him, that he was not looking back upon a life well spent, for he was a sinner; but he was a sinner for whom Christ had died. Towards the latter part of the day, on being asked if he had a clear view of Canaan's happy land, he answered, "Not so clear as I could wish, but I feel no fear:" and to another, he said, "I shall conquer:

'The wings of love and arms of faith
Shall bear me conqueror through.'"

After this he frequently said, "Now He is perfecting me: now He is making me perfect through sufferings." As he came nearer to the shores of eternity, his prospects became brighter, and he expressed a desire to depart.

Late in the evening the doctor came to see him, and finding means ineffectual, was obliged to give him up. On being informed of this, he replied, "The Lord is still here." His strength now rapidly decreased, swiftly falling into the arms of death. The last word he spoke, (his voice being just lost in death,) was, "Glory." And about half past twelve o'clock in the morning, June 29th, his happy spirit burst its bonds of mortality, and mounted to its God. "The memory of the just is blessed."

Thus, the society at Alkbro' lost its brightest ornament, his family one of the best of husbands, and most affectionate of parents, and I, a friend, yea, more, a brother, and a faithful counsellor.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Wednesday, May 5, was held the 15th Anniversary of this Society, at Freemasons' Hall. It is supposed there were not less than 2000 persons present. At twelve o'clock the Right Hon. Lord TEIGNMOUTH (President) took the Chair, and

in a short address to the meeting, mentioned that the state of his health would have led him to decline the honour of presiding that day; but the indulgence which he had experienced, and the pleasure which he had received at former meetings, had silenced the suggestions of human prudence.

Mr. DEALTRY then read an Abstract of the Report, the whole being judged too long, as containing a comprehensive statement of the proceedings of the Society, in all its domestic and foreign relations and operations, making a sort of tour through Europe and through the world, to but few parts of which the Society's exertions have not extended. It detailed the progress of the Bible Societies in the different countries on the Continent, and in the Indies, &c. stated that the number of Bibles issued at cost and reduced prices, from the 31st of March, 1818, to the same period in 1819, was 123,247 Bibles, and 136,784 Testaments, making in the whole 260,031 copies, being an increase beyond the issues of the preceding year, of 65,930 Bibles and Testaments; making, with those issued at the expense of the Society, from various presses upon the Continent, a total of more than Two Millions Three Hundred Thousand Bibles and Testaments.

The total net *Receipts* of last year were	-	-	£94,306	17 10
Including Auxiliary Societies	£56,604	3 3		
Ditto Bibles, Testaments, &c.	27,499	2 10		
Total net payments . .			92,237	1 4

Besides which, the Society was under engagements to the amount of £70,000 more.

After the Report, the Lord Bishop of CLOYNE rose, and proposed that the Report now read, be received and adopted; observing, that a more gratifying or animating Report he had never heard within these walls. It is many years ago (said he) since the friend of my youth, whose name I can never mention without sentiments of the highest veneration, and not only my friend, but that general friend of mankind, Sir Wm. Jones, first threw out an idea, that if but one single gospel, (that of St. Luke,) were printed in the language of the Hindoos, the effects of it, in a few years, would be prodigious; but he did not live to see this carried into effect. It was several years afterwards when several gentlemen met together to consider if it were not possible to pursue this plan, and to print the Bible without note or comment, and send it out into all the world. Fourteen years after, what has been effected? Instead of printing a few Bibles, or a single copy of the Gospel of St. Luke, we have printed 2,300,000 Bibles; instead of distributing them in our own country only, they have been distributed in every part of Europe, many parts of Asia and Africa, and in the East and West Indies. Thus we see "how great a matter a little fire kindleth, how many may be animated by the zeal of a few individuals.—Permit me to intreat you never to relax in your exertions; still water and cultivate the off-sets of that tree of life which you have planted in so many countries; they will produce fruits which will afford you comfort amidst all your present labours and trials, and consolation on your dying beds. For myself I can only say, that at that solemn period I shall reflect on no moments with greater pleasure than on those, when in conjunction with you, I have, under this roof, lent my feeble assistance in promoting the cause of my blessed Saviour.

Sir WM. GEARY seconded the motion, which was carried unanimously.

His Royal Highness the Duke of GLOUCESTER then proposed the thanks of the meeting to the Right Hon. President, a motion which he was perfectly convinced would be agreed to without a dissenting voice; and at the same time to express the interest which he felt in the concerns of this Institution. From its formation (said he) I have been one of its feeble but constant supporters. The design of this Society is to obey the command of our Saviour, in sending his gospel into all the world, and in making known to those, who are sitting in darkness and the shadow of death, that book from which we ourselves must draw all our present happiness and our future hopes. In so good a cause there could be no doubt of success; but that every year they might expect to hear a more favourable Report.

A Gentleman then came forward on the platform, when the Rev. JOHN OWEN rose, and addressing the meeting, said, Proffessor Kieffier, of the University of Paris, Interpreter of Oriental languages to the King of France, now appears before you, having in his hand the first *Turkish New Testament* ever published, the fruits of his labour, of your bounty, and of the generosity of the French government, which has patronized the undertaking. Being a foreigner, he is not qualified to address you in your own language; he has, however, laid on the table an Address, which the Rev. D. Wilson will read to you, in a language which you do understand.

It observed, that he was still engaged in the work, and hoped to go on and print

the whole of the Bible in the same language; that several thousands of the New Testament were on the point of being distributed, and if God spared his life and health he hoped the period was not far distant, when the whole Scriptures should be printed in the language of every nation which has not yet enjoyed this blessing. Professor K. took this opportunity of assuring his Lordship and the meeting, that the connection between England and France became every day more firmly established by means of Benevolent Societies in both countries; the most friendly dispositions were manifested in every class of society: that zeal for religion was not extinct in France, but only waited for a favourable opportunity to break forth; and if the people of France have been rather late in coming forward in this good cause, he had no doubt they would apply to it with double energy.—The Rev. John Owen had, during his stay in Paris, witnessed those dispositions, and he was happy to say that the changes that have since taken place have rather tended to confirm than to diminish them. He had the greatest pleasure in stating, that the government of France would render every encouragement to its Protestant subjects, and the British and Foreign Bible Society would find the administration in France always disposed to render it every assistance in their power. The Professor's address concluded by thanking his Lordship and the Society for the honour done him, and assured them that this memorable day (which happened to be his birth-day) would be to him the beginning of a new life, the whole of which would be devoted to the grand object towards which the labours of this Society are directed.

His Royal Highness the Duke of GLOUCESTER then put the motion of thanks to the Right Honourable President, which was seconded by Lord GAMBIER, and carried with great applause.

Lord TEIGNMOUTH then rose and said, Our expectation of a renewal of those gratifications which the annual return of our anniversary leads us to expect, have not been disappointed on this occasion, and in every point of view its appearance is exhilarating. This country, while it cordially rejoices in the imitation which it has excited in other nations, still evinces its disposition to maintain a precedency in its exertions. Our associates in different parts of the world persevere with similar, and in many places with renewed, ardour. On the other hand, the disposition for receiving the blessings we have to bestow is so general and ardent, that it requires all our exertions to keep pace with them. Thus mankind have been largely benefited, charity has been extended, the Bible honoured, and God the Author of it glorified. On reviewing the history of this Institution, it was impossible not to observe, that times and circumstances have been very favourable to its progress. Translators of no common stamp were required, and they have been found, and particularly in the East Indies, where the Baptist Missionaries have printed the Scriptures in 16 languages in which they never appeared before, and they are still carrying on their labours to an indefinite extent. Far be it from me to ascribe this mighty work to the means of this Society, or to any means merely human; the glory is all due to Him alone "from whom all good proceeds." To his influence on the human heart we must ascribe the disposition shown by Christians of so many different denominations to unite in one mighty effort to communicate the knowledge of the Divine character, through the medium of that holy book in which alone it is revealed. Much has been done in this work, but much is still before us; for millions are still without the pale of Christianity, and it is an awful and impressive consideration, that of these millions many are daily passing into eternity, who have never seen or heard any part of the sacred writings.—We are engaged against two of the most inveterate enemies of the human race, Superstition and Idolatry, and the conflict must be maintained, though it should be interminable. Let us never slacken our exertions, and our supplies will never be exhausted.

W. WILBERFORCE, Esq. M.P. said, he felt some little reluctance to rise on the present occasion, from a consciousness of his inability to do justice to the motion put into his hand, which was a motion of thanks to their Royal Highnesses the Dukes of York, Kent, Sussex, Cambridge, and Gloucester, for their patronage and support of the Institution. We all know the great advantages which have resulted from our having been honoured with that high patronage and universal countenance, for which we have reason to be thankful; for while we chiefly acknowledge our obligation to the Author of all good, from whom every blessing descends, we ought not to be unmindful of those means through which this blessing is afforded. They have adapted their aid to the circle in which we move, and the elevation which we occupy, and while they unite with us themselves, they call upon others to do so likewise. No one can have listened to those sentiments which have been received from the

Emperor of Russia, without perceiving that they are not the language of cold patronage, but the real effusions of a warm heart, and evince a decided attachment to the cause. Such illustrious characters, more illustrious by their conduct than by their station, justly feel the duty they owe to their subjects, and know that they shall have to give an account hereafter to God, for their use of that power of which he has made them the depositories. It has been truly said, that when we attempt to form any adequate idea of the real benefits arising from this Institution, the very magnitude of the building prevents our forming any proper measure of its dimensions. In order to form an idea of this, we should perhaps do better to banish from our minds all ideas of kingdoms, and empires, and nations, and continents; and taking a single copy of the Scriptures, follow it unto the little hovel, where poverty and misery have prevailed; there we may see the consolation that it affords, to ease the guilty heart of its pangs, when they there read of the Saviour who died for sinners; when they there read of the Holy Spirit who is promised to change their hearts, and of that rest which remains for the people of God. A principle of gratitude warms their hearts, and you find them joining in one common prayer—a prayer in which I trust we shall not be forgotten—a prayer, which is pouring forth in every land, and even from the mouths of the little children. When you consider that the Bible is a benefit adapted to all circumstances, and to every rank of life, from the King on the throne, to the peasant in the cottage; and this carried on from man to man, from society to society, from nation to nation throughout the world; this world then is too narrow for its efforts, and we are carried on to that brighter and better state of being, to which we have been the honoured means of directing them. One point especially Mr. W. wished to advert to—the success in India. "Your Lordship, I am sure, (said he) can fully appreciate this, because no man is better acquainted than your Lordship with the difficulties attending this work. It was there that superstition and infidelity were entrenched in their strongest holds, there we see the real nature of their principles. There, where infidelity thought itself secure, what were the consequences, and what were its effects? It was smeared with blood, and polluted with lust and cruelty: scenes of barbarity which seem to have been invented to triumph over all the instincts of human nature, rendering parents the murderers of their own children, and children the murderers of their own parents; it is there that we see what infidelity is, when left to its own free and unobstructed operation. It is there that we see what we owe to Christianity. There the barrier has been forced by that Almighty Power, which alone was adequate to the undertaking. He (from whom every good and perfect gift descends) has condescended to soften the hearts of these men; not so much that we might get the better of them, but that we should no longer consider there is any distinction of nature between us. And they are now in a state which renders them peculiarly accessary to those Scriptures, which are able to make them wise unto salvation. And is it possible to see all this without recognizing the operation of that Divine Providence, which is thus carrying on his own purposes by our means, and leading us in paths which we knew not, for the promulgation of his own great and glorious designs? Can there be any person so in love with a system of deceit, and envy, and cruelty, as to forbear uniting with us in so great and good a cause?

Admiral Lord GAMBIER seconded the motion; the love he had for this Institution, the gratitude, the veneration he felt for it, led him to consider it as a duty devolving upon him to come forward on this occasion. He had no doubt but this Society would become an eternal excellency and a joy in the whole earth—we have seen it already the joy of many nations.

JOHN GURNEY, Esq. (King's Counsel) could not fully express the pleasure which he felt in declaring the interest which he took in the prosperity of an Institution, which, as the object of it is beyond all praise, so its success has surpsased all expectation. The Report which had been read, and the speeches which had been delivered, filled his mind with emotions which he could not express; but the short task which had been assigned to him was only to propose, that the warmest thanks of this Meeting should be given to the Right Rev. Right Hon. and others, the Vice-Presidents of this Society, for their continued patronage and support. This Meeting had not to learn, that the list of Vice-Presidents of this Society comprehends names great in every department of life which they fill. Clergymen who have risen to the highest stations in the church by their talents, their virtues, learning, and piety; Commanders who have carried the glory of this country to the utmost corners of the earth; Senators who have served their country in every honourable station of life. But, said he, the object of this motion is to express the gratitude of this Meeting for the services they have rendered to the Institution; and though we hope

they have acted from a higher motive than to obtain the applause of men, we cannot stifle the feelings of gratitude which animate us; some of them have planted, and all have watered that tree of life, the roots of which have taken such firm hold, whose branches bear the fruits of salvation, and whose leaves are for the healing of the nations.

Rev. Wm. Roby, of Manchester, (one of the Secretaries of the Manchester Bible Society,) then rose, and after observing the great gratification which he, in common with the rest of the assembly, had felt in hearing their very interesting Report read, which he considered rather as a stimulus to further exertion, than as a subject of momentary gratification; he alluded, in a particular manner, to the design of the Institution, which was to promote religious knowledge over the habitable globe; and what object (said he) can require our united exertions more than this? Mr. R. next entered into a detail of the Society at Manchester, and among some other facts which had fallen under his observation, shewing the sacred delight with which the establishment of the Bible Society was welcomed in Manchester, he said a venerable man, of the Church of England, (now no more) when he began to read the first rude sketch of it, was so struck, that he laid down the paper and would read no more, till he had written them a draft for £20. Indeed, in Manchester, added he, there is a general sentiment on behalf of the Society; even women and children advocate the cause.

Charles Grant, Esq. M. P. (Chief Secretary for Ireland) said, when he entered the room he did not intend to take any part in the proceedings of this day, partly because he laboured under indisposition, and partly because he felt himself little able to take a part among the friends who had addressed them; at first he resisted the invitation, but afterwards consented, lest he should be thought indifferent to the concern of this Society. "Indifferent, my Lord, to this Society? no: I rejoice in every means of promoting the temporal good of my country; but in witnessing the efforts of this Society, I feel what no tongue can describe. My Lord, a few years ago, when I had the honour to express my sentiments to this audience, or at least to those who preceded them in this place; for I doubt not but many who were here then, have since gone to their eternal rest, and are now witnessing our assembly, and watching over its concerns, though invisible to mortal eyes; I hoped then, my Lord, to see something of the blessed effects which it would produce; but little did I expect to see what I have seen it accomplish, in that very nation with which we were then at war: we have carried our victories to the extremity of the world, and we now establish them in the hearts of our neighbours and sister kingdoms. It was said by Louis XIV. when he declared war with Spain, 'the Pyrennees are no more;' and, my Lord, I will say on the present occasion, the straits of Dover are no more—the Alps are no more—the Indian Ocean is no more. I may congratulate you upon the pleasing and triumphant prospect which is now before you; and we may be encouraged to expect greater things in future." Mr. Grant concluded by moving that the thanks of this Meeting be given to the Committee of the Society, for their persevering attention to its interests.

This motion was seconded by the Hon. Charles Shore, (son of Lord Teignmouth) who, referring to the admirable Report, observed that it was chequered by sunshine and by shade; but the light so far prevailed over the shade, that he might say it was one of the most brilliant moral scenes ever exhibited to the eye of mortal contemplation. "Are we now (said he) to listen to the prophetic bodings of those who have predicted the ruin of this Institution?" If this should ever occur, it must be from internal or external causes; we have heard of external opposition, but what is it when thrown into the scale against its success? and the only external barrier of which he could conceive must be the trackless desert, the frozen mountain, or the icy seas; but whenever these boundaries were to be forced, he had no doubt this Society would be foremost in the work, and would communicate its light to those new worlds, which by these means might rise to view. As to an internal cause of decay, he could not perceive the least symptoms of such an event; on the contrary, he thought by all appearances there was solid ground of confidence, that it would go on to prosper till 'the whole earth shall be filled with the knowledge of the Lord.' This motion was also carried unanimously.

Sir Montague Cholmondely, Bart. observed, that after the very able speeches which they had heard, it would ill become him to intrude upon their attention, he should therefore merely propose a motion of thanks to J. Thornton, Esq. the Treasurer of the Society; on which he said he should make no observation, as every one present must be fully sensible of the important services Mr. T. had rendered this

Institution; and it was certainly proper every mark of respect should be shewn him, though he was aware that all his actions were directed by a higher motive than the applause of men.

Rev. S. Wood, of Dublin, rose to second this motion. He was a plain Irishman, not accustomed to such assemblies as the present, and never before had the honour of addressing his Lordship; but he had never enjoyed a more grateful feeling than had been excited on this occasion; a feeling which he trusted would constrain him to make every exertion on the other side of the water, to impress upon the hearts of Irishmen the love of the Bible, and of the God of the Bible: there was but one Institution in the world that he venerated more than this, and that was the institution of the Christian Ministry; next to that he venerated the institution of the British and Foreign Bible Society, and this because it co-operated with the former, for what is a ministry without the Bible; what effect could it produce? It might produce an unworthy influence, or scatter, as it has done in some nations of the earth, a pestilential superstition; but with the Bible we need not fear that the gospel ministry will overstep the bounds of reason and propriety. He venerated this Institution because its design was to put into every man's hand "the Scriptures without note or comment;" this was a cause of great magnitude, in which the first Prince of the Empire cordially united with the meanest peasant. He considered this Society almost as a miraculous Society, in its progress and effects. "A learned friend (said he) from my own country, told me yesterday, that he had a conversation with the venerable John Wesley before his death; who said, 'Although the gift of tongues is no more, God is, by an almost second miracle, giving the knowledge of our Saviour to every nation under heaven; so that every people on the face of the earth may hear, in their own language, the wonderful works of God.' My Lord, (continued Mr. W.) I revere this Institution from a consideration of a most affecting nature; it is said that one of the Lewises exclaimed in the largeness of his soul, 'I wish that every peasant in my country had a fowl in his pot;' but in my country we heard of our venerable Sovereign—and I cannot name my Sovereign, my Lord, but with feelings of Irish loyalty, I say, God save my King!—My Sovereign, animated with nobler and better wishes for the subjects of his kingdom, said, 'I wish that every child in my country had a Bible?' My Lord, I revere this Institution for another reason, that is, for the Bible itself. The Bible itself is a book that speaks to the heart: it is not merely a black letter creed, or a black letter directory; but when it is implanted in the heart, it produces Bible faith in Bible doctrines, and they form the perfection of virtue and Christianity. I had a particular opportunity of noticing the effects of the Bible on the heart, in attending a meeting of the Methodist Missionary Society, since I came to London. On that occasion was introduced a young Russian Physician, who had come to this country to pursue his professional studies; "but since I came to England (said he) an English lady has taught me to read my Bible, and now I am about to return to my own country, I shall take the Bible in my pocket, and I trust also in my heart." Oh! my Lord, (continued Mr. W.) the Bible is a heart-book, it is a rule of faith and practice. The object of this Institution, as I said, is to enlighten the world, and by what means? Not by following the ignis-fatuus of infidelity, nor by stealing fire from heaven; but by disseminating the Scriptures, which are in the system of grace what the natural sun is in the system of nature. I rejoice that the day is approaching when the moral chain shall be broken from the neck of the child of oppression, and I hope that he who has so nobly exerted himself to break the yoke of the slave-trade, will live till he shall see the nations of Africa hailing the rising of the Sun of Righteousness on their benighted regions. But I must deplore the state of my own country; I must say that a considerable portion of moral darkness overspreads the greater part of it; I do not wish to make an unpleasant reflection. There is a considerable portion of the vast population of Ireland to whom the Gospel has not yet come? and why has it not come? I will not now urge the painful inquiry. There are gentlemen here who know Ireland as well as I do, and they know perhaps better than I do, how to answer the question; but why is my country in darkness? Is it because she has no character or genius? No: my country has a character; my country has genius; her sons are bold, ardent, and kind; too often desperate in their enterprises, but always affectionate in their feelings, and in cordiality of heart will yield to no nation upon earth. My country has genius; she has her sons of literature and her sons of glory; she gave you the hero that has vanquished the scourge of nations—she gave you a Wellington. Such, my Lord, is my country: but let me add, however deplorable the state of Ireland may be, with respect to moral darkness, yet some beams of the Sun of Righteous-

ness have already risen upon her, by means of Bible Societies, and by the preaching of the Gospel: we have a little tree of righteousness of the Lord's right hand planting. In the last year there were 60,000 children receiving instruction in our Sunday Schools; and in the present year 24,000 more have been added: so that we have at this moment 84,000 of our children receiving instruction in Sunday Schools. But we have our Bible Society also, and I am happy in seeing in his place the man who gave it birth, and who has never yet forsaken the darling child of his affection. He has watched it with more than a mother's tenderness, and a father's care; and he has been the means of producing, in conjunction with others, effects in Ireland which will never be forgotten, it is "leaven cast into three measures of meal," yet it will imperceptibly (though perhaps slowly,) "leaven the whole lump." But, my Lord, my country has done something for this Society. A lady of piety has made a bequest, and has appointed some friends of mine trustees—To the Methodist Missionary Society, she has given £3,000; and to the British and Foreign Bible Society £3,000. Her bequest does not end here: for she has left the whole of her estate, (one rent-roll amounts to £1,000 a year) to be divided yearly, share and share alike, to the British and Foreign Bible Society, and the Society for Methodist Missions. I am called upon to second the motion of thanks, to your highly esteemed and worthy Treasurer, and beg leave to do so by presenting to you £1,500 as the first moiety of the legacy. The motion was put by Mr. Owen, and carried with loud applause.

John Thornton, Esq. (Treasurer) then rose, and returned thanks for the honour they had done him: an honour which he trusted he should not be altogether found unworthy of. He would on this occasion only trespass a few minutes on their time, as he was unwilling to erase from their minds the influence of the eloquent addresses they had heard. He would just state, that the receipts of the last year had exceeded either of the three preceding years. The receipts of the last year had only been exceeded by the year 1815, in which year they had amounted to £99,500; this year they have amounted to £94,000; but it was to be remarked, in the present year the sale of Bibles and Testaments had been one half more than in the last year; then they amounted to £18,000, now to £27,000. The Treasurer then urged the necessity of continuing their exertions in support of the Society, whose expenditure had so nearly kept pace with its receipts: at the present moment it is under engagements to the amount of £70,000. He had merely detained them to state those few facts, which he had no doubt would excite them to increased exertions in support of this Society.

D. Mourier, Esq. his Majesty's Consul General from France, rose to propose a vote of thanks to the Secretaries of this Society, for their persevering exertions on its behalf; and stated, at the same time, that he was happy in being able to confirm the statement which had been given of the union of this Society with that of France; an union which he had no doubt was established on a permanent basis.

Rev. Mr. Matthias, Secretary to the Hibernian Bible Society, rose to second this motion. When he looked at the transactions of this Society, he felt at a loss where to begin or where to end; but he would make a few brief observations on the progress of the Bible Society in his own country. Of late years his country had suffered much from poverty and from disease; they had stalked abroad, and had spread their baneful influence all around; this, he hoped, would be a sufficient excuse to those who may have thought that the Hibernian Society has been slumbering at its post, which he could assure them had not been the case: they had been weeping over their afflicted country. Previous to that period it had attained a high station; but a temporary blast had come from the desert, and many who had contributed to their funds, and exerted themselves to promote their cause, had been arrested in their course by poverty, by sickness, or by death; and instead of receiving the support which they had formerly rendered it, they had been called to weep over their graves. Under those afflicting circumstances, the utmost they could do was to maintain their post, and wait the approach of better days, in which he trusted they should yet arise and shine. With respect to the dissemination of the Scriptures in his country, though in some places it had met with great opposition, he was happy in being able to state, that opposition was not universal. In many places the Catholic Clergy had set their faces against their flocks receiving the Scriptures, whilst in others they had manifested a disposition to go hand in hand with them in the work; he had conversed with one priest on the subject, who expressed much pleasure at the exertions they were making, and said he wished his flock to read the Bible; for "if they don't mind God Almighty's word (said he) how can I expect they will mind me." During the time of the distress in Ireland, they had been obliged

to come to beg, they had cast themselves on the bounty of the British nation, and had not applied in vain; their prospects were now somewhat brighter. Their receipts in the last year had exceeded those of the former by £340, and they had circulated between 9 and 10,000 copies of the sacred Scriptures. He would just allude to one circumstance, which was the diffusion of the sacred Scriptures in the *Irish* language and character; the meeting had lately heard that the Irish had warm hearts, and he could assure them that when the Bible came to them in their own language, they received it as a bosom friend. They had made an experiment by printing 2,000 copies in the Irish language, which were all eagerly bought up, and more were demanded; and he was happy to learn that the Society had ordered a large impression of them to be struck off. In this case they don't consider them as a Protestant translation, but regard it peculiarly as their own. One of them, on opening a Testament, and finding it in the Irish character, exclaimed, "Sure and indeed this is our own Testament, root and branch!" My Lord, he continued, we are at present occupied in endeavouring to disseminate education among the lower classes, under the patronage of different Societies; one has 84,000 children under tuition in Sunday Schools, and the Hibernian Society not less than 47,000; these, said he, are great things, and I trust, by the blessing of God, great effects will follow. These are some of the things that are doing among us, and I trust these are the dawnings of a brighter day, in which a verdure, richer than that natural verdure which overspreads the plains of Erin, shall appear, and our nation become what it was once said to be, "a nation of saints." This motion was also carried with applause.

Rev. J. Owen then rose and observed, that usage and courtesy required, that when the Secretaries received the tribute of thanks from the Society, one of them should rise to make a suitable acknowledgment. He wished he could have induced his excellent colleagues to have rescued him from that situation, in which their kind partiality had on this and former occasions placed him; but he was certain he ran no risk in saying, that they were so identified in the prosecution of this cause, that the acknowledgment of one must be the acknowledgment of all. The speaker then proceeded to inform the meeting, he had lately travelled in several countries on account of the Society, and had met with the most flattering reception; if there were enemies to the cause of the British and Foreign Bible Society, he knew not where they were, for he had found none. At Constance he had had an interview with the second ecclesiastic, who presides in that church, whose body is sinking into the grave, but whose soul is rising to heaven At the close of the conversation, (said Mr. O.) when I asked him what I should say to the British and Foreign Bible Society, taking me affectionately by the hand, he said, "Go and tell them *we are one.*" Mr. O. after some few observations, repeated the united thanks of the Secretaries, for the flattering approbation they had received, observing at the same time, they have the still higher satisfaction of knowing that their labour has not been in vain in the Lord.

Rev. Gerard Noel observed, that though their time was so far elapsed, he must for a few moments give utterance to those feelings with which the heart had swelled in the progress of that day, during which they had heard tidings which filled the bosoms of angels with unspeakable joy, in hearing the wonderful works of God, who, by the instrumentality of this Society, is diffusing his blessings on a benighted world. The motion he had to propose was, "That the thanks of this meeting be given to the various Branch Societies in England, Ireland, Scotland, and other places, and that they take a lively interest in the formation and progress of every kindred Institution throughout the world." He concluded by observing, that the Members of this Society had placed their hands to an instrument, which, when they were cold in the dust, would convey life and happiness to their fellow creatures.

Rev. Dr. M'Bride, Professor of Arabic in the University of Oxford, seconded the motion, which was carried with great applause.

Sir T. Ackland then rose and said, "I apprehend, my Lord, that the pleasing and gratifying business of this day draws now to a close. It has been more than once my happy lot to call on my common friends to express with me the high sense we have of your Lordship's kindness to us, in taking the chair on these occasions." The whole assembly then rose, and by their acclamations testified their approbation of the motion.

Lord Teignmouth concluded the meeting with saying, that he was very sorry his feeble state would not admit him to add more, than that he sincerely thanked them for the honour they had done him.

MISSIONARY INTELLIGENCE.

ANNIVERSARIES OF AUXILIARY AND BRANCH SOCIETIES.

Two of the General Secretaries, Messrs. Bunting and Watson, have recently returned from attending the Anniversaries of the Missionary Societies of *Liverpool*, *Manchester*, *Derby*, *Macclesfield*, *Wakefield*, *Hull*, *Sunderland*, *Shields*, and *Newcastle*. They report that the disposition to support the great cause, in aid of which these societies were formed, continues unabated; and that, notwithstanding the pressure of the times in many of these places, the subscriptions and collections generally exceeded that of any former year. The meetings were numerously attended, and great interest was excited in the details given of the progress of the work of God in foreign countries. A new society was formed, in the same visit, for the Potteries; the meeting for that purpose was held at *Burslem*, on Good Friday. Upwards of 80*l.* was collected, and the Treasurer of the Society reports that five hundred penny a week subscribers had been subsequently obtained.

The Anniversary of the *Warrington* Society was held on the 9th of April. This Society has raised in the year, 93*l.* 0*s.* 8*d.* The Anniversary of the *Bedford* Society was attended by the Rev. Joseph Benson, and the Rev. Joseph Taylor, and was, as usual, distinguished by a very numerous attendance, and liberal contributions. A new Branch Society has also been formed at *Woolwich*, with great promise of success. Several other Anniversaries have been held within the last two months; some particulars of which we should have been glad to give, had they been furnished by the Secretaries.

AUXILIARY SOCIETY FOR THE LONDON DISTRICT.

The Annual Meeting of this Auxiliary Society was held in Great Queen Street Chapel, on Wednesday evening, April the 28th, Joseph Butterworth, Esq. in the Chair.

The worthy Chairman stated that the design of this meeting was to receive the annual Report of the Committee, to elect officers for the ensuing year, and to adopt such resolutions as might be deemed expedient to promote the important work in which they were engaged. Mr. B. observed, that he held in his hand details which must be interesting to every friend of Missionary exertions; by which it was evident that God was blessing the labours of Missionaries in all parts of the world; perhaps no where more than among the most wretched and degraded of mankind—the Negroes in the West Indies, who were, in appearance, scarcely raised above the brute creation. Multitudes of these had been raised from the depths of ignorance, depravity, and wretchedness, and been brought to lead pious and useful lives; and when they were called to quit this world, had died happy and triumphant.—Mr. B. read several extracts from a letter which he had received from a West India Planter, (a gentleman who made no particular profession of religion,) which exhibited, in the most striking manner, the beneficial effects of the gospel in meliorating the natural and moral condition of the negroes; and showed how much it was the interest of the planters to encourage Missionaries. This gentleman wrote from experience; for during his absence from one of his estates, the Missionaries had been discharged, and the effects were apparent; his estate was reduced to a mere wreck: the negroes, in consequence of their dissipated lives, exhibited nothing but the marks of sorrow, sickness, and despair—they literally looked like creatures dug up from their graves. He instantly sent to fetch back the Missionaries, and through their exertions, order, happiness, and prosperity were restored.

The Rev. Thomas Kelk expressed the very great satisfaction he felt in seeing the worthy Chairman surrounded by such a number of respectable friends to the Missionary cause. Indeed, all must be friends to the cause who were not manifestly wanting to the calls of humanity; for the cause which had drawn us together, which had

drawn hundreds to the metropolis, and which would draw thousands to public meetings, and places of worship, during the ensuing week, was the cause of humanity. God, said he, "has made of one blood all the families of the earth;" so that as man of every nation and of every clime is allied to man, the miseries of all men have an indisputable claim upon our humanity. But who can describe the miseries of the heathen world? Deeply immersed in ignorance, superstition, and idolatry, and addicted to the most nefarious crimes; how can we hope for their safety, while we know that they are sinners, and that "the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men." But the cause of missions is also the cause of justice and equity. Was it right, he demanded, was it just and equitable, that we should receive so many comforts, so many luxuries, from the labours of poor Africans, degraded by us to toil, to sweat, to languish beneath a tropical sun, and not endeavour to make some reparation for the injuries they have received? With regard to the Asiatics who have lost the light of Christianity, which had passed from them to us, he observed, that they were now ready to say, "Give us of your oil, for our lamps are gone out." We should remember the claim they have upon our religion; that our ancestors were converted Pagans, and that consequently it is our duty to do all in our power for the conversion of others. It was also the work of Christian charity. What had not this Divine principle done? and what was it not capable of effecting, while those who were under its Divine influence did not seek their own good, but the spiritual and eternal good of the heathen world, by sending them the glorious gospel of the blessed God? He had heard of "cold charity," but if there was such a charity, he prayed God to preserve them from it; he was certain it was not such a charity which brought the Son of God from heaven to earth, to offer himself a sacrifice for a guilty world. The cause which had drawn them together was that of Christianity: it was not the cause of Methodists, or the cause of Independents, or of Baptists, or of the Moravians, or of the Established Church of England; but it was the cause of the Christian world: it was the great cause in which Christians of every denomination should unite; the cause of Jesus, the great founder of the Christian religion, the cause which brought him from the realms of bliss, for which he laboured, and died upon the cross; the cause which he has commanded us to spread throughout the world, and in the success of which he "sees of the travail of his soul and is satisfied." And what should he say more? Was it not the cause on which he smiled; in which he evidently blessed those who engaged in it? Would not God certainly reward all our little labours of love; and has he not promised that they shall not be in vain? There was a well known watch-word, "England expects every man to do his duty;" and we might adopt this as the watch-word of Missionary exertions, "Jesus Christ expects every Christian man to do his duty."

Dr. ZUKKERBEKKER, a young Russian physician, who came to England to complete his medical education, came forward to acknowledge the obligations he was under to his Christian friends; he came to this country without any religion, but was recommended by a pious lady to read his Bible; he read, and found the blessedness of its contents. He came here without a Bible in his possession, but trusted he should return, not only with one in his pocket, but also with the inestimable treasure in his heart. He was sensible how much he had profited by the communion of Christian friends; but lamented that on his return to his native country he should not be able to find one such Christian among all his own relations. Though he was born in Russia, and a subject of Alexander, he might consider himself to be half a Briton, for he had been born again in England.

The Rev. SAMUEL WOOD, of Dublin, said it gave him a considerable degree of pleasure to be permitted to mix his humble efforts with those of this great country, in endeavouring to promote the interest and prosperity of the glorious object for which they were then assembled; an object of the greatest magnitude, either in this world, or in the world above us. He felt deeply interested in the cause of Missions, and this he was fully persuaded was the general feeling. It was a feeling now common to Ireland; he had just come from that country, and was happy to state, that they were of one heart and of one mind in the great cause. He was happy to hear from the Report, that, hitherto they had not been in want of missionaries. It declared that "men could be found who would venture their lives in this cause:" and how many had ventured their lives in it! He confessed that this was a stupendous work, but, God had laid its foundation in Christ Jesus, and he who had thus laid the foundation, was fully able to execute the grand design, and to complete the glorious superstructure. Mr. W. then took a view of the magnitude of this work, the conversion of 600 millions of pagans! sunk into the lowest depths of

ignorance, superstition, idolatry, and wretchedness; without hope, and without God in the world. He wished also the importance of the object to be considered. What, said he, is the amount of the value of 600 millions of souls? We know thevalue of things temporal, and can estimate the worth of thrones, crowns, kingdoms, and empires; but who can count the mighty sum of the value of *one immortal soul.* And if *one* soul be of such immense value, what must be the value of 600 millions of souls? Look we to yonder sun, and moon, and stars! we may admire their glory, but they are not souls, they are but suns, moons, and stars. It was for souls, that God gave his Son to die. These, and other considerations, which he named, impressed the speaker's mind with the deep obligations we are under, to endeavour to promote by Missionary exertions, the conversion of the whole world. He rejoiced that there was such a spirit of unanimity in this great work amongst Christians of all denominations; that there was a general movement in the Missionary cause, and that now Missionaries were prepared to move, and to grasp the whole world.

The Rev. John Waterhouse felt a peculiar pleasure in witnessing the exertions of Christians to promote the best interests of the human race. It is, said he, an invaluable blessing that the scriptures are now disseminating over the face of the whole earth; that the word of life and salvation is no longer confined to a few individuals, whose interest it is to keep the people in ignorance of its contents: but were we to inquire of some of the heathen, who are become possessed of the invaluable treasure, "Understandest thou what thou readest?" their reply would be similar to that of the Eunuch, "How can I, except some man should guide me?" To promote, therefore, their good by Missionary exertions, becomes indispensable. Can we look to the heathen, in their present state, without feeling something of what the great apostle felt? When he beheld the city wholly devoted to idolatry, *his spirit was stirred within him.* And can we see so many millions of the human race, bound in the chains and fetters of superstition and idolatry, chained and polluted by sin, and not feel for them? No, we must feel, when we consider their dreadful situation. But can nothing be done for them? Our consciences tell us, that it is the duty of Christians, of Britons, to send them missionaries; and to be thus engaged is no small happiness and honour; for if "the good man shall be satisfied from himself," what must be our satisfaction to know that we have been employed in promoting this great object.

The Rev. John Hawtrey came to the meeting with feelings widely different from those which had formerly operated on his mind. Some persons who returned from India, speaking of the state of the heathen, appeared perfectly satisfied respecting their innocence and safety. For some time he himself thought, that as God was a being of infinite goodness, they might in some manner find their way to heaven through the merits of the Lord Jesus; but since he had read the history of the religion of the Hindoos, by that man of God, Mr. Ward, (one of the Baptist missionaries) he viewed them in a most awful light: for in their Shasters the most diabolical crimes were sanctioned. The custom of women sacrificing themselves on the funeral piles of their deceased husbands, was now well known. They generally went to this with the most intrepid courage, but sometimes their resolution failed them: this was the case with one woman in the year 1791, who went to sacrifice herself with another. In the midst of the smoke she by some means contrived to slip from the pile; but it was presently seen that there was but one victim. She was sought for, and found in a jungle by her own son. She begged, she wept, she intreated that son, whom she had brought forth, to whom she had given suck, and whom she had nourished and supported, to spare her; but all was to no purpose: he pleaded that if he did not sacrifice her he should lose his caste, his religion, and his reputation; and the inhuman monster took his own mother, tied her hands and feet, laid her upon the pile, and burned her to ashes. But it may be asked, if the Hindoos are so depraved, is it possible that they should ever be converted? I beg leave, said Mr. Hawtrey, to ask in reply, what were our forefathers a few centuries ago? Were they better than the heathen of Indostan?—I have lately seen a Druid altar, found in the Isle of Guernsey, by workmen digging for stone. Not only was the altar complete, but there were also remains of the human victims which were offered upon it. I saw the altar, and brought away some of the relics, and could have produced them here, but would not thus shock the feelings of this assembly. These, Sir, are relics of that Druidism which was the religion of this country a few centuries ago. Now what the Gospel has done for us, it can do for the Heathen of Indostan. Already we have the first fruits; the conversion of men, women, and children; the conversion of Budhu priests; and women, who were used to take their children to the heathen temples, are now

bringing them to receive the ordinance of Christian baptism. These, I say, are first fruits, which indicate a great and glorious ingathering of immortal souls.

WILLIAM BLAIR, Esq. declared his attachment to the cause of Missions, though not at all connected with the Methodists, nor fully acquainted with their proceedings. He had heard from time to time, that the Wesleyans were men of small knowledge and mean talents; but he had lived long enough to know that this was false; and he perceived that their talents and piety were such as to deserve the admiration and now esteem of every man of piety and sense. He wished that the extent of the Methodist Missions, and their beneficial results, were better known in the world. He was confident that the number of their friends would be increased. He who needed motives to induce him to support Christian Missions ought to carry his thoughts back to the time of Druidism in our own country. The Christianity we have, we owe to Missionaries, and gratitude ought to compel us to exert ourselves for the benefit of others.

The Rev. J. ANDERSON, of Colchester, spoke as follows: Lest my attachment to the Missionary cause should suffer the slighest suspicion, I tremblingly advance, to proclaim my most decided and unequivocal approbation of your object, and thus publicly bind myself to renewed exertions in this 'work of faith, and labour of love.' Already, Sir, I feel the spirit by which this assembly is animated, bearing me above myself. I feel that I stand amongst persons who have caught the fervour of Missionary zeal! It is not the least valuable effect of these meetings that the principle of selfishness, which has so deeply intrenched itself in our nature, is powerfully assaulted; and they who would sullenly mutter, "Am I my brother's keeper?" learn to suppress the unchristian feeling, and yield their hearts to the influence of better principles,—principles of generosity, liberality, and benevolence,—principles which lead to the recognition of the habitable globe as our home, and collective man as our brother.

Can a more sublime object be proposed to Christian zeal, than the evangelization of the whole world? An object which defies comparison. Parallel it, if you can, I will not say with the airy schemes of political theorists, or the splendid feats of modern heroes, but even with the most extensive plans, and the most substantial acts, of commendable human benevolence. Take the only instance which will bear to be named, that of the man whom every Briton is proud to acknowledge, who, in the language of his elegant eulogist, "visited Europe to dive into the depth of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain, to take the guage and dimensions of misery, depression, and contempt; to remember the forgotten, attend to the neglected, visit the forsaken, and to compare and collate the distresses of all men in all countries." Study his plan, so original —so full of genius and liberality. Pursue him in "his voyage of discovery, his circum-navigation of charity," then pause awhile and consider,—the World is a dungeon, in which millions "are tied and bound by the chain of their sins"—an hospital, in which moral diseases of every description prevail,—a region, full of misery and woe! —the Gospel proclaims liberty to the captive—health to the diseased—and happiness to the wretched: and say, whether, as holiness is more necessary than bodily health, the soul more valuable than the body, and the concerns of eternity of greater consequence than those of time, it be not true that the object which we propose to ourselves, exceeds this most distinguished act of human benevolence, in a ratio for which it is impossible to find a parallel. Indeed we may safely pronounce, in the accommodated language of inspiration, "It has no glory, by reason of the glory that excelleth."

Our little Missionary detachments have gained an establishment in different parts of the enemy's territory. They have kept up a well-directed fire. Even now, they are bearing down on the formidable phalanx of the foe. Inspired with holy intrepidity, animated by the banner of the cross, which waves in the midst of them, they go forth "to fight the battles of the Lord." Will you not furnish them with supplies? Dare you refuse them ammunition? Is there a cowardly spirit present, who would sound a retreat? Retreat! Sir, a British drummer once replied, when commanded to beat a retreat, "There is no such beat in the British service!" Sir, We are British Christians! We have "assaulted the strong holds of Satan,"—we have been greatly successful,—and shall we now relax? God forbid! Onwards! is the watch-word of the Captain of our salvation. Our Bibles say, Onwards! The Missionary Committee say, Onwards! The exertions of our fellow Christians say, Onwards! The misery and danger of the heathen world, say, Onwards! Onwards! echoes through every bosom. Onwards! beams on every countenance in this assembly.

Sir, the motion before the meeting notices the exertions of females, and of our

juvenile friends. We all recollect the last memorable signal of our great naval Hero, "England expects every man will do his duty." In our warfare it is also expected that every woman will do her duty. Thank God, there is no lack of female energy! The zeal of the sex in every good work has again and again given the lie to that abominable eastern maxim, that "Women have no souls!" No souls, Sir! if the expansive power of benevolence be the criterion, they have the largest souls—if sympathy with the distressed, they have the tenderest souls;—and if devotedness to the blessed Saviour, they have the purest and the best of souls! I am happy to bear a public testimony to female zeal, in the Bible and Missionary cause, in the town where I reside. It is spreading through the kingdom. And not in vain shall we call on the sex for their help, to snatch the devoted infant from the devouring Ganges—to quench the flames of the funeral pile—to allure the self devoted victims from under the wheels of the idol of cruelty and lust—to break it into a thousand pieces, and scatter it to the winds of heaven!

Sir, To the young persons, noticed in the motion, I would suggest a consideration, which, as it gave rise to their Missionary exertions, ought to stimulate their continuance and increase, as an offering of gratitude to the "Father of Lights;" I allude to the signal triumph of the Gospel in our happy country. O the wonders it has accomplished! Where now, shall we look for the vestiges of that idolatrous, druidical system, which once prevailed amongst the ancient Britons? Where for the cruel and blood-stained system of the Edda, imported by our Saxon ancestors from Scandanavia? Where for the horrid superstitions, grafted upon the "tree of life," which hid its beauteous foliage from the sight, and its immortalizing fruit from the grasp of perishing men; and in their stead, presented the gaudy leaves of a useless ceremonial, and the deadly fruit of a polluting superstition. All, all have fled before the gospel, as the driven snow before the blast. The impieties of heathenism are no more! And the "tree of life," freed from the superincumbent load of popish corruptions, appears with redoubled beauty, "sends forth her boughs unto the sea, and her branches to the river," and bends beneath the weight of that fruit, "which is for the healing of the nations." Whilst we sit under its shade, and partake of its fruits, let it rejoice our hearts, to behold, in the East, the West, the North, and the South, perishing mortals reaching forth their hands to "pluck and eat," that they may live for ever. 'Assured that this Gospel only can supply the moral wants of the heathen world, let us be true to our principles, and obedient to our Sovereign Lord: then shall we soon behold "the desert blossom as the rose," and hear enraptured seraphs announce the long desired event, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

Mr. John Cooper, Mr. William Cooper, the Rev. Messrs. Morley, Riles, and Watson, with several other gentlemen, addressed the meeting; but our limits will not allow the insertion of even an outline of their excellent addresses.

GENERAL WESLEYAN MISSIONARY SOCIETY.

The Annual Meeting of the Society was held on Monday, May 3, at the City Road Chapel, which was excessively crowded at an early hour.

At eleven o'clock, Joseph Butterworth, Esq. took the Chair, and opened the the business of the day by stating,

That the object of the meeting was, to hear an abstract of the Report of the proceedings of the Committee of the Wesleyan Missionary Society during the last year; to adopt suitable resolutions on the occasion; and to hear the observations that would be offered by several gentlemen present, which would no doubt animate the meeting with encreased zeal in the noblest cause in which they could be engaged, that of giving glory to God by promoting the salvation of their fellow-men. As so many abler persons would address the meeting, it would be unnecessary for him to offer any arguments to stimulate the very numerous and respectable audience now assembled, to engage in this work; and indeed, from the attentive, although so much crowded state of the meeting, it might be taken for granted, that all who heard him, had their hearts already deeply occupied with the subject. To the members of the Methodist Society, it would at least be particularly unnecessary for him to address any persuasions to exert themselves in this cause, for the Methodists were peculiarly a Missionary people. Their whole economy was of a Missionary nature. The great founder of Methodism, under God, was certainly one of

the greatest Missionaries of modern times; the whole of his long and invaluable life was that of a Missionary, and God blessed his Missionary labours in a most eminent manner. If indeed the work in which Mr. Wesley was so long and so successfully engaged, had been merely of man, and had not been agreeable to the council of God, from the various oppositions he met with, it would certainly have come to nought. Many that are now present, know how Mr. Wesley was opposed, by the high, and by the low, by the rich, and by the poor, by the learned, and by the ignorant, and he might also add, by the professors and by the profane; but the work was of God, and therefore, all his enemies were finally silenced, and that extraordinary man lived to see great peace and great prosperity in his latter days. It appears, that God is now opening large fields for Missionary exertions in various parts of the world; that he is raising up, and qualifying labourers for the work; and that he is blessing the labours, not only of this society, but of other denominations of Christians; and he most cordially rejoiced in their prosperity.

Besides the heathen world, which presents immense prospects for Missions, many of the British colonies have been awfully destitute of the word of God. A friend, who had lately come from Newfoundland, had given him a sketch of its religious state. The Island is divided into eleven districts, and excepting about two of the districts, the whole colony was in a neglected and destitute condition, as it respected the means of Divine worship, and pastoral care of the people. He enumerated the population, the number of ministers, and places of worship, in the different districts; by which it appeared, that several populous parts of the island had no resident minister of religion, and some were only visited once or twice a year by a Roman Catholic priest.

In some other colonies, by means of various Missionary Societies, and of other Institutions, a degree of pastoral care is taken of the people, and God is blessing the labours of his ministers. Yet there is great room for further exertions, in the extensive districts of the Canadas, in Nova Scotia, and in the islands in the Gulph of St. Lawrence. After all that this society and other societies can do, it is to be feared, that many places will not soon be visited by the ministry of the word of God. It is true, that the British and Foreign Bible Society are sending out Bibles in all directions; and God is blessing his word to many; but without a living ministry, the people in general are not much disposed to read the word of God to any profit.

The year before last, some attacks were made on the character of the Missionaries, and on their labours, in the West Indies. They had been represented as "pestilent fellows, movers of sedition, those that had turned the world upside down;" charges, which have been brought against Christians ever since the Apostle Paul was at Thessalonica. And it was said, that great evil was to be expected in the colonies from the labours of the Missionaries. The matter was discussed in this country, and the opposers of the truth were silenced; and finally it produced a letter of inquiry, as to the conduct of the Missionaries, and the effects of their preaching in the various colonies of the West Indies. He stated that this letter was addressed to many gentlemen who were not Methodists, and they were requested to answer several questions respecting the Missionaries, and their converts. The answers were addressed to Mr. Thompson, of Hull, and to himself, and were sent from some of the most respectable persons in the West India Islands, from members of the Governments, Judges, Barristers at Law, Physicians, Planters, Proprietors of estates, Merchants, and others. He had upwards of forty of these letters, and he had the satisfaction to state, that most of them bore ample testimony to the excellent character and conduct of the Missionaries, and to the great benefits which had resulted from their labours. He then read part of a letter from Captain Pakenham, R. N. stating the happy effects of the labours of the Missionaries in the Bahamas; and he also gave an account from another letter, of the wretched moral condition of the people, before they were visited by the Missionaries. One of the Islands had been settled more than a century, and never had had a place of worship, nor a resident minister, till visited by the Wesleyan Missionaries. He mentioned many particulars of the success of the Missionaries among the slaves in different islands of the West Indies, and said, that it was with great satisfaction he observed, that although individuals might still be found, who treated their slaves with cruelty, yet there were very many most respectable and humane planters, and proprietors of estates, whose study was to improve the moral and civil condition of their slaves; and he was happy to say, that there was a growing disposition among the planters, to encourage the preaching of the gospel upon their several estates.

With respect to the Heathen world, it was impossible to state in the time allowed, what is going on there. Not only those who have gone out in the embassy of the Gospel, but

persons of a very different character, have become the messengers of peace and salvation. Many officers in the army had of late been deeply impressed with the importance of religion, both to themselves and others, and had become active agents in India, and elsewhere, in distributing the Holy Scriptures, and in earnestly recommending their perusal. He had lately received an interesting account from an eminent legal friend in Bengal, stating that an extraordinary movement had taken place in the minds of several Brahmins of the highest caste. They were convinced of the great advantages of British education, and of British principles; and they were desirous, that their children should be instructed in British literature and science. Measures were adopted to accomplish this object, and he trusted, that they would eventually have the effect of making them wise to salvation.

There are now so many delightful prospects opening to us in the Eastern world, that one hardly knows where to fix on any particular object, on which to rest attention. The Baptist Missionaries have erected numerous schools for the education of the lower orders in India, and it is surprising what success attends their labours. They have many thousands of children under their care, and the people are almost universally desirous, that their children shall no longer remain in ignorance. The modes of instruction are formed with great wisdom and prudence. Similar indications of a general desire for knowledge have been manifested in Ceylon, and the rising generation of the immense population of India, seem to be preparing for the reception of the Gospel of Jesus Christ.

These were some of the animating prospects before us, but as many others would be presented to the meeting, he should not detain them any longer.

The Report was then read. It stated the number of Missionary stations to be 81, and the number of Missionaries 122, besides several others about to be sent. Its statements, especially as to the mission to the negroes of the West Indies, and that in Ceylon, were highly encouraging.

The first resolution was moved by the Rev. WALTER GRIFFITH (of Bristol.) After several general observations, he said,

He had thought it his duty to say on a former occasion, that if our missionary efforts had never yet been tried, that even if they had been tried, and had proved unsuccessful, yet, that it would be our duty to attempt every door, to knock at every door, and to lift the latch of every door. He should repeat the same observation to-day, that we ought to try every door, and loudly knock at every door, and by every means in our power, offer the gospel to every creature under heaven. But he thanked God that no door was shut, closely shut against us, no, not even the door of St. Domingo. The truth and the power of God were certainly at work among that people, and he anticipated, at no very distant day, that his worthy friend who had lately returned from that country, or some other Methodist Missionary, would be solicited to resume his place under a still higher character than that which his friend had obtained and brought home from that people. He had every reason to believe before that excellent man, Mr. Brown, left this country to go to St. Domingo, that God would be with him, and crown his labours with abundant success; and he had not been disappointed, though he greatly regretted the folly of the people, who, contrary to the opinion of their government, had driven from their doors a faithful minister of Christ. Nevertheless, he rejoiced that a Christian church, a true church of Christ, was left in that island, and he feared not the result. With respect to other fields of Missionary labours, they had been so stated in the very excellent Report, that he thought it would be insulting the good sense of the meeting if he were to say a single word in addition. He rejoiced, in common with his friends in the meeting, in the general success, and he felt in his heart assured that this success would go on, and increase; that British kindness would furnish the funds, and that at length the ends of the earth would see the salvation of God. The friends in Bristol, who stood next to London in the amount of Missionary contributions, were not weary in well doing, they were going forward in the same blessed work in which they had been engaged so long, and they were even increasing in their exertions. Many of the members of that excellent body, the Society of Friends, were coming forward in Bristol to the aid of the Methodist Missions.

The Chairman. I believe the meeting will now be addressed by a young gentleman from Russia, who came to England to finish his education in the medical profession. As he may never have another opportunity of addressing a similar meeting in this country, I

have no doubt that you will have the kindness to hear a foreigner with that candour which becomes a British audience.

Dr. ZUKKERBEKKER. I am very much ashamed to appear in this audience, but particularly so when surrounded by such men.—I am but a stripling.—I am but a babe in my Lord Jesus Christ.—But I could not refuse publickly confessing in this audience—publickly acknowledging that the Lord has dealt wonderfully with a poor sinner!—When I came to this country, I had never bowed my knee to God, and I know that I have relations, who to this moment, have not bowed their knees to the Lord.—But I am truly thankful that Britons took an interest in the welfare of my soul.—And I here thank them for what they have done for me—I desire to feel more gratitude, and I hope that I shall grow in grace—for I know that he who has begun the good work will carry it on. I hope that I shall become a Missionary myself, and although I am destined to cure the disorders of the body, and it has pleased the Lord to give me a love for my profession, and I trust I have been an eager student, —yet I hope I shall do good to souls also, and I am determined not to live to myself, but to him who has died for me,—I am determined not to live to myself, but to live for my fellow creatures. Oh Lord! thou knowest I stand here not for my own glory!—but for thy glory!—Oh, Lord! enable me to live to thy glory! and to die to thy glory!—Lord! animate us all! Grant that if we hitherto have not lived to thee, that we may live to thee and die to thee! I beg, Sir, to second the motion. The Resolution was put and carried unanimously.

The Chairman. As our highly respected friend, Mr. Wilberforce, has condescended to honour this meeting with his presence, it may be more convenient (as he has duties to perform at another place) to request him to propose a resolution at this early period, rather than wait the further proceedings of the meeting.

WILLIAM WILBERFORCE, Esq. M. P. It may appear almost an ungrateful return, to my kind friend in the chair, if I begin by correcting a little expression of his; but I am sure he will feel it to be akind correction, for though he used such a word as my *condescension* in coming here to-day, I am sure, I can truly state, that I feel it an honour to be permitted to take a part in a meeting which has objects of benevolence so truly Christian, and which prosecutes them by such truly Christian means. I confess it is with peculiar satisfaction, that I present myself, because I have laboured under a deep sense of the obligation of gratitude which is due to this society from all those who are interested for that most unhappy part of the human species, the blacks of the West Indies. It was perfectly natural that they who, like their Divine Master, are looking out for the most abject and destitute, considering them to have the most powerful claim to their good offices, it was natural that their attention should be called to the situation of those unhappy people, and that they should labour among them, with efforts proportioned to their own zeal and to their wants. The Almighty, Sir, has blessed the labours of your Society, and it is with no little satisfaction that we have to state, that while on the one hand you have reason to congratulate yourselves upon, or rather let me say, to be thankful for, that blessing of Providence on your labours which has been vouchsafed in so eminent a degree, you appear to have laboured in this great cause without that degree of human infirmity which is apt enough to mix itself up in the labours of the best of causes. There are but few (if any) well recorded instances, of any acts of imprudence or impropriety which have been committed by any of your Missionaries, and undoubtedly that is a truly valuable fact. Had it been otherwise, we know there is no want of facility to observe; there are plenty of witnesses to report their conduct; and we know, if any great instances of human frailty had been manifested, they would undoubtedly have been made public. It is therefore with singular satisfaction, that we can reflect there is no such drawback, that there is nothing which can justify hesitation in the mind of a true Christian, or in any reasonable man, as to the part which he shall take, in endeavouring to support that labour of love which it is the object of your meeting to-day to encourage; and therefore I repeat it, that it is with real satisfaction to myself, that I am come to pay my small share of that debt of gratitude which I owe to your Society for its exertions; or rather let me correct the expression, not to pay the debt of gratitude, but only to acknowledge it. I know that I have a debt, which never will be satisfied, but which will go on accumulating, and will extend in proportion to your labours. Undoubtedly, therefore, I cannot but feel extremely gratified in having to move, a resolution which approves your labours in behalf of the negroes of the West India Colonies.

Sir, you and I have often met in a different place, and though we have, I am sure, endeavoured to discharge our duty, yet we both have often had occasion to feel

the allibility of human judgment, and even at the time when we have been most convinced of the rectitude of our intentions, when we have advanced with the greatest confidence, and with an unhesitating step, the result was not always certain; but here we know that we are proceding in a course in which we can never err, here we are standing upon a foundation which can never fail—we are sure that we are right, as we are that Almighty truth is true.

It is doubtless, therefore, a satisfaction of no common kind, that we have met to celebrate the progress of such a work. This is a ground of satisfaction, which leaves no tear. While we celebrate these bloodless triumphs, we at the same time contribute to the happiness of others. Sir, how different are all the other triumphs which we celebrate, and celebrate not without reason. Here we move in a higher region, we breathe here a purer atmosphere, and we take to ourselves those superior joys and benedictions, which animate those who have advanced beyond the scene of human infirmities. We are engaged in that labour of love, which interests all the blessed inhabitants of the world above us. I will not detain you longer, by repeating sentiments of the same kind; I should never have done, were I to express all I feel upon this subject. I look with unaffected humility, and I feel with unaffected gratitude what I owe, to the labours of those great and good men, who are engaged in services of this kind; and although the world may think little of them, yet there is a place where they are most justly appreciated, and where their value is better known. The day will come, in which the labours of those men will be acknowledged in that place, where the crown of glory will be put upon the heads of those who have deserved it; and where they shall in a peculiar degree, have a right to that blessed salutation, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

The Rev. George Mitchell, Vicar of St. Mary's, Leicester, seconded the resolution. He had not the slightest thought of addressing this meeting when he came in; but he felt, that the cause of Missions was not the cause of a party, it was the cause of God; and a cause, which, if our hearts were warmed with his love, we should all cordially engage in. He was persuaded that it was a cause, in which that assembly were deeply engaged, and that they had no need of much speaking, to excite them to promote it. They had felt and known the benefit of religion themselves; they knew that it brings salvation, that it was effectual to subdue all the corruptions of humanity. It was not a cunningly devised fable, that they were going to spread among the poor unenlightened heathen, but the truth, which is "able to make men wise unto salvation." God had blessed the labours of the Society in a most remarkable degree: he was not surprized, that his highly respected friend, Mr. Wilberforce, (if he would allow him to call him so,) should come forward in this cause; that the liberator of Africa, that the man who had broken off the chains of Africa, should be anxious to break off the stronger fetters of vice and ignorance, which bind the human heart—that he should engage in such a work, was only what we might have expected; they knew that his heart felt every thing he uttered, that he felt himself a citizen of the world, and bound to engage in the cause of his Master, and for that was willing to spend and be spent. He trusted, his life would long be spared for the good of his country, for so long as it was spared, he would be found at his post, endeavouring to promote the glory of God, and the good of his fellow men.

The Chairman.—Before the motion is put, it may be desirable to hear Mr. Brown's statement respecting St. Domingo, he having arrived lately from that island.

The Rev. John Brown.—If you will grant me your indulgence for a few moments, I shall endeavour to comply with the request from the chair.

The motion which has just been read, refers to two points. The destitute condition of the Negroes in the West Indies, with respect to moral and religious instruction, and the effects which have been produced by the preaching of the doctrines of Christianity among them. As I stand here, it will therefore be my place, simply to relate what has fallen under my own observation, as a corroborating testimony to these two points; and I think, when these two ideas are deeply impresesd on our minds, we shall need no other motives to call forth all our energies. About two thirds of the entire Island of St. Domingo, is in possession of the Spaniards; the other part is divided between the kingdom of Christophe, and the republic of Hayti. As there is no communication between these two countries, my remarks must be considered as applying only to the republican part of the island. It was on the 7th of February, 1817, that Mr. Catts and I arrived at Port au Prince, the capital of the republic. The people there have been baptized, and call themselves Christians; indeed I never met with any who would not assert, *I am a good Christian, a very good Christian, Sir!* but how have they been made Christians? Pere Labat, in the History

of the Indies, says, "When I hear of any Negroes lately arrived from Africa in my parish, I pay them a visit; I begin by teaching them to make the sign of the cross, this I do by leading their hand, I then make the sign of the cross upon them myself, taking possession of them in the name of the holy Catholic church; the Negroes, who understand nothing at all of the matter, open their eyes wide, and seem as if about to be consigned to destruction." The method of making Christians in Pere Labat's time, appears to be the same as is practised at present. A few weeks before I left Port au Prince, a cargo of Negroes, captured off the Havannah, by one of the republican ships, was brought into Port au Prince, and placed in the hospital until clothed, when the priest, accompanied by the president, went one morning and baptized them by wholesale.

You may easily suppose, that unless there is some mode of giving instruction after this, they must be totally unacquainted with the Christian religion. They have churches and priests, and public worship performed every day in the week, and twice on Sundays, it is true; but during the two years I was at Port au Prince, I never heard of a *sermon being delivered, or any public instruction given.* Their worship consists in dresses, images, pictures, genuflexions, singing mass, &c. Mass is sung in Latin, a language which perhaps not one in a thousand understands. They have a peculiar respect for the dead; indeed many of their religious ceremonies appear designed more for the dead than the living; for the masses sung on week-days are in general sung for the souls of the departed. In some cases the relations of the dead are so poor as not to be able to pay for having great mass sung for the departed soul in the church; another method is then resorted to: A chanter from the church is invited on an evening appointed, who brings with him a cloth covered with death-heads, crosses, and grotesque figures, which is hung round the room set apart for the ceremony, a temporary altar is raised, on one side is placed a bason of holy water, on the other a plate to receive offerings; the individuals who attend approach the holy water, dip their finger in it, make the sign of the cross, then retiring by the side on which is the plate, put down their offering of money, and the amount is the recompence given to the chanter; and whilst the chanter is engaged in singing and offering up prayers within, a company collected in the adjoining yard are dancing and singing to the beating of the bamboula. But the most awful consideration is, that they have no idea of connecting morality with religion; they attend to its ceremonies as something which is to secure their salvation, whilst it allows them to continue quietly in the practice of their crimes. Sabbath breaking is common; the morning of that day is set apart for the weekly market, and the evening for pleasure. Marriage is hardly thought of amongst the lower classes. With regard to their knowledge of religion, an anecdote or two will be sufficiently illustrative. I asked a young female from the mountains, who paid us a visit, "Do you ever pray?" she replied, "What do you say, Sir?" "Do you ever pray to Almighty God?" A person present replied for her, "She knows how to make the sign of the cross." She answered, "Yes, I know how to make the sign of the cross, that is all." Their ignorance leaves them open to the grossest delusions; they carry about them little books, charms, *garde corps*, in which they confide, and through these they hope to be delivered from the evils not only of this world but of that which is to come. A person came to our house desiring us to teach him to read; after I had shewn him his lesson, he gravely inquired if he should burn a candle to the Blessed Virgin, in order that she might help his understanding, and assist him to learn to read. At another time he wished to speak with me in private; he told me that he had some money in a drawer, but a girl in the house having access to it he suspected he had lost some of it, he wished me to tell him where it was, and how he should obtain it. I mention this, because we have had hundreds of applications of a similar kind. Doubtless, for interested motives, the idea is propagated amongst them, that priests possess a supernatural power in discovering secrets, &c.

Mr. Catts and myself sailed from England in a ship belonging to that benevolent man, whose name is to be mentioned with honour, John Irving, Esq. of Bristol. The first place at which we touched was Tobago. Here we found an island with about 18,000 inhabitants, one clergyman, and but one place of worship. We were kindly received, preached several times, and represented the situation of the island to the Committee, and at present there is there a Missionary with a society of about 150. I can give you but an imperfect idea of my feelings whilst sailing in the Caribbean Sea; I thought of Columbus, and the murdering Spaniards; I thought of the Caribbs, who have nearly disappeared; I thought of Africa and her wrongs; I thought of slaves, I heard the clanking of their chains, and the iron entered into

my soul. Amidst these gloomy images my mind was relieved by a subject more animating, the triumphs of the Cross. Holding the Minutes of Conference in my hand, I remarked, as the islands lifted in succession their blue heads above the waves, here is placed such a Missionary, with so many persons under his care; and when I thought that on these specks of earth have been raised up societies to the amount of 20,000, exclusive of those who have entered heaven during the last 30 years, I felt a conviction which every one in this assembly must have felt who had been in my situation, that our mission amongst the negroes in the West Indies, if not the most successful, is at least one of the most successful in the world.

On our arrival at Port au Prince we found ourselves strangers in a strange land, surrounded by persons of another colour, and another language, and who eyed white men with the greatest jealousy; but having obtained permission from the President, we entered on our public ministry, and the result of our labours has been stated in the Report which has this day been read.

In the history of the Moravian Missions it is recorded of the brethren in Greenland, that for five years they laboured without seeing any fruit of their mission; when in 1740 they adopted a very material change in their preaching. They had been accustomed to preach on the nature and attributes of God, his relation to man, and the duties resulting therefrom, but now they, in the proper sense of the word, preached *Christ and him crucified*; and immediately the most astonishing effects were produced. A conviction of this truth ever rested on my mind, that the doctrine of Christ crucified is the great instrument designed by Almighty God to effect the conversion of the world. I have reasoned with the Haytians on the law of God. I have endeavoured to bring home their sins to their consciencies. I have thus deprived them of the props on which they leaned; but when expatiating on the great love of God, in giving his Son to die for them, I have seen them melt, and the big tear roll from their sable faces.

With regard to the experience of those joined in our society; several of them, by their conduct and conversation, gave every reason to believe that they were truly converted to God; and I could easily adduce some blessed testimonies in proof.

I do not design at present to enter into a detail of the persecution we have undergone; suffice it to say, we have felt it. But as it respects our future prospects in that island, I remark, I believe a seed of righteousness is planted which hell shall not destroy. We distributed numbers of Bibles and New Testaments, several thousands of religious Tracts, many sermons and other books of piety. We delivered many discourses, not only in Port au Prince, but also in the country. A spirit of inquiry is excited, which will produce an increase of light, and though on account of the opposition we met with, we have thought it prudent to withdraw for the present, yet I hope that at a future period a door will be opened to preach the gospel there. My heart is still warm towards them; and should this door re-open, you have no one who knows the people or their language better than I do; and I am ready to cross the Atlantic again, to exercise my ministry among them.

John Dyer, Esq. of the Admiralty, moved the next resolution. He observed, that however good men may differ on points which are not essential to salvation, there is one common ground on which all can meet, and that is Missionary ground. It was a matter of great consolation to his mind, and he knew it to be so to most of that respectable audience, that within our time, exertions have been made to promote the extension of the Gospel of Christ which have never been made since the Apostolical age: good men of various denominations have exerted themselves for the purpose of introducing the gospel among the heathen. The Moravians began in the West Indies, but it was to the praise of the Methodist society, that that society was the first of the British Churches that introduced the Gospel among our West Indian brethren; it was in the year 1786 they began their labours, and they have greatly succeeded, till at this time they have no less than 20,000 in communion with their society. Other denominations of Christians caught part of the holy flame, which had been kindled in their breasts. Our Baptist brethren went immediately to India, and in 1792 they first established the cross there. Soon after began the London Missionary Society, and they have, greatly to their praise, spread themselves in almost every direction. Afterwards, the Church Missionary Society arose: it caught the flame, and burning with holy ardour for the welfare of immortal souls, all now co-operate in the great work. From an intimate acquaintance with most of the Missionary Societies, he thought he could say that there was no desire in any of them to erect altar against altar, to establish any society at the expence of another society. They adopted the language of Abraham to Lot, and said, "Let there be no strife between thy herdsmen and my hersdmen, for we are brethren."

Notwithstanding much had been done in our own time, yet it was lamentable, that so much yet remained to be done; if the whole number of the Missionaries, who are now engaged, could be separated in equal divisions among the population of the globe, there is not one Missionary to 1,500,000 souls. In Asia alone, it was computed that there are no less than 500 millions of immortal beings; and of this immense population, there are not more than two millions who are even nominal Christians. In Africa, it is supposed, that there are about ninety millions of souls, and of these, not more than three millions have the denomination of Christians. In America, out of a population of thirty millions, there are eighteeu millions who profess the Christian name; but after all, among those who bear the Christian name, how few comparatively are there who bear the Christian mark on their hearts. Thus, though much has been done, much remains to be done. He rejoiced, and congratulated the society, upon the encouraging prospects in the West Indies; much good has been done there, by the preaching of the cross of Christ by means of our Methodist brethren, though at first they met with much opposition; but "who ever armed himself against God and prospered." Let them try their puny efforts upon the works of nature; let them say to the sun, "Sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon." Let them attempt to stop the progress of light, or the ebbing and flowing of the tide; let them attempt to stop the stars in their course: but if they can do nothing against even *nature*, what can they do against the God of nature? It had sometimes been said, that much has been done, and much contributed to Missionary labours, and sometimes excuses had been offered which were not always admissible, against contributing to this God-like work; but he was satisfied, from 25 years experience of Divine things, that he never gave a guinea to a religious cause, for which God did not return him two-fold. He mentioned this, for he had found it his duty in his progress through life, to watch the dealings of Providence.

I think, Sir, Mr. D. observed, we cannot do better than exert ourselves to promote the glory of God, and the extension of the Redeemer's kingdom. It is true, that little differences may exist between us as to church discipline or other subjects; but the ground on which we tread is common ground; there are so few things in which we differ, and there are so many upon which we agree, that I think we should do all we can to promote a work of the description which we are now advocating; for though we have not comparatively done much, yet we know that much will be done, and we can look forward to that great and glorious day, when we shall witness the universal triumph of the cross. We look forward to that period and state, when, blessed be God, there will be no partition walls; if we love the Lord Jesus Christ in sincerity below, we shall meet together in that bright and better world, where "we shall go no more out for ever," and where we shall rejoice in the effects of the formation of Bible and Missionary societies, and in their increasing usefulness. I am convinced, that no two societies ever have been formed since the creation of the world, which are so admirably calculated to promote genuine Christianity, as these two societies. I feel gratified with an opportunity of casting in my humble mite into the treasury, and if I had ten thousand times ten thousand tongues, they should be all employed in endeavouring to urge my Christian brothers and sisters of various denominations, to exert themselves in this work; and I am the more desirous of it, because in truth it was the cause of humanity. It is not more than 13 or 14 years ago, since it was estimated, in one part of India, within 30 miles af Calcutta, that no less than 275 widows offered themselves as willing sacrifices on the funeral piles of their husbands, and thus "passed through the fire to Moloch." And in two provinces on the western side of India, there were no less than 3000 children sacrificed immediately on their birth, within the compass of a year. If any arguments were necessary, to enforce exertion, I would say, listen, listen to the dying groans of immolated victims, under the chariot wheels of Juggernaut; listen to the cries of widows offering themselves on the funeral piles, lighted by their own offspring! But independent of that, it is the cause of social and of religious liberty. Let any man turn his eyes to the heathen world, and he will find, that tyranny rules with almost incontrolable sway; and let him cast his eyes to our own highly favoured isle, and contrast the happy state in which we are, under wise and salutary laws. It becomes us to do all we can to promote these blessings.

It is the cause of God, and can we be better employed; laying aside the little differences and distinctions of men, which exist among us, let us all go forth with hearts and hands united, to erect the standard of the cross in heathen lands, and extend the knowledge of salvation to the ends of the earth.

Lancelot Haslope, Esq. said, that having been called upon, he considered it a sacred duty which he owed to the cause in which we were all engaged, to offer a few words on seconding the resolution which had just been read. Deeply feeling the

importance of Missionary efforts, for the instruction of the heathen world, he would strongly urge it on all present, to exert their united efforts to accomplish so great an object.

He had had some opportunities himself of witnessing the degraded and destitute situation of the heathen, and was deeply impressed with the necessity of religious instruction being conveyed to them, to remove those distresses to which they are subject; and more especially to the Negroe population of the West Indies;—those wretched beings who had been dragged from their families and connexions in Africa, and carried to our colonies. It behoved a British publick, and more especially the religious part of that publick, to do every thing in their power to soften those severities, and to alleviate those distresses to which these unhappy people are subject. He had witnessed himself in the West Indies, a slave ship arrive from Africa; and it would be vain as well as improperto attempt to describe the extreme wretchedness which he had seen on these occasions. He had beheld the slaves under the severe treatment which they were subject to in the cultivation of the lands; under a burning sun, they were obliged (the weak as well as the strong,) to do certain tasks which were assigned them, and enforced by their hard task masters, He had also witnessed on some occasions, the successful effects of our Missionary exertions in that quarter, among those who on former occasions had been the slaves of all kinds of vice and immorality, and prostituted the Sabbath day to purposes of wickedness and dissipation. But when they were brought under a Christian ministry, and influenced by the doctrines of the gospel, they had acted in a different way. He had seen them at places of worship, with tears trickling down, while affected by the words of the minister, and witnessed a change in their conduct. Those who before were given to wickedness, had become exemplary for their piety and good order, and had been most valuable servants to their masters. He added, that the motion which he had the honour to second, reminded him, that many masters in the West Indies were now convinced of the utility of Missionary efforts. We had now the happiness of finding the Missionaries, instead of being persecuted, as they were some years ago, encouraged, by those very planters, who formerly thought that they were going to sow sedition among their slaves. This circumstance it was proper distinctly and gratefully to acknowledge.

When we took a view of the Heathen world in general, there was not a feeling heart but must be deeply interested for the information and instruction of the nations who are sitting in darkness, destitute of the truths of the gospel, and the consolatory effects of those truths. It therefore becomes the incumbent duty of all religious people, and of English Christians in particular, to use their utmost efforts, to convey the sacred truths of our religion to those parts of the world. It was well known that Missions are supported at a very great expense; the conveyance of Missionaries to distant parts of the globe is attended with a very large expenditure; and although our funds have been very considerable, yet it is well known to all those who have any thing to do with the business of the Committee, that the efforts which have been made would have been much greater, if our funds had enabled us to increase them. It has been already stated, that this is the cause of God, and when we say this, we cannot say more. We are graciously called to be co-workers together with God, to do all that in us lies to spread the knowledge of the truth of God to the most distant part of the world.

The *Chairman* said, before he put the motion, the meeting would be glad to hear Mr. Taylor, who was fomerly a Missionary in the West Indies;—he was there a considerable time, and had great experience of the effects of preaching the gospel in that quarter.

The Rev. JOSEPH TAYLOR supported the motion, by saying, "Who but must feel an interest with respect to every thing which concerns the Africans, when we have the honour and the pleasure to day, to see the great friend of Africa in this place. —Thirty years ago, when the Methodist Missions to the negroes in the West Indies first commenced, the jealousy with which the Missionaries were looked upon, and the opposition they met with from various descriptions of people, are matters only detailed in the painful feelings and sufferings of those, who "bore the burthen and the heat of the day" in that work. But now in every part of the mission to the West India colonies, many of the planters themeslves have seen the absolute necessity and advantage of their slaves being brought under religious instruction. Not a few have agreed to give the right hand of fellowship to Missionaries, and have supported them in their work. and have even shared persecution with them. At this period of our Missionary labours we have the happiness to announce, that the number of friends to Missionary efforts, even in the West India islands, is very considerable, and is increasing,

—The Missionaries have at least lived down a considerable part of that opposition which they formerly met with, and we have the pleasure to state, that, in the long list of subscribers to our Missionary funds, there are to be found some very respectable subscribers among the West India Planters. And communications are received from various persons, intimately connected with the West Indies and the people there, stating the great advantages which result from the work which the present meeting has been convened to support.

After reading some extracts of letters which had been recently received from the West Indies, and which most fully proved the present favourable disposition of several gentlemen in the Islands, he then related what had come immediately under his own observation. When the Missionaries first visited the West India islands, the sabbath-day was the principal, if not the only market day there. But now, in many instances, even beyond the bounds of the religious societies, the sabbath is respected; marriage is respected; slaves become better servants, and masters have been taught even by the conduct of their slaves, at least to esteem that gospel which they once opposed. It has pleased Divine Providence to raise us up in almost every island, highly respectable individuals who have screened the Missionaries from the storm of persecution raised there to hinder and oppose their religious endeavours; and now, even in Jamaica, and Barbadoes, which held out longest, and in which the greatest opposition to the Mission was manifested, a door is opening which will be effectual.

While we are receiving such testimonies as these, said Mr. T., we would not forget to whom we are indebted, but would return our united and humble thanks to Almighty God, who has disposed the hearts of those men to be favourable to our cause; and while we rejoice in protection and friendship of any description received from man, let us ever recollect that in this great cause we are to "rejoice with trembling." That God who has the hearts of all men in his hands, he is the Being whom we are to fear, and whom we are to bless.

Colonel Sandys proposed the fourth resolution. After what the meeting had heard in the excellent report which had been read, particularizing so fully the benefits of the instruction which the people of Ceylon had received, he would not have taken up the time of the meeting, had not a personal knowledge of that island enabled him to bear testimony in the presence of a Christian assembly, as to the truth of the contents of the report. In the year 1796, he visited Columbo, having resided in India for some time; he visited it again 17 or 18 years ago, and at those times all was dark, as the very woods and rocks which surround their inhabitants. He sailed by Adam's Peak, in the island of Ceylon, where he saw nothing but idolatry. Now there are temples, in which the worship of the true God is offered up, and the triumphs of the Redeemer sung. Which ever way he travelled, he now heard of what God has been pleased to do, within the space of a few years: our hearts should glow with gratitude at the wonderful things which have been effected. He had seen widows immolated upon the funeral piles, and the harrow, on which a devotee had lain, for 18 out of the 20 years, which he had allotted to himself as an act of penance. He had met a pilgrim on his journey, (who had then walked 1200 miles out of the 2000) going to the temple of Juggernaut. But we had much cause to thank God, that the light has begun to shine. How would his heart be gladdened, if he were at Madras, and saw the natives assemble to form a Bible Association, and to plead, by the side of the clergymen, the cause of God. These are delighful themes. It would take up a great deal of time to go even through a general detail, and he would only request the attention of the meeting for a very few minutes. Some years back, the Sabbath-day, even in our great city of Calcutta, was not observed. It was not hallowed until the Marquis of Wellesley issued a proclamation for keeping it holy.—That was a memorable change, and the Marquis was instigated to do so by his own liberal and noble principles, and by Dr. Buchanan and Mr. Brown, who were the clergymen that presided over the religious establishments of that court. He had met persons who had recently come home from India, and they had said to him, you would hardly know the place, from the different state of the people now: formerly you might go into many companies, and never hear the name of Christ mentioned; but now the glory of Christ and his gospel are become the universal themes of conversation. He had lately met with a person who came to Cheltenham from the East Indies, who said, the language of the natives is, "Formerly nobody told us about these things, now we hear of Christ; formerly we were kept in ignorance." He would therefore again say to the Christian Missionary, the door is open; go and say unto the heathen, "God reigneth." He would not say any more; his heart was so full, and he had so much to say, that he was obliged to be silent.

His dear young friend (the stranger from Russia,) had said he hoped to be a Missionary: yes, perhaps in Siberia, or on the confines of China. It would be the sincere prayer of the meeting that the blessing of God might go with him. It was not necessary for him to mention there the noble example of John Irving, Esq. of Bristol, who said, "I will convey your Missionaries to any part of the world where my ships go." He knew the gentleman, and could bear his testimony to the generous conduct of that good man. He had seen him lately, and could tell the meeting, that he was not relaxed in the work. God's work is still going on, and it will prosper, till "all the ends of the earth shall see the salvation of God."

(To be concluded in the next Number.)

Contributions to the Missionary Fund, received by the General Treasurers since the account published last month.

T. Thompson, Esq. for Hull district	800	0	0
T. Roberts, Esq. for Bristol district	105	0	0
President Boyer, of Hayti	500	0	0
T. Holy, Esq. for Sheffield district	100	0	0
Mr. Allen, for Macclesfield district	68	1	0
Mr. Gardner, for Portsmouth dist.	15	0	0
Mr. Norris of Manchester towards the support of the Budhist priests	50	0	0
Mr. Ashworth, for Halifax district	60	15	0
Mr. Corner, for Burslem circuit	93	1	4
Mr. Marris, for Manchester district	500	0	0
Sergeant Miles, from Valenciennes, balance of the accounts of the society when the army removed	1	7	9
T. Roberts, Esq. for Bristol district	260	0	0
T. Holy, Esq. for Belper circuit	60	0	0
Mr. Osborne, for Rochester district	20	0	0
Mr. Comer, for Liverpool district	200	0	0
Mr. Forshaw, for ditto	446	0	0
C. Wawn, Esq. for Newcastle district	68	6	4
Mr. Fawcet, for Sleaford circuit	75	0	0
Mr. Hunt, for Birmingham district	400	0	0
C. Wawn, Esq. for Newcastle dist.	81	16	0
T. Thompson, Esq. for Hull district	150	0	0
The second remittance of the Female Auxiliary Association in the city of Durham, by Mrs. John Ward	20	0	0

Sums left at the Mission-house.

Mr. H. Smith, South Ockendon, sub.	1	1	0
Mr. John Clarke	1	1	0
A Friend, Seven Oaks	1	4	0
Mr. Heckle	1	1	0
Miss Love, Readington, 1818	1	0	0
Biggleswade circuit, by Mr. Dixon	3	6	7
Lewes, Brighton district, by Mr. Calder	15	0	0
Mrs. Wales, "Deptford Ladies Society"	7	0	6
St. Neots circuit	4	18	10
Donation from the Independent Missionary Br[illegible]h Society, St. Neots	3	0	0
Chelmsford [illegible]ocking	5	2	6½
Mr. Gosling, Bocking	1	0	0
Rev. R. Wynne, Ireland	5	0	0
A Missionary box, by D. Jaques, Chelsea	1	16	11
The gift of a Yorkshire man	0	9	0
Charles Hammond, Esq. Manchester, by Mr. Prendergast	2	0	0
A Lady, by the Rev. J. Benson	5	0	0

Several parcels of scissars, needle-cases, pincushions, work-bags, &c. have been received from Penzance and St. Ives, Cornwall, presented by the young friends of Missions, to be given as prizes to the children in the Mission schools.

POETRY.

A CAUTION.

Adapted to the Dwelling-House of a Pious Family.

Let no unhallow'd foot intrude
Within this sacred solitude;
No trifler, to destroy the hours
Devoted to his God and ours:

No whisperer of graver tone,
Who tells of faults, but not his own;
No flatterer of sweetest grace,
Who tells your virtues to your face:

No murmurer of angry mould
Who rugged looks, and loves to scold;
No tatler of loquacious fame,
Who talks in spite of wit and shame:

No powdered beau of gallant mien,
Who prays to see and to be seen;
No loiterer of dull grimace,
Who gapes, and yawns, and tires the place.

No merry wit of laughing mood,
Who tells you jokes to do you good;

No despot, in fair virtue's vail,
Who frowns and stamps in pious zeal:

No miser with his meagre face,
Who loves his gold, and talks of grace:
No pedant who demands your ear
With logic sound and physics clear:

No coxcomb of important air,
Who swells and struts in hopes to scare;
No snarling critic e'er be found
Upon this happy spot of ground:

But pious men of sober sense,
Good without noise, or vain pretence;
Of manners mild, of heart sincere,
Of modest speech, and willing ear;

Artless in thought, in deed, in word,
True patterns of your dying Lord,
Enter, and bless with awe, the place,
Where Heav'n comes down in wond'rous grace.

Hull, Feb. 17, 1818. WILLIAM MYLES.

THE SOLILOQUY *of a Heathen Priest, who visited Britain in the year* 1818, *in quest of Knowledge and true Religion.*

In *Ceylon* I wandered thro' mazes of error,
Enveloped in darkness, and mentally blind:
My system of worship was mingled with terror,
Which served to contract or to shackle the mind.

This system, 'tis true, had been taught me by others,
To which I adher'd, and resolv'd to pursue:
But now I'm convinced, these my fathers and brothers,
Were dark like myself, tho' all priests of *Budhoo*.

Whilst long we adhered to our native opinions,
With senses benumbed thus inactive we lay:
We had not yet heard, in our dreary dominions,
Nor ever once dreamed of a bright Gospel-ray.

At length there appeared in our city some strangers,
Who brought us glad tidings, and bade us be free:
Their zeal and their love had encountered all dangers,
Arising from climates, or perils by sea.

They published their message in accents most cheering,
Whilst angelick mildness appeared in their face:
Proclaiming the name of a FRIEND, most endearing,
A FRIEND, who had died for the whole human race.

A spark then I caught, which excited ambition,
I earnestly wished this famed country to see,
To visit the sages of every condition,
Where the mind is unshackled, and slaves are set free.

Embarking in haste, with my views thus expanded,
I braved the rough billows true wisdom to find:
At length, full of rapture, in Britain I landed,
The garden of knowledge, and food for the mind.

O Britain, I greet thee, thou much-favoured nation,
Thy sources of science I mean to explore:
What thanks shall I yield to the GOD of creation,
Who brought me in safety to tread on thy shore!

Yet still o'er my country my bowels are yearning,
My friends and companions are twined round my heart:
I wish to excite them to study true learning,
And what is most useful to them would impart.

My soul would now fly on its wide-spreading pinions,
To publish in *Ceylon* the mystical plan:
To sound forth, with ardour, throughout her dominions,
The great BENEFACTOR and SAVIOUR of man.

Oh! may the ALMIGHTY soon rescue the nations
From Satan's delusion, from guilt, and from thrall!
His kingdom extend to all ranks and all stations,
To millions in *China*, *Bombay*, and *Bengal*.

An eastern Princess, who made some progression,
In wisdom and science, 'mid sages of old;
Was forced, after trial, to make this confession,
"Of all what she heard, that the half was not told."

Let me too acknowledge the heart-feeling pleasure,
Which thrills thro' my soul, and enlivens my taste;
When reading the Scriptures, that mine of rich treasure, [East.
Surpassing the diamonds and gold of the

This Book is diffusing its light, and revealing
The truth to the people in far distant climes:
Thus Britain expresses her love and her feeling; [times!
Sure all may distinguish the signs of the

Oh! may the whole truth be promulged without ceasing,
The name of a SAVIOUR be sounded abroad!
Let heart-felt religion be ever increasing,
'Till all shall acknowledge and worship one GOD.

Some wise men had found out, by deep penetration, [bring:
The birth of Messiah, and tribute would
They therefore adored Him with solemn prostration,
And hailed him their MAKER, their SAVIOUR, their KING.

But what kind of tribute can *I* ever tender
To Him, who hath loved, by redeeming my soul?
My heart, my affections, I freely surrender,
My will and my spirit, my body, my whole!*

Oh! may I recover the heavenly nature,
And all that was promised and purchased be mine!
'Till every faculty, every feature
Partake of the likeness and image divine!

Hackney, May 8, 1819. J. C.

* 1 Thes. v. 23.

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Mr. PHILIP GARRETT,

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR JULY, 1819.

BIOGRAPHY.

MEMOIR OF MR. EDWARD WILSON,

(Concluded from page 408.)

For several years the Lord greatly prospered his work in Grainthorpe, and the adjacent villages, and my dear father went on his way rejoicing, labouring with all his might on the Lord's-day, in preaching the gospel twice or thrice, and often riding twenty or thirty miles, to publish salvation far and near. Nor did he forget to cultivate all the graces and virtues that adorn a Christian character in himself. He constantly kept St. Paul's example in view, and "kept his body under, and brought it into subjection; lest that by any means when he had preached to others, he himself should be a castaway." Hence, he says, "I find nothing is so desirable to me as to enjoy more of God, to do and to suffer all his righteous will; and I am determined I will not rest till I awake up after his likeness, till I am wholly sanctified, throughout body, soul, and spirit." Language similar to this, as expressive of his religious feelings, of the ardent thirst of his soul to have all pollution washed away by the cleansing blood of the Lamb; and for his soul to be "perfected in love," and "filled with all the fullness of God," abounds in his memorandums, and in the many letters he wrote to me in the course of fifteen years. Let it suffice to say, that, "Leaving the first principles of the doctrine of Christ, he went on unto perfection." He was habitually making progress in the Divine life, and his path "was as the shining light that shineth more and more unto the perfect day." But in the midst of all his mercies and his comforts, he was not without his trials and his crosses. Sometimes he was tried by worldly losses and bodily afflictions, but these he received as fatherly chastisements; and in circumstances the most painful and trying he humbly and readily acquiesced in the appointments of Providence. What gave him the greatest pain of mind, and often occasioned restless nights, was, the improper conduct of professors. When any thing of this nature happened in the society, his righteous

soul was vexed and grieved, because of the injury done to that cause which he identified with his happiness; while over the offending member, he would weep and pray, and, if possible, bring him again to repentance, restore him to the forfeited favour of God, and the fellowship of his saints. In the year 1801, when the cause of God, in Grainthorpe, was in a high state of prosperity, the enemy sowed tares among the wheat. Some of the members of the society, in the *versatility of speculation*, first embraced Baron Swedenburg's wild reveries; then Winchester's extravagant notions concerning the redemption of all lapsed intelligences, became their favourite system; and, at last, they became converts to the anti-christian doctrines of Socinus, and an open rupture in the society was the consequence. From twelve to twenty members were either excluded, or took themselves from the society. I never knew any thing in the church to grieve my father so much as the separation that was then made between himself and two or three of the oldest Methodists, who had assisted him nearly from the beginning, to bear a part of the burden of the cause of God in that place. But, painful as it was to him, he could not but acquiesce in the conduct of the preachers on the circuit in this business, who found it absolutely necessary, for the peace and prosperity of the society, to make this separation. In the midst of all this collision of opinion my father was immovable as a rock, and firm as a tower of adamant; and he held on his undeviating course, keeping constantly in view one grand end, *the glory of God in the prosperity of the work*. Thank God, the greater part of the society continued to stand fast in the good old way, together with my honoured father, who declared, a little before his death, that he had never departed, to his knowledge, a hair's breadth, from the form of sound words first delivered unto him. He could not live in the atmosphere of those wretched and erroneous systems of theology which transport us into "the frigid zone of Christianity," and banish the Spirit of God, not only out of the human heart, but out of the world. But, above all, what gave him the greatest cause of lamentation about this time was, the defection of two or three of his own children, who left their first love, and withdrew from the society. This was very trying, especially as they were resident with him in his own house. But he continned to cherish hope of their return to the Shepherd and Bishop of souls; "And this," said he, "would put much more gladness into my heart, than when my corn, and wine, and oil increase." Again, he said, "I hope the Lord will answer the prayers which I offer up in faith to him, at least three times a day, on behalf of those of my children that have fallen from grace, as well as for the preservation and prosperity of the others." Nor was he disappointed of his expectation; his prayers were answered in behalf of one

(if not both) while in his last affliction. His youngest son, Joseph, who now occupies the house in which he lived and died, having returned to the Lord, and made the humble dwelling again the house of prayer and praise, was a source of great pleasure to him in his last moments. When he was told that his son, together with his wife, had both begun to meet in the class which assembled in his house, and had also engaged its continuation there, he praised God, and said, " I could not have died satisfied had not my son Joseph promised me that the door of my house should never be shut against the people of God." I hope this promise will be sacredly kept.

Here it may be proper to point out a few of the more prominent traits in his character. I am aware that feeble will be my attempts to delineate the character of so excellent a father, and so consistent a Christian. The medium of affectionate partiality through which I may be supposed to view him, and which in the judgment of some may form impediments to an impartial and correct likeness, should not induce me to bury and forget real worth, which would be a loss to survivors. I can only say that I do not design to misrepresent the character I endeavour to pourtray; and that those who knew my honoured father the best, will be amongst the first to say, that it is but an imperfect outline, and not a full-length portrait.

First, His personal piety was genuine and deep. We have seen, from his own account, his conversion to God was sound and scriptural. He sorrowed, with a godly sorrow, on account of his sins, and obtained a clear and scriptural deliverance from them; and his subsequent conduct and conversation for 42 years sufficiently evinced the truth of his profession. In him were to be seen bright lines of resemblance to our Lord and Master; such as are not to be met with commonly among Christian professors. The spirit of devotion rested upon him in a pre-eminent manner; and he was the man of God in all his intercourse. He lived in the spirit of prayer, and was constant in the duties of the closet three times a day, in addition to family devotion, which he conducted with singular seriousness, ardour, and constancy, never allowing any thing to interfere with it, except great indisposition or absolute necessity. In all places, and at all times, his soul appeared to be breathing after God, determining to love with greater ardour *Him* who is the altogether lovely, and to serve *Him* who is the best of masters, with increasing fidelity. In a word, if piety consists in suitable affections to God, resemblance of his moral perfections, and a constant obedience to *His* will, then had my revered father genuine and deep piety.

Second, His godly sincerity was conspicuous and proverbial. He was allowed by all that knew him to be a genuine " Israelite, in whom was no guile." Integrity and uprightness were so con-

spicuous in all his worldly transactions, that he was universally allowed to be an honest man; for, I believe he invariably attended to our Lord's golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them." Hence, he was a man of his word, and in the transaction of business was open and undisguised, never having recourse to those disingenuous arts by which imposition is practised upon the ignorant and credulous. Prevarication, in whatever form it might appear, or whatever it might be designed to accomplish, was an object of his utmost abhorrence: and he could not allow of duplicity and dissimulation in religion; but held in contempt that art, by which some professors attempt to give themselves credit for that which they do not in reality possess. As a plain and humble Christian, he knew the evils of his own heart, mourned over every latent principle of corruption, and as he detected greater, and still greater abominations in the chambers of imagery, never rested till he obtained deliverance from them all. Hence, if godly sincerity evidence itself by a serious inquiry after truth, by a fervent desire for instruction in righteousness, by an unprejudiced judgment of one's principles and motives, by a devotedness of soul and body to the service of God, and by a uniformity of conduct in the sight of men, then had my much-beloved father godly sincerity.

Third. His Christian zeal was *ardent and unabating*. He ardently longed for the prosperity of the Redeemer's kingdom universally; but especially that branch of Zion with which he was more immediately connected, lay near to his heart. Indeed he "preferred the prosperity of Zion to his chief joy." Hence, his deep regret when the love of any Christian professor waxed cold; or when iniquity abounded in the world; while he watched over the interests of the cause of God with paternal affection. With what Christian faithfulness and zeal did he minister reproof, admonition, instructionand comfort, to the members of his class; and with what boldness and holy fervour would he combat sin wherever he found it; and no person or place would deter him from what he conceived to be his duty. Perhaps there were scarcely any grown-up persons, in the town of Grainthorpe, who had not, at one time or another, been either reproved by him for the commission of sin, or admonished concerning the salvation of his soul! Nor did he do this rudely, or without regard to character, condition, or circumstances. "Let all things be done decently," in good order, and to a good end, was his general rule. But he knew who it is that hath said, Lev. xix. 17, "*Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him:*" therefore he knew his duty, and was prepared to discharge it, while he kept himself in awe of the reproofs of God's word. His faithfulness, in this particular, will

long be remembered by his surviving neighbours, while many, who are gone to a better world, had cause to thank God for his zeal, diligence, and prudence, in first leading their minds to a view of the evil of sin, and the advantages of piety. Many a hardened sinner, who had resisted all reproof and admonition during health and strength, has applied to him for instruction and prayer when laid on a sick, or dying bed. I have known him repeatedly called up, all *hours of the night*, to visit the sinners, who had been proof to all his warnings in health; but who had found, in the hour of affliction and danger, that a faithful judicious reprover was their best friend. For many years, I believe, in cases of sickness and imminent danger, he was more frequently applied to by night and by day, to minister instruction and consolation to the soul, than any medical gentlemen for the ease and restoration of the body to health. To his unabating zeal and vigour in the cause of God, I attribute his constant and unwearied labours as a local preacher, in opening fresh places and forming new societies: his liberality in supporting the cause of God, to the utmost of his ability; the hearty welcome which he gave, to the ministers of the gospel, and the friends of religion, to the best his house would afford, as many of the aged ministers in our connection can testify; and above all, his unwearied and regular attention to public, family, and closet devotions. Summer or winter, seed time or harvest, adversity or prosperity, in the vigour of his days, or in the decline of life, he was the same diligent, watchful, zealous Christian. Hence, if Christian zeal consists of sound knowledge in the things of God, strong faith in the promises of the gospel, and disinterested regard for the cause of religion, manifested by self-denial, patient endurance, and constant exertion for the glory of God, and the spiritual welfare of mankind; then had my highly-esteemed father Christian zeal.

Fourth. His *general character was good and consistent throughout*. It has been said, that the characters of some, like statues, please the more when viewed at a distance; the nearer you approximate, the more you are convinced, that in them is merely the 'semblance of worth, not substance;' but the more you were acquainted with him, the more you were convinced, that the casket contained a treasure more valuable than the finest gold, or the richest diamonds, that India can boast. As a subject, he "feared God and honoured the king." He was a friend to his country, and strictly loyal. He never would give countenance to those who were disaffected to the government, nor "meddle with such as are given to change." As a neighbour, he was benevolent, peaceful, and upright, and, "against example resolutely good." Insomuch, that he had acquired the character of a truly good and honest man, by all who knew him. As a husband, he was kind and affectionate to an extreme. If the testi-

mony of a surviving relict may be depended upon, there never was any interruption to their conjugal happiness for upwards of 36 years, but every possible attention paid to her temporal and spiritual comfort. As a father, he was particularly mindful of his charge, and stood pre-eminent for bringing up his children "in the nurture and admonition of the Lord." He knew that he was invested with authority over his children, and that he was imperiously called upon by God to exercise it at all seasonable opportunities. To conquer the will of his children betimes, was his first care, without which, he was aware, both precept and example will fail. It is true, he could not destroy the *root* of sin in his children, but he could curb, yea, lop off some of the luxuriant branches. He did not deem it sufficient to *catechise*, warn, and instruct; he also restrained them from going into evil company, and from indulging in any vicious habits. He knew the crime of good old Eli, and the punishment it received at the hands of God; and was resolved, "that he and his house should serve the Lord." Hence, he never allowed any of his domestic charge to absent themselves from the morning and evening sacrifice, nor from the public worship of the Lord, when their presence was practicable. In the exercise of his authority he invariably took heed to his own spirit and temper, and never, to my knowledge, corrected a child in anger. He knew one improper expression, a single fit of passion, or the least impropriety of conduct, might destroy the influence of his instructions and labours for years. He never had recourse to severe measures, without first trying mild and affectionate ones. Hence, he seldom had an occasion to use the rod: a look, a word, or a reproof, was sufficient. In a word,

> "He tried each art, reprov'd each dull delay,
> Allur'd to brighter worlds, and led the way."

His children never discovered any contradiction between his instruction and practice, for he observed a strict uniformity in both, to the end of life. And his labour was not in vain in the Lord. As a Christian, then, he was a good man throughout, though not without his defects and infirmities, for then had he not been human. But these, in my opinion, and in the opinion of those that knew him best, like spots in the sun, were greatly overbalanced by the splendour of his excellencies.

From the time of his conversion to God to the day of his death, (a period of 42 years,) I believe it will be "difficult for even malice itself to fix upon *him* a charge of moral turpitude, that shall at once involve the action and the motive." I know in the judgment of some of his friends he adhered too rigidly to his own opinion in some instances; while he has again and again, acknowledged with grief and pain of mind, that his temper was naturally irritable: but such was the overbearing influence of

religion in his heart, that the remark of the wise man, will admirably apply to him, "Better is he that ruleth his spirit, than he that taketh a city." I can most solemnly declare, that I know of no other defect in his character, nor ever heard any one attempt to charge him with any other, and therefore the darker shades of the picture, if darker there be, must be referred to the judgment of the great day. Hence, if genuine piety, pure morality, and Christian charity, constitute a good man, then had my much-beloved father a good and consistent character throughout.

Fifth. *His abilities as a Local Preacher were acceptable and useful.* It is true, he never pretended to be a man of talent. He was always deeply conscious of his want of many natural and acquired abilities, to make him, as a preacher, either splendid or popular. He has often been heard to say, that his education was too limited, his reading too contracted, and the days of his youth too vainly spent, ever to make, what would be, in the present day, deemed a *preacher.* Hence, in the humbling views he had of his abilities, he never allowed himself to be any thing more than a *speaker* or *exhorter.* But his heart was truly in the work of the Lord, and "his uprightness, diligence, and piety," says a Local Preacher, in a letter before me, "were so manifest, that he was universally well received, and heard with considerable attention and profit. He was also a pattern of punctuallity to all his brethren on the circuit, as he never neglected his appointments through indolence, inattention, or unfavourable weather." His views of the plan of salvation were clear and scriptural, quite in unison with the writings of the late Rev. John Wesley, and the Rev. John Fletcher. He was well read in the Scriptures, and, as a preacher, "the word of Christ dwelt in him richly." His discourses were invariably experimental and practical, and his constant endeavour was to call sinners to repentance, and he always pressed with great earnestness those truths which relate to man's personal interest and salvation. In all his discourses he made a direct appeal to the hearts and consciences of his hearers, as to their present knowledge and enjoyment of the Divine favour. Nor did he omit to remind the believer that it is his privilege to be entirely sanctified, cleansed from all sin, and made "perfect in love." Hence, he had fruit of his labour, in the Lord's vineyard. His success, within the sphere of his action, was visible to every candid observer. Many sinners have been awakened, and many believers have been edified, under his preaching, who are now "*his crown of rejoicing*, even in the presence of our Lord Jesus Christ." In the year 1814, (being in his 72d year,) he began to feel himself, by infirmity and disease, incapacitated to do the work of a regular

local preacher, and in the course of that year he was brought down to the gates of death: but, by the goodness of God, being in a great measure restored, he resumed the work in which his whole soul was engaged, and attended to a few appointments. During these few months of respite, though much exhausted when he returned home on the Lord's day evening, he generally concluded he was all the better for doing God's work. The last time he preached, was a funeral discourse occasioned by the death of Mrs. Dorothy Harwood,* under whose roof he first heard the gospel, and with whom he first met in class. While preaching this sermon, he told his hearers it would be his last; and so it proved. He was never able to go from home after that, but sunk under his affliction, and chiefly kept to his bed-room; till at length disease triumphed over the powers of nature, and the Christian was seen to triumph over his last enemy; for, finally, *his death was tranquil and happy.*

About two months before his dissolution, I visited him, for the last time, and found him sinking fast under the pressure of age and disease; but waiting with perfect resignation, the attack of his last enemy. His desire was to depart, and to be with Christ; especially as his work was done, and he found himself a poor inactive invalid, laid aside like a broken vessel of no use. He was quite happy, rejoicing in the prospect of a better world, where he might with renewed energies be employed again in his Maker's service. With what freedom did he converse with me respecting the world he was leaving; the pleasure he had in reviewing the grace of God in his preservation; and the blessed prospects which he had before him of eternal glory. "I have no wish," said he, "to live any longer; *my work is done, my evidence is bright*, and *my reward is sure.*" How earnestly did he now intreat and exhort all his children to be followers of him, as he had followed Christ; and then, as with his dying breath, he charged us all to be sure to meet him in a better world. Nor shall I easily forget the *parting prayer* which he offered up on my behalf, that I might be preserved unspotted from the world, as a Christian; and faithful unto death, as a minister of the gospel of Christ. It is true this prayer was but the echo of what every letter contained during fifteen year's cor-

* This pious female, together with her late husband, Mr. Joseph Harwood, were the first to open their door to take in the Methodist preachers at Conisholm, about two miles from where my father resided. Mr. Harwood died many years ago, I believe happy in God, and was brother to my father's second wife. Mrs. H. continued his widow to the end of her life, and maintained, a steady uniform character. She was truly pious, sensible, and well read in the leading doctrines of the gospel, as held by the Methodists. Hence she was the first class-leader in that neighbourhood, and for some time, my father was a member in her class, till a society was formed in Grainthorpe.

respondence; in which period of time he never wrote without, more or less, exhorting me to fidelity and zeal in the work of the Lord. But the thought of never hearing his voice again, and of being deprived of a valuable legacy of counsels and of prayers, led me to feel most exquisitely; and while memory holds her place, this last interview will be cherished by me, I trust, with pleasing melancholy, not without anticipation of meeting him in another and a better world. After this, the disorder, which was commissioned to be the harbinger of his death, occasioned a considerable depression of his animal spirits, and he spoke but little. A friend writes, "The last time I conversed with your father, was about a fortnight before his death, when his mind was quite calm and serene; although he observed his disorder seemed to lie so much upon *his spirits*, and in *his head*, as to occasion a measure of gloom, yet said he, '*I have no fear at all that God will send me to hell.*' Hence, I found he was not favoured with those extatic and rapturous views of the promised land, with which many of the departed saints have been favoured, in their last moments; but in him was exemplified the observation of the Psalmist, "*Mark* the *perfect man*, and *behold* the *upright*: for *the end of that man is peace.*" To another friend, who called to see him a few days before his departure, and who asked him, how he felt his mind affected at the prospect of death, he replied, "I cannot say much, but none need doubt of my happiness, for I am firmly grounded upon the Rock of Ages; and,

> 'Fix'd on this ground will I remain,
> Though my heart fail, and flesh decay.'"

When some of his friends were expressing their wish that as he drew near the close of life, he might be favoured with more ravishing enjoyments, and be more absorbed in heavenly objects, that his death might be most triumphant, he said, "Do not be afraid, for I shall land in heaven, I have no doubt." A day or two before his death, he said to his son Joseph, "he wanted to give him his dying charge, never to turn his back on the people of God, and to promise to meet him at the right hand of God, at the judgment day;" for, added he, "*You will find me there!*" About a quarter of an hour before his final departure, a pious neighbour was called in to pray with him, and finding him then *quite sensible*, asked him on what his *hope* and *confidence* were *now placed*; he replied, "*his confidence was in Christ, his hope was firm*, and *he could not doubt.*" The friend then kneeled down, with the rest of the family, by his bed-side, and prayed with him a few minutes. It was almost instantly discovered that he ceased to breathe, and that his immortal spirit had returned to God, who gave it. Thus,

"Softly his fainting head he lay
Upon his Maker's breast,
His Maker kissed his soul away,
And laid his flesh to rest."

Thus departed my dear honoured father, Edward Wilson, on Thursday evening, between five and six o'clock, December the 5th, 1816, in the 74th year of his age. He had been 42 years a member of the Methodist society, and about 35 years a local preacher.

His mortal remains were committed to their parent earth on the Lord's day following, attended by the greater part of the inhabitants of the town of Grainthorpe, who testified, by their tears, their esteem for departed worth and excellence. At his request a funeral sermon was preached, from Phil. i. 21, to a crowded congregation, on the following Sabbath, by Mr. Thomas Wilson, who had been intimately acquainted with him for thirty years. Though dead, he has left behind him, the "good name which is better than precious ointment." May his neighbours and friends who survive him, and have witnessed his exemplary life of piety, and his peaceful and happy end, shun his failings, imitate his excellencies, and copy his example, as he followed Christ. Amen.

DIVINITY.

ON CHRISTIAN DILIGENCE.

To the Editor of the Methodist Magazine.

Rev. and Dear Sir,

"The soul of the sluggard desireth, and hath nothing; but, the soul of the diligent waxeth fat," are maxims which have the holy sanction of heaven; and maxims which are illustrated and supported by the observations and experience of every day, whether used in reference to the things of this world, or applied to the religion of the gospel and its invaluable enjoyments. Every man of business can inform us of the vast importance of diligent application, in order to make any progress in life. And the heaven-inspired volume makes us acquainted with the necessity of Christian diligence, if we would possess "the unsearchable riches of Christ."

Our Divine Master hath very impressively exhorted us to "strive to enter in at the strait gate," adding, as a very powerful argument, "for many, I say unto you, will seek, but shall not be able," Luke xiii. 24. And the apostle Paul, imitating the blessed Redeemer, "desired" the Hebrew Christians "to shew the same *diligence*, to the full assurance of hope unto the end," Hebrews vi. 11. And the apostle Peter, when writing to

the Christian churches in general, exhorted them "To give *diligence* to make their calling and election sure, "2 Peter i. 10; and added, ch. iii. ver. 14, "Be *diligent*, that ye may be found of him in peace," &c. Yet, alas! notwithstanding the unquestionable truth of the above maxims, and the authenticity of these apostolical exhortations, we see many professed Christians acting as though *diligence* had nothing at all to do with the religion of Jesus Christ; and hence the Sabbath of the Lord is trifled with, and perverted to the unholy purposes of paying and receiving visits, and taking journeys of pleasure; and almost any trifling occurrence is deemed a sufficient excuse for neglecting the ordinances of God, and religion appears (in the esteem of these Laodiceans) to be the only thing in which diligence is unnecessary. In order to arouse, if possible, such spiritual sluggards, I transcribe, with a few trifling alterations and additions, the thoughts of a late divine, of acknowledged celebrity, on this important subject.

"The nature of evangelical virtues," says our author, "demands vigilance, action, and motion. It is impossible to exercise these virtues under the influence of indolence and ease. Let us examine a few of these virtues.

"What is repentance? It is that disposition of our soul which makes the remembrance of our sins a source of the most bitter grief. This supposes many self-examinations, much remorse of conscience, many tears shed into the bosom of our God, many methods tried to prevent falling again into sins, the remembrance of which are so grievous to us. Above all, this virtue supposes recompences in great number. If we have propagated any maxims injurious to religion, reparation must be made. If we have injured the reputation of our neighbour, recompense must be made; for how can we repent of having injured the reputation of a neighbour, unless we endeavour to re-establish it, and to restore as much credit to him as we have taken away? Repentance also includes restitution of property, "If we have taken away any thing from any man," Luke xix. 8. All the exercises of this virtue require vigilance and activity; and are totally incompatible with a spirit of indolence.

"What is Faith? It is that disposition of our souls, which "brings into captivity every thought to the obedience of Christ," 2 Cor. x. 5, and subjects them all to his decisions. In order to this we must be convinced, that God hath not left men to their natural darkness, but hath bestowed on them the light of Divine revelation. We must examine this revelation, and understand the proofs of its Divinity. We must collect, into one body, the fundamental truths in it. We must endeavour to invalidate those glosses which false teachers have applied to perplex the meaning of it. We must understand how to be deaf to every voice

but that of eternal truth; and say, from the bottom of a soul inflamed with the love of this truth, "Speak, Lord, for thy servants hear," 2 Sam. iii. 9. We must exercise our faith on the Divine atonement, and incessantly confide in him, who, "by the grace of God, tasted death for every man," Heb. ii. 9. All this requires the constant exercise of diligence and activity. Nothing of this can be done in circles of pleasure, and places of public diversion. Yea, all this is directly opposed to the chilling indifference of a Laodicean spirit.

"What is the Love of God? It is that disposition of the soul which inclines us to adore his perfections, to admire, with the highest joy, his glorious attributes, and to desire, with the utmost ardour, to be closely united to him as our supreme good; but this disposition cannot be exercised, it cannot be acquired, without vigilance, action, and motion. We must meditate on that sovereign power, which formed this universe by a single volition, and by a single volition determined its doom. We must meditate on that supreme wisdom which regulates all the works of supreme power, combining causes with effects, and means with ends, and which by this infinite combination, hath always adjusted, and continues to arrange and direct all the works which we behold, and others without number, which lie beyond the utmost stretch of our imagination. We must meditate on that perfect justice, which is engraven on all the productions of the Creator, on all the conduct of Providence, and remarkably on the consciences of mankind, which continually *accuse* or *excuse* their actions," Rom. ii. 15. Conscience is either tortured with remorse, or involved in delight, according as we have been attached to virtue, or have violated it.

"We must meditate on that infinite goodness, (which extends "to all," and that matchless) mercy which "is over all his works," Ps. cxlv. 9. We must enter, moreover, into the genius of religion; know the power of that arm which he exerts to deliver us from bondage; the power of those succours which he affords to enable us to triumph over our own depravity; the excellence of revealed mysteries; the value of that pardon which is set before us; the pleasure and peace poured into our souls; and the magnificence of such objects as the gospel proposes to our hopes. All this requires the constant exercise of diligence and activity. Nothing of this can be done in the circles of pleasure, or in places of public diversion or amusement.

"What is Benevolence? It is that disposition of the soul which engages us to consider our neighbour as ourselves, and to study his interest as our own, (Matt. xxii. 39.) In order to this we must examine both his temporal and spiritual wants. If he be in a state of indigence, we must endeavour to provide for him, either at our own expense, or by exciting in his favour the compassion of others. When he is ignorant, we must inform him;

when he is in an error, we must undeceive him; when he strays, we must recall him; when his spirits are overwhelmed, we must comfort him. We must visit him when he is confined; edify him by our conduct; and encourage him by our example. All this requires diligence and activity, and can never be performed under the influence of indolence and ease. Nothing of this can be done in the circles of pleasures, or at places of public amusement."

Thus writes our celebrated author, whose well-know creed frees him from the charge of legalism, which some persons might otherwise be inclined to attach to the above sentiments. Should you consider this extract likely to benefit any of your numerous readers, by inserting it when convenient, you will oblige,

Dear Sir,

Your's, very affectionately,

Cardiff, 1819. G. BIRLEY.

GOSPEL PREACHERS DESCRIBED AND DIRECTED.

(Continued from page 422.)

BE careful never to confound the Law with the Gospel, nor to put it in the place thereof; make use of it as a looking-glass to shew sinners their state, Rom. iii. 20; and as a schoolmaster to bring them to Christ, Gal. iii. 24. "A sermon that is all Law and no Gospel, is a bad one; and one that is all Gospel and no Law, is not a good one," said the late Rev. Mr. Ryland. Take heed also, that you do not apply the promises of the Gospel to those that are unawakened, lest you should harden them in their sins; nor to lukewarm professors, lest thereby you confirm them in their dangerous security; but when you have made way by the Law for the preaching of the Gospel, you may then make use of the invitations and promises thereof, to encourage such as are, in any degree, willing to turn unto the Lord; and in the tenderest manner take by the hand those that are deeply wounded, lead them to Calvary, and point out unto them the bleeding Lamb of God, which taketh away the sin of the world, John i. 29, that they may be justified by faith, Gal. iii. 24. Encourage weak believers, according to the advice of those great Gospel-preachers, Isaiah and Paul: Isa. xxxv. 3, 4, Rom. xiv. 1, xv. 1, 1 Thess. v. 14, Heb. xii. 12. Feed babes in Christ, 1 Cor. iii. 1, with milk, ver. 2, after the example of the Apostle, that is, with doctrine suitable to their state, 1 Pet. ii. 2; and give strong meat to stronger Christians, Heb. v. 14; the more sublime, severe, and self-denying parts of the religion of Christ to them that are, through more experience and strength of grace, able to bear it. Thus constantly strive to avoid all misapplications of the Scripture, lest you encourage them that ought to be reproved, on the one hand; and cast down, per-

plex, or grieve those that stand in need of comfort, on the other; for, by so doing, your doctrine may be to wounded spirits and feeble minds, like salt rubbed into an open wound; instead of dropping like the small rain upon the tender herb, Deut. xxxii. 2. Therefore you should endeavour judiciously to give every one a proper *portion in due season, rightly dividing the word of truth*, 2 Tim. ii. 15. To assist you in so doing, I shall descend to particulars as follows.

To the persecutors of God's people you may speak thus: "Hearken unto me, ye stout-hearted, that are far from righteousness," and hear what God hath said concerning those that persecute his church and people—"I will contend with him that contendeth with thee," Isa. xlix. 25. "Thus saith the Lord, that pleadeth the cause of his people, behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again: but I will put it into the hand of them that afflict thee," ch. li. 22, 23. "He that toucheth you, toucheth the apple of his eye," Zech. ii. 8. "Vengeance belongeth unto me, I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God." Heb. x. 30, 31.

To despisers of the Gospel: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you," Acts xiii. 41. "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me," Luke x. 16.

To the openly profane: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. vi. 9, 10. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimestone: which is the second death," Rev. xxi. 8.

To pleasure-takers: "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God," 2 Tim. iii. 1, 2, 4. "She that liveth in pleasure, is dead while she liveth," 1 Tim. v. 6. "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her," Rev. xviii. 7.

To the careless: "Tremble, ye women that are at ease; be troubled ye careless ones," Isa. xxxii. 11. "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey

not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i. 7—9. "The wicked shall be turned into hell, and all the nations that forget God," Psalm ix. 17. "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver," Ps. l. 22. "Flee from the wrath to come," Matt. iii. 7. "Prepare to meet thy God," Amos iv. 12.

To procrastinators: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," Prov. xxvii. 1. "Ye know not what shall be on the morrow; for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away, James iv. 14. "The Holy Ghost saith, to-day, if ye will hear his voice, harden not your hearts," Heb. iii. 7, 8. "Again, he limiteth a certain day, saying, in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts," Heb. iv. 7. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me," Prov. i. 28.

To the self-righteous: "As many as are of the works of the law, are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. iii. 10. "Therefore, by the deeds of the law there shall no flesh be justified," Rom. iii. 20. "Except a man be born again, he cannot see the kingdom of God," John iii. 3.

To formalists: "I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me," Ps. l. 8. "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" Micah vi. 7. "We are all as an unclean thing, and all our righteousnesses are as filthy rags," Isa. lxiv. 6. "Having a form of godliness, but denying the power thereof," 2 Tim. iii. 5. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates," 2 Cor. xiii. 5.

To hypocrites: "The hypocrite's hope shall perish," Job viii. 13. "Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever," Job xx. 6, 7. "Woe unto you hypocrites, ye for a pretence make long prayers; therefore, ye shall receive the greater damnation," Matt. xxiii. 14. "Woe unto you hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead man's bones, and of all uncleanness: even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity," Ver. 27, 28. "How can ye escape the damnation of hell?" Ver. 33.

To Antinomians: "Do we then make void the law through

faith? God forbid: yea, we establish the law," Rom. iii. 31. "That the righteousness of the law might be fulfilled in us, who walk not after the law, but after the Spirit," chap. viii. 4. "Being not without the law to God, but under the law to Christ," 1 Cor. ix. 21. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? For as the body without the spirit is dead, so faith without works is dead also," James ii. 14, 26. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love," Gal. v. 6.

To them that cause divisions and offences: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them," Rom. xvi. 17. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment," 1 Cor. i. 10. "I have confidence in you, through the Lord, that ye will be none otherwise minded; but he that troubleth you, shall bear his judgment, whoever he be." Gal. v. 10. "It is impossible but that offences will come; but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones," Luke xvii. 1, 2.

To backsliders: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water," Jer. ii. 12, 13. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts," ver. 19. "If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning," 2 Pet. ii. 20. "They say, if a man put away his wife, and she go from him, and become another man's, shall he return to her again; shall not that land be greatly polluted? but thou hast played the harlot with many lovers, yet return again unto me, saith the Lord, and I will heal your backslidings," Jer. iii. 1, 22.

To them that are lukewarm: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," Rev. iii. 5, 16. "Strive to enter

in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able," Luke xiii. 24. "The kingdom of heaven suffereth volence, and the violent take it by force," Matt. xi. 12.

To penitents that were never justified: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit," Ps. xxxiv. 18. "They shall come with weeping, and with supplications will I lead them," Jer. xxxi. 9. "Blessed are they that mourn; for they shall be comforted," Matt. v. 4. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest," chap. xi. 28. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John i. 9.

To those that have been justified, but have turned again to folly: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man," Hos. xi. 8, 9. "Is Ephraim my dear son? Is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord," Jer. xxxi. 20. "I will heal their backsliding, I will love them freely, for mine anger is turned away from him," Hos. xiv. 4.

To them that are in despair: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool," Isa. i. 18. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men," Matt. xii. 31. "Him that cometh to me, I will in no wise cast out," John vi. 37. "It is a good thing that a man should both hope, and quietly wait for the salvation of the Lord," Lam. iii. 26. If backsliders: "The Lord will not cast thee off for ever. But though he cause grief, yet he will have compassion, according to the multitude of his mercies," Lam. iii. 31, 32. "For I will not contend for ever, neither will I be always wroth, for the spirit would fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him. I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners," Isa. lvii. 16—18. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous," 1 John ii. 1. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory," Matt. xii. 20.

To babes in Christ: "As new born babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious," 1 Pet. ii. 2, 3. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii. 18. "As ye have therefore received Christ Jesus the Lord, so walk ye in him," Col. ii. 6. "Little children, keep yourselves from idols," 1 John v. 21. "Beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 20, 21.

To weak believers: "Comfort ye, comfort ye my people, saith the Lord," Isa. xl. 1. "Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with a recompence, he will come and save you," Isa. xxxv. 4. "He giveth power to the faint; and to them that have no might, he increaseth strength," Isa. xl. 29. "O thou of little faith, wherefore didst thou doubt?" Matt. xiv. 31. "My grace is sufficient for thee; for my strength is made perfect in weakness," 2 Cor. xii. 9.

To declining ones: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? This persuasion cometh not of him that calleth you. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap," Gal. iii. 1, 3; chap. v. 8; chap. vi. 7. "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do thy first works," Rev. ii. 4, 5. "Be watchful, and strengthen the things which remain, that are ready to die. If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," chap. iii. 2, 3.

To them that are derided, or persecuted: "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you," Matt. v. 10—12. "Thou therefore endure hardness as a good soldier of Jesus Christ," 2 Tim. ii. 3.

To those that art harassed by temptations and trials: "There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," 1 Cor. x. 13. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to themthat love him:" James i. 12. "The Lord knoweth how

to deliver the godly out of temptation," 2 Pet. ii. 9. "The Lord trieth the righteous," Psa. xi. 5. "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee," Isa. xliii. 1, 2. "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness, Isa.xli. 10. "We must through much tribulation enter into the kingdom of God," Acts iv. 22. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Now "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby," Hebrews xii. 6, 11.

To active christians: "God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister," Heb. vi. 10. "Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," 1 Cor. xv. 58.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

REMARKS
On the Rev. LATHAM WAINEWRIGHT'S "*Observations*," *&c.*

LETTER IV.

"Men who cannot deceive others, are very often successful in deceiving themelves; they weave their sophistry till their own reason is entangled, and repeat their positions till they are credited by themselves; by often contending, they become sincere in the cause; and by long wishing for demonstrative arguments, they at last bring themselves to fancy that they have found them." RAMBLER.

"Corrupted manners I shall ne'er defend;
Nor, falsely witty, for my faults contend."
OVID, *translated by* ELPHINSTONE.

REV SIR,

IT will generally be found, that a sect, in proportion as its leading characters are wise and virtuous, rises in respectability. That Methodism, therefore, should be held in such sovereign contempt by Mr. W. is not at all surprising, when we connect with the subject his views of the talents, the learning, and the piety of the preachers. They are characterized as *self-elected*— *unauthorized*—*illiterate* — without *knowledge* — mere *empirics*—

coarse — vociferous—declamatory—perverters and *corrupters* of the *sciences—foolish —arrogant — bewildered—artful—intrusively active*, and as *duping* and *deluding* the people.* Could the Rev. Gentleman have added to his list the sins and follies of drunkenness, swearing, lying, Sabbath-breaking, horse-racing, cock-fighting, fox-hunting, gaming, and making merchandise of livings, he would unquestionably have done it: but, for these he has to look to another quarter. I shall omit at present, Sir, whatever involves a dereliction of moral principle and moral duty; because these are subjects into which the Methodist Conference will, upon Mr. W. preferring the charges, fully enter. What I more immediately wish to direct your attention to, out of this long head-roll, is, the qualifications the Preachers possess for the sacred office they sustain.

Mr. W. considers the Clergy of the Established Church as the only regular spiritual physicians, to whose care the people ought to be entrusted.† In this honour he will participate; as you, Sir, must be content with a part of the odium which he throws upon those whom, in the humility of his spirit, he looks down upon as a set of mere theological quacks. From Dr. Johnson's testimony, as adduced in the first letter, it is a fact, that these regular spiritual physicians, whatever may be their natural or acquired endowments, have been unequal to the task of curing the moral disease of the people; and it is partly acknowledged by Mr. W. himself, that the Methodist Preachers, with all their quackery, have restored the "*poorer classes*" to a state of spiritual health,—have "produced a reform in the external conduct of many they address, and contributed to subdue their barbarism and excesses into comparative self-command and decency of deportment." This is generous; but there is something implied, which, to a medical man, must appear very ridiculous. *All* are *infected* with *sin*, and, for all, there is but *one remedy*: but Mr. W. seems to think, that the *same medicine*, which is to be administered for the *same complaint*, and to the *same constitution*—to one constitutionally bad, will produce in the *poor*, by means of Methodist Preachers, what it will not effect in the *rich*. The principal difference is in the *pocket*, both as it regards the physician and the patient; and really, Sir, if a quack, in an honest way, can effect a greater cure than Doctor Z. or Sir Humphrey X. I cannot perceive why his want of a *title* should be detrimental to his practice. *Nature* is frequently more lavish of her gifts than *Art*; and if an individual be gifted by Nature for any particular work, it would scarcely be prudent in Art to strut about, and find fault, because she did not come in for a due portion of the glory. I recollect, Sir, observing to you

* P. 48, 134, 135, 133, 132, 142, 126, 128, 168, 193, 198. † Page 134.

once,* that the cobler at his stall, who, amidst a thousand disadvantages, has acquired a knowledge of the Bible in the languages in which it was first written, is perhaps as exalted a character, and possesses as much real merit, as some who are bedaubed with Roman capitals from head to foot—as some who are decorated with all the initials of deplomatical and academical honour. From this, notwithstanding any thing Mr. W. has advanced, I have seen no reason to deviate.

Never was Mr. W. under a greater mistake than when he supposed that the Methodists plead for ignorance, and pour contempt upon learning.† The state of the case is this:—They consider extensive literary accomplishments, not, with Mr. W., as "*essential,*" or absolutely necessary,‡ but as highly *useful.* With this exception, the Methodist Preachers, as a body, have no objection to unite with him in his eulogium on learning, and to applaud many of his remarks on the subject, which compose the best part of his book:§ I say many, for he is led astray in some, by proceding on the principle—that learning is *every thing;* and his premises being such, it is no wonder that his conclusions should be erroneous. *Learning* and *eloquence* have maintained the *outworks* of Christianity; but simplicity and truth have preserved the *citadel.* It is to Dr. Paley, and others, that the Methodists leave the *outworks,* and to the outworks alone do the most of Mr. W.'s qualifications extend.‖ The Methodists would even hesitate implicitly to trust the *whole* of the *internal evidences* of Christianity to Soame Jenyns, admirably as he has written upon them.** Notwithstanding all that has been accomplished by the most eminent men, both in and out of the Establishment; notwithstanding the philosophic deist has been driven off the field,—sinners are yet to be converted to God."†† If the writings of different men on the external evidences of Christianity could effect this, why not read them every Lord's day? or why not preach sermons on the same plan? To the people, such sermons would be deemed unnecessary; and, in point of fact, they would be left, as many have been who have read and heard them,—depraved in heart, and immoral in life. With all the boasted learning of the Establishment, many of her congregations are unconverted, and many of her places of worship are nearly empty, except when an evangelical clergyman is the occasional instrument of filling them,

* Meth. Mag. 1815, p. 662. † P. 135. ‡ P. 137.
§ P. 135—140. ‖ P. 138.

** Among other things, Mr. Jenyns represents *faith* as possessing *moral merit,* because of its being a *voluntary* act, p. 60. Eating is a *voluntary* act. Query, Is there any merit in eating?

†† To you, Sir, I may safely employ the term "*converted.*" Had I been addressing Mr. W. I should have adopted a term less objectionable, and with which he was better acquainted.

who, in that case, by warming the church, supersedes the necessity of a *stove*. You are probably acquainted, Sir, with an interesting anecdote respecting Dr. Doddridge, who, it is possible, may be commended as a man of learning even by Mr. W. It was the frequent practice of the Doctor, while writing his Expositor, to go to a *pious*, but *illiterate* old member of his church, to ask, when he was in doubt respecting any *experimental truth*, its meaning. From this venerable experimental interpreter, the Doctor received many an useful hint, of which the Christian world now enjoys the benefit. The Doctor had a *critical knowledge* of the Bible,—the principal thing for which Mr. W. contends; nor was he a novice, as his "Rise and Progress of Religion" proves, in the work of God upon the heart. But he knew, that he could obtain from his unlettered hearer, what he was ignorant of himself; and, while this act stands as an imperishable monument of the Doctor's wisdom and humility, it will remain as a triumph of unlettered piety over learning. Were Mr. W. to adopt the same plan, I should not be surprised to hear of his obtaining a little light on some text of Scripture from an illiterate Methodist.

Some advantage, in the judgment of Mr. W., is gained over the Methodists, from a memoir published in the Methodist Magazine; from whence he draws an inference in support of their contempt of learning. The person who wrote the biographical sketch, knowing that I was engaged in some remarks upon Mr. W.'s work, sent me the following unsolicited letter.

"Dear Sir,

"You are aware that, in man, there is a strong propensity to *misrepresent*, as well as to oppose the views of others. Mr. Wesley had very often to remind his numerous opponents to "quote fairly," whenever they did quote from his writings. In like manner, I have to complain of the conduct of the Rev. L. Wainewright, who has purposely omitted a whole sentence quite in the centre of a paragraph, which he has thought proper to transcribe from my Memoir of Thomas Livingstone, published in your Magazine for January, 1817. The neglected sentence is as follows: "So respectable are the British Classics, and so numerous are our Bible Commentaries, that it is not absolutely necessary to understand Greek or Latin, in order rightly to divide the word of truth, or preach with acceptance to an English audience." I suppose it did not accord with Mr. W.'s purpose, of representing the Methodists as enemies to literature, to copy this sentence into his book, as it affixes a precise meaning to my expressions respecting the learning of our young ministers. That man must be a shallow politician who knows not how to distinguish between what is good and what is necessary; seeing

there are many things *very good*, but which, for certain persons or purposes, are wholly *unnecessary*. Had Mr. W. been so candid as to insert the whole of the section, he would have been convicted of neglecting the caution given by the writer, viz. "Let not the casual reader of this paragraph hastily conclude, that it is a very easy matter to obtain admission into the Methodist ministry, or that little honour is reflected upon that man, who is able to pass his examination satisfactorily. Probably it will be found upon inquiry, that the Methodists are very scrupulous in this matter, and would reject those whom almost any other denomination of Christians would receive."—Thus, Sir, have I pointed out one instance of unfairness, on the part of this Rev. Observer. How many others there may be, I cannot determine. No doubt, this *one* has hitherto escaped public notice. Indeed, it was not likely to be detected by any person but myself, unless they had carefully adverted to, and examined, the memoir. I consider it unnecessary to examine the work more minutely, as you are engaged with it, and this single instance will be sufficient to place the readers on their guard.

"I remain, your's, respectfully,

"*Hull, Jan.* 7, 1819. W. B. PLUMMER."

This letter, Sir, was the more acceptable, not only because it spared me the labour of more minutely examining the passage, but because it removed an unpleasant impression from my mind, which the bare perusal of it, as it stands in Mr. W.'s work, had produced: for, as it *there* stands, there is but too much ground for censure. The objection is now removed, and with but very little credit to Mr. W.

That the Methodist Preachers should be some centuries behind Mr. W. and his clerical brethren, in point of learning, may, if Mr. W. himself be correct, be easily accounted for; —for *reading* is nearly prohibited. "Thus one of the proofs required from the Wesleyan, that he is earnestly desirous of salvation, is to avoid 'Reading those books which do not tend to the knowledge and love of God.' The purport of this injunction is not merely to proscribe those pernicious publications too common in every country in Europe, by which the truth of revelation is attempted to be undermined, and its doctrines held up to ridicule and contempt; but, indefinitely expressed as it now stands, this rule must be intended to operate to the discouragement of all those literary pursuits, not immediately connected with sacred subjects."* Supposing the rule to be *indefinite*, the *practice* of Mr. Wesley, and the *attainments* of many of his preachers, will affix to it a determinate meaning. On the latter,

* Page 159, 160.

I forbear enlarging,; with regard to Mr. Wesley, a few words may be necessary. He introduced the *Classics* into his school—made extracts from some of the Classic Authors, under the titles of *Excerpta ex Virgilio, Ovidio*, &c.—published *Grammars*—*Logic*—*Histories*—a Compendium of *Natural Philosophy* in 5 vols.—the *Methodist Magazine* from its commencement to the time of his death—his own *Works*, comprised in 16 vols.—*Notes* on the *Old* and *New Testament*—the *Christian Library*, in 50 vols.—*Hymns*—*Music*—a Collection of *Moral* and *Sacred Poems*—together with various *Extracts* on *Electricity*, *Physic*, &c. These were all published for the benefit of the world, and especially for that part of it under his immediate care. They at least prove, that he was a promoter of *general knowledge*, and that he wished both his *Preachers* and his *People* to indulge in *variety*, and to give themselves *latitude*, in reading. The rule, therefore, is alone intended "to proscribe *those pernicious publications* too common in Europe," and not "to operate to the *discouragement* of all those *literary pursuits*, not immediately connected with sacred subjects." A rule of this nature, if attended to, might be of service to some of the clerical order. At a period when I was rather inexperienced in the divine life, I recollect being not a little affected with the conduct of a clergyman on a particular occasion,—a clergyman, whose favourite amusement was that of hunting. He entered a bookseller's shop in Derby where I then was, with all the dash of a gentleman of the turf, and inquired for a *Novel*, entitled, "The *Irish Girl*." He intimated at the same time, that he had "*Saurin's Sermons*," of which he wished to dispose, and which I purchased. I could not help concluding, that it was a singular exchange for the library of a *clergyman*, and that *Saurin* would have been as advantageous to him as the *Irish Girl*. To all such persons the above rule is seriously recommended.

But, Sir, admitting reading not to be actually prohibited, yet the very system of *itinerancy* is deemed inimical to improvement.* It must be confessed, that travelling throws many obstacles in the way of acquiring knowledge; but still to a person of studious habits, these obstacles may be surmounted. They are not too numerous to prevent a man from being in his study, from *six* to *eight hours* a day, on an average—to prevent him from becoming a *workman* that *needeth not to be ashamed*—or to prevent *extensive usefulness*. Any how, the Methodist Preachers have as much time for improvement as the *habits*, the *employment*, and *advice* of some of the *clergy* will admit of. Are there no clergymen, who come under the character of *Loungers*, so strikingly pourtrayed in the Spectator? Are there not others engaged in instructing children to *read, write*, &c. *six days* out of *seven?* Are there not others

* Page 113.

again, employed in their *farms* the greater part of the week? The last employment is justified from the pulpit. In "A Charge delivered to the Clergy of the Deaneries of Richmond and Catterick, within the Diocese of Chester, on Thursday, July 4, 1816, by John Headlam, A. M. Rector of Wycliffe, and Deputy Commissary of the Archdeaconry of Richmond," *agricultural pursuits* are highly *recommended*. It is impossible for me to say, what interest such an address would excite among the Rector's reverend auditors, or how many hours it would be the means of lopping off from their studies and preparations for the pulpit. Nor is it my intention to determine, how far the pursuits of *agriculture* will fit a *divine* for *extensive usefulness* in the *vineyard* of the Lord; or how truly *ecclesiastical* it would appear, to see an *apostle* of JESUS CHRIST—a venerable minister, walking up to his cattle with a ruddy complexioned butcher, and sticking his philosophic thumbs into the sides of a fat bullock, then striking the bargain. It is only when *itinerancy* is wounded through the left side, that I wish to appear in its defence. Had St. Paul delivered a charge to his brethren in the ministry, he would have found a more suitable subject; and any other religious body in the land would have blushed for the adviser. It may indeed be objected, that the impediment in the acquisition of useful knowledge, in regard to Methodism, is in the *system;* whereas, in the Establishment, it rests solely with *individuals*, who take upon themselves the responsibility for what they do or advise. But what, Sir, has become of the *discipline* of that church that will admit of such things? Besides, to me, it is no way satisfactory, that the defect is not in the system. What is it but a radical defect in the system, that permits a poor curate with a large family, to live but a few degrees from starvation, while the person who employs him, and does scarcely any of the work, is permitted to fatten on the profits? It is stern necessity only that compels some of the clergy to teach children their *letters*, while they should be *preparing food* for the *flock* of *Christ*. Such of the clergy as are engaged in agricultural pursuits, may be very properly classed with the Methodist *Local Preachers*, who, as Mr. W. observes, "are not expected to relinquish the particular trade, or other secular employment, which they usually follow."* One advantage which the Local Preachers have over them, as it regards noble-mindedness, is, that their labours are *gratuitous;* they make their *trade* support them; they do not devote the *people's time* to their *own private ends*. The *Itinerant Preachers*, who have given themselves entirely to the work of the sacred ministry, study to shew themselves approved; and proceed under a conviction, that the speediest and best way to *evangelize the world* is, to promote *itinerancy*.

* Page 109.

Another objection against itinerancy is, its hostility to *union*, or "cordiality," between preacher and people.* Itinerancy certainly labours under this inconvenience; and it is not a little pleasing to flesh and blood to be snugly *settled* on a *good living* for life. But no system is without its disadvantages. What union, for instance, can a clergyman have with his flock, who knows not his *poor members*—who is *seldom* on his *living*—who *lives* several *miles* from his church? And as it respects a *change* of *ministry*, fostering a hostile disposition, where the people "look forward with pleasure to the speedy departure" of a preacher who may have excited their ire,† it will apply to any body of people among whom a change is *possible*. How natural would it be for a whole parish to look forward with joy to the removal of a clergyman, who has kindled it to a flame with *law-suits* respecting *tithes?* In this particular, itinerancy has the advantage over the church; for, in Methodism, the people look forward with a *hope* which shall not be cut off, for a change; in the Establishment, a clergyman is frequently entailed upon a people for *life*—for *better* and for *worse*, and that, not by themselves, but by *others:* and if "hope deferred maketh the heart sick," how incurable, in such a case, must be the *sickness* of the parishioners? I do not wish, Sir, to substitute *retort* for *argument;* but when the one is unnecessary, I am sometimes in the habit of resorting to the other, as the most effectual method of stopping the mouths of gainsayers.

A still more serious charge against the itinerant system is, "The neglect to which the family of the preachers must be unavoidably subjected, by their perpetual change of circuits."‡ This "*neglect*," Mr. W. ought to know, can only occur about *one week* in the *year*, which, in a general way, will be sufficient to remove a family, where one furnished house is left for another; and this "*perpetual change* of *circuits*," never takes place above *once* in *twelve months*, generally only in *two years*, and, occasionally, not before the expiration of *three*. During the removal, the children are under the care of their parents, where as much attention is paid to their principles and morals, as when on the circuit. No sooner are they fixed, than, from the generally contracted state of the circuits, the father spends the greater part of his time at *home*, while the *mother* is stationary. *Schools* are provided for the *boys* at a certain age; who are permitted to see their parents nearly as often as a clergyman's son is allowed the same privilege when at the *Boarding-School*, or at *College*. The *girls* are always at *home*, which is more than can be said of the daughters of many of the clergy, who are only permitted to visit their parents during the vacation from school.

Mr. W. endeavours to meet an argument of Mr. Wesley's in

* Page 113. † Page 114. ‡ Page 114.

favour of itinerancy, viz. That no one man, whom he ever knew, had all the talents which were needful for beginning, continuing, and perfecting the work of grace in one congregation.* And how does he combat it? Chiefly by stating, that the churches which had stationed ministers, must, prior to the introduction of Methodism, have been in a pitiable condition. This cannot be denied; nor can it be successfully contradicted, that many churches in the present day are equally to be pitied. Where the clergyman has little else but his gown and band to recommend him, the churches are as thin as the people are ill-instructed. Even among the evangelical clergy, we do not always find crowded congregations: and how few of them, for any number of years, have been able to maintain the same popularity with which they commenced? The salvation of the world depends as much upon our *increasing* as our *preserving* a congregation: and as "Man," according to a heathen writer, "is an animal fond of novelty," a proper variety is as necessary in the *persons* who teach, as in the *subjects* discussed, in order to excite attention.—But it whets *curiosity!* Granted. Is it not a fact, that thousands, who have no inclination to attend a place of worship, and who never once go to hear either a pious clergyman or dissenting minister, settled in their own town or neighbourhood, are, through curiosity, induced to hear the word of God preached by a *stranger?* And is there any harm in accommodating a public ministry to the natural backwardness of man to divine things? Would Mr. Wainewright himself object to a sinner being saved in this way? If, by itinerancy, God were dishonoured—the truth sacrificed—and sinners never saved; if it were unsupported by heaven, and had not the example of Christ and the apostles to recommend it, then might Mr. W. take up arms, and proceed to war. He would gladly persuade his readers, that the example of the apostles can be no warrant for the conduct of the Methodists.† When he directs to more correct human models, and supports what he advances by Scripture, the Methodists, I have no doubt, will relinquish their present plan.

But were the system even favourable to learning, to cordiality, and to the discharge of domestic duties, still the preachers are *unauthorized* and *self-appointed*. They are, it is true, destitute of one mark of a call, which Mr. W. requires of them, viz. *miracles*. "The disciples of Wesley are equally confident and persevering in alleging that they are divinely commissioned to preach the gospel, and to dissipate the remains of error and corruption:—but what supernatural works have they adduced to prove the truth of their assertions? Do they assume to have instantaneously healed the maladies of the body, without the intervention of

* Page 116, 117. † Page 119—121.

human means, or to have restored, by the utterance of a command, the disordered mind to the use of its unclouded faculties?"* The preachers are here represented as maintaining a "*divine commission*" to preach the gospel; they are required to perform "*supernatural works*," as a proof of the truth of their assertions; but "to these demonstrations of a divine origin," Mr. W. adds, "they make no pretensions;" consequently—for this is the most natural inference, they are uncommissioned by heaven. Mr. W. and all his brethren, profess before the bishop to be "*divinely commissioned* to preach the gospel," when they declare that they are *moved* by the *Holy Ghost* to take upon them the priest's office. "But what supernatural works have they adduced to prove the truth of their" professions? If Mr. W. were to be brought to this test, I am afraid he would no longer be able to sign himself "Rector of Great Brickhill, in the county of Bucks;" and were this test to become general, it is to be feared, that most of the established pulpits would be without ministers.

To shew how well Mr. W. has studied his subject, he informs his readers, that the *Superintendent* is chosen to his office in the *Circuit*, that there are *District Quarterly Meetings*, and that *Local Preachers* are always *Class Leaders*.†

The subject of *extempore preaching* is very slightly censured.‡ *Reading*, however, is considered as most proper for the clergy; a consideration which will meet with general suffrage, if public meetings, where we occasionally have specimens of their extemporaneous powers, are to decide. And yet few are more severe in their censures upon public speakers than some of the clergy. I recollect an instance which occurred not a thousand miles from the place where I now write, when a clergyman made an invidious attack on the *rhetorick* of a Methodist Preacher who had just preceded him in a public meeting. And yet this gentleman employed some of the coarsest figures, confounded the plural with the singular, and delivered sentences, the construction of which would have disgraced a man who had never been taught to read. Few, indeed, of the clergy, are fit for extempore speaking. This Mr. W. is fully aware of, and endeavours to account for it in a way perfectly in character with himself. He illustrates and defends it, by the small number of *speakers* in the House of Commons;§ and this is the principal reason why I notice his remarks on this subject; because he here confounds men who ought to be *called*, and if called, *qualified* of GOD, and men who are *called* by the PEOPLE. In the last instance, the only *qualification* which a member can receive from his constituents is, a *vote*, which renders him *eligible* to *sit* in the *House*; but in the first, as *preaching*, or *speaking*, is a principal

* Page 186. † Page 108, 109. ‡ Page 151—154. § Page 153.

part of a minister's work, we naturally suppose that those whom God *elects* to that office, will be qualified to deliver his *message* to the people—and to deliver it without the intervention of pen, ink, and paper. While *extempore prayer* is condemned as "unconnected jargon," and denied as having a tendency to promote devotion,* the Liturgy is warmly recommended. That "unconnected jargon" has distinguished many an extempore prayer, will be admitted; but that this is a characteristic of the prayers generally offered up in Methodist chapels by Methodist Preachers, Mr. W. is called upon to prove; and he is also requested to make it appear, that there is *less* of a *devotional spirit* in those places of worship where only *extempore prayer* is used, than in the Establishment where the *Liturgy* only is *read*. It is not for me to separate *devotion* from the *Liturgy*. Many a devout mind has been aided by it; and I can tell Mr. W. where he will meet with a better defence of the Liturgy, and more cogent reasons for its use, than appears in his work.†

From such a set of illiterate vagrants as are the Methodist Preachers, neglecting both the culture of their minds and of their families, what, Sir, can be expected but a *system* the most puerile and confused, and *manners* the most rude and incorrect?

You will not be astonished to hear, Sir, that the *discipline* of the Methodists should have excited the ire of Mr. W. to a considerable extent; but to hear him, by way of forming a contrast, applaud the discipline of the Establishment,‡ may perhaps excite your risible powers. As it respects the discipline of the Church of England, I am really at a loss to know where to find it. Where is the sinner expelled from her communion? Are not drunkards and swearers permitted to officiate as *ministers*, *clerks*, *sextons*, *church-wardens*, *overseers*, &c. all of whom are deemed members? Yet Mr. W. fearlessly affirms, that she is *conformed* to the *Apostolic Church*;§ and that in those particulars where a *conformity* is *wanting*, they are properly an *improvement* of the *Apostolic plan*; seeing "that institutions suited to one age, may be very ill adapted to the exigencies of another; and that what may be, in the highest degree, efficacious in the infancy of a religion, may become useless, and even preposterous, when that religion has acquired maturity and strength."‖ Is the act of preserving profligate sinners within the pale of any church, an *improvement* of the Apostolic plan? It was part of the plan of the Apostles to expel an improper member—to exhort their followers to *separate* themselves from sinners—and, on some occasions, to prohibit them from taking a social meal with the wicked: "I have written unto you, not to keep company, if any man that is called a brother be a fornicator,

* Page 147, 148. † Recovery of Dissenters, vol. ii. p. 97—263. ‡ P. 195.
§ P. 195—196. ‖ P. 187.

or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."* If Mr. W. can see no evil in after ages improving on the Apostolic plan, there can be surely no harm in the Methodists attempting the improvement of—say the Christian ministry, by *itinerancy*, which former ages had entirely *localized*. They are no more censurable for improving on the Establishment, than the Establishment for improving on the Church of Rome. In short, to use the language of Mr. W., with the exception of any attempt to improve on the plan of the Apostles—of being wise above what is written, the Methodists have found, "that institutions suited to one age, may be very ill adapted to the exigencies of another." Having seen very little good effected by the *discipline exercised* in the Establishment—by its vast improvement, they have thought proper to return to first principles and practices—to the mode of discipline adopted in the first ages of Christianity. I dwell the more on the discipline of the Establishment as it regards the *admission*, *expulsion*, and *rule* over *members*, because Mr. W. considers it so admirably adapted "for *promoting* the *salvation* of moral and accountable creatures," and as "*amply furnished* with *every requisite* for *accomplishing* all the *essential purposes* of a Christian Church."† —When he speaks of Methodist *discipline* being framed for the purpose of proselyting the multitude, and of captivating popular favour,‡ it is evident that he knows not what he affirms. Not any thing can be conceived more extravagant. Prohibiting, as it does, all actual transgression, it is opposed to the *habits* of the *multitude*; and, instead of captivating *popular favour*, it has met with the most *violent opposition*. Even Mr. W. himself, on the popular side of the question, has attacked it with all the virulence of which he is capable. The insinuation that *vehemence* and *artifice* are employed,§ is too gross to be credited by persons possessing the smallest knowledge of the Methodists. Men are *free* both to enter and leave Society. The rules by which they are bound to walk, are published in the face of day, and with few exceptions, (which exceptions are chiefly through negligence on the part of the leader,) put into the hands of all who unite with the body.

It was not likely that Mr. W. in writing on Methodism, would omit to notice Class and Band Meetings, Watch-Nights, and Love-Feasts. My remarks on these shall be short, and more with a view to *correct* some mistaken notions concerning them, than fully to enter into their *defence*. They have been defended in a way which Mr. W. will never be able to refute. One of the duties of a *Class-Leader* is not, as stated by Mr. W. "to receive the contributions which may be advanced either for the benefit

* 2 Cor. vi. 17; 1 Cor. v. 11. † Page 196. ‡ Page 93—94. § Page 94.

the poor, or for what they boldly term the support of the gospel,"* but to receive such monies as may be advanced for the sole *support* of the *Preachers*, who publish the truth of God. The *poor money* is collected in the Love-Feasts, and on Sacramental occasions; and it is not a little the Methodists contribute in this way, over and above what they pay as *poor-rates*, and contribute to various charitable institutions. The *weekly contributions* are the *free-will* offerings of the people for the maintenance of their ministers, and which the clergy receive in the way of *tithes*, both from *Churchmen* and *Dissenters*,—but whether *voluntary* or *involuntary*, the *law* and the *dispositions* of the people will be best able to explain. *Band-Meetings* are not, as supposed, for the purpose of disclosing "*hidden facts*" and "*criminal deeds*;"† they are intended to promote *christian* fellowship, and secure the blessings of heaven. As in other cases, Mr. W. assumes it as a thing of course, that *christians* are subject to "*follies* and *criminal conduct*."‡ Whatever may be the *character* of the people with whom he is acquainted, and with whom he associates, the *Rules* of the Methodists *exclude* all those against whom "*criminal conduct*" is proved. The passage upon which he concludes Band-Meetings to be founded,—"Confess your faults one to another, and pray one for another, that ye may be healed,"§ he endeavours to get rid of, by declaring it "only applicable to the primitive christians."‖ I have repeatedly had to notice this, as Mr. W.'s method of surmounting a difficulty. When he cannot deny the *precedent*, or the *early* existence of such *practices*, he very deliberately turns them over to other times. It is a very convenient substitution for argument; and whatever it may be of *credit*, is a salvation of *time*. But are not the same important *ends* to be answered now, in every important christian institution of God, as formerly? Human nature seems to be so changed—so completely metamorphosed, that, according to the new light of Mr. W., it ought to be treated quite in a different way from that in which it was treated in "older times," and ought to have institutions adapted to that treatment. If the text of Scripture just quoted, be exclusive in its application to apostolic times, by what text, except his *own*, does he support his *disapproval* of these meetings? Not any is cited. He appears terribly afraid of any thing that would lead to *scrutiny*; and indeed, if little else but *folly*, *criminal conduct*, and *hidden facts* are to be disclosed, he must have his reasons for such hostility. On the subject of *Watch-Nights*, he gives some sly hints of criminality between the sexes.¶ These insinuations never occur without the following words irresistibly forcing themselves upon my mind, "Unto the

* Page 96. † Page 97, 98. ‡ Page 101.
§ James v. 16. ‖ Page 99. ¶ Page 105.

pure, all things are pure: but unto them that are defiled and unbelieving, is nothing pure." Two powerful objections urged against these nocturnal meetings are, that "they abridge the allotted portion of nightly rest—and increase the exhaustion of bodily strength."* Both objections particularly concern the *poor*. But as Watch-Nights seldom occur, from Mr. W.'s own statement; consequently, they cannot *abridge* much of their *time*, nor *exhaust* much of their *strength*. It is not at all singular, since he is such a warm advocate for the *theatre* and other *amusements*, that there is not a word of reproof to the *poor*, for spending their nights at the *theatre*—over a *pack* of *cards*—or for *exhausting* their *bodily* strength till after "the noon of night" in *dancing*, at which places many an improper connection is formed. No, no, these are innocent recreations; and for a little further recreation, Mr. Wyndham, had he been alive, might have brought all his energies to bear upon the propriety and delights of bull-baiting, and other amusements equally cruel and absurd. But to spend a *whole night* in *acts of devotion*, say *once* a *year*, or *once* a *quarter*, how wild, and what a waste of time, to a mere man of the world!—a man for whom the religion of Mr. W. is so admirably adapted. "The time," says he, "is occupied without intermission, in prayer, singing, and exhortation; but it is really not easy to conceive what peculiar advantage can arise from the performance of these duties at so unseasonable a part of the four and twenty hours."† All this, Sir, is from a *Clergyman*—a *Rector*—who has the *care* of *souls*—and whose place it is to *encourage*, not to *discountenance* "*duties*," and especially *devotional* "duties!!!" The poor may, with Mr. W.'s permission, devote *twelve* hours out of the *twenty-four* to the *world* and to the *body*, but not *two* or *three*, occasionally, to the *soul* and to *eternity*. We have some acquaintance, Sir, with a publication, entitled, "The *Citizen* of the *World*." Mr. W. may very safely and correctly style the cause which he espouses, "The *Religion* of the *World*," and may entitle his work, "The Religion of the World Defended."—*Love-Feasts* are acknowledged to have occupied a place in the primitive church,‡ but are not without their *abuses*, such as engendering *self-importance*, and prompting to a *display* of *parts*; and these are to weigh against the immense good they have effected! Upon the whole, there is less hostility apparently to these than to the former.

On the subject of *conversation*, Mr. W. rises high. He warmly recommends topics of a *literary* nature.§ But here again, his grand sin is that of *omission*. Had Jesus Christ and his apostles no other but literary subjects to discuss? Are immortal beings,

* Page 104, 105. † Page 104. ‡ Page 106—107.
§ Page 172.

who know not, that, ere to-morrow's sun shall have risen upon them, they may have finally abandoned this globe, to spend their social hours in an evening *only* in things of minor importance? Is religion to have no share in our conversation? Certainly, our *moral* and *religious*, is of as prime importance as our *intellectual* improvement.

Though the Methodists are very little indebted to Mr. W. the *dress-makers* and *tailors* of *fashion* may move him a vote of thanks for his services to their cause. To dress with the times, is, in his view, not at all incompatible with Scripture; and yet, perfectly consistent with himself, he omits quoting any. He even encourages a *conformity* to the *habits*, *customs*, *modes*, and *usages* of the age;* and condemns the Methodists for pronouncing things *indifferent* as *criminal*.† Though they condemn a conformity to the world, because God himself condemns it; and though they consider the duty of *self-denial* as forming no part of the system of Mr. W., yet they have sense sufficient to enable them to discriminate between what is *indifferent* and what is *criminal*. It is Mr. W. himself who deals in this whole-sale way. It is the "*custom*" now-a-days for men to nip themselves together in the middle, like an hour-glass, by the assistance of a pair of stays; and for ladies to give the honest Quaker an opportunity of drinking to their "absent handkerchiefs." At a period like the present, *dress* rather requires a check than a stimulus. The writers of the Homilies of the Church of England had to complain on this subject, as well as the Methodists; and it would be well, making some allowance for the style and the times, if Mr. W. were to imitate some of those old-fashioned gentlemen. What would his audience think, if on one Lord's day, he were to read his own remarks on dress, and on the Sabbath-day following such passages as these?—"We are never contented, and therefore we prosper not, so that most commonly he that ruffleth in the stables, in his fine furred gown, corked slippers, trim buskins, and warm mittons, is more ready to chill for cold than the poor labouring man, which can abide in the fields all the day long, when the north wind blows, with a few beggarly clouts about him. We are loth to wear such as our fathers have left us, we think not that sufficient or good enough for us. We must have one gown for the day, another for the night, one long, another short, one for winter, another for summer, one through-furred, another but faced, one for the working-day, another for the holy-day, one of this colour, another of that colour, one of cloth, another of silk or damask. We must have change of apparel, one afore dinner, and another after, one of the Spanish fashion, another Turkey;

* Page 162. † Page 188.

and to be brief, never content with sufficient.—The proud and haughty stomachs of the daughters of England, are so maintained with divers disguised sorts of costly apparel, that as Tertullian, an ancient father, saith, there is left no difference in apparel between an honest matron and a common strumpet. Yea, many men are become so *effeminate*, that they care not what they spend in disguising themselves, ever desiring new toys, and inventing new fashions. Therefore a certain man that would picture every countryman in his accustomed apparel, when he had painted other nations, he pictured the English-man all naked, and gave him cloth under his arm, and bade him make it himself as he thought best, for he changed his fashion so often, that he knew not how to make it. Thus with our phantastical devices, we make ourselves laughing-stocks to other nations, while one spendeth his patrimony upon pounces and cuts, another bestoweth more upon a *dancing* shirt, than might suffice to buy him honest and comely apparel for his whole body. Some hang their revenues about their necks, ruffling in their ruffs, and many a one jeopardeth his best joynt, to maintain himself in sumptuous rayment."* These sentiments are perhaps too *Methodistical* for Mr. W.

A person dressed in modern fashion, ought to have company suited to his taste and appearance. Mr. W. is at hand to introduce him to such, among whom he may enjoy himself. "I can scarcely think it possible," says he, "that the lawfulness of social meetings will be seriously disputed, sanctioned as they are by the example of our Saviour himself."† It must be remarked, that in these "social meetings," *cards*, *music*, &c. are recommended.‡ Now, Sir, I should be glad to know whether Jesus Christ ever "sanctioned" *card-parties?* Well, but a social game at cards is *useful*, inasmuch as it prevents *backbiting* and *evil-speaking*. So Mr. W. argues.§ But can he prove that it prevents *face-biting*? It is for the members of the Church of England he is pleading; and what does his vindication imply, but that their propensity to backbiting is so great, that they have to fly to cards to prevent its indulgence. A fine compliment for a clergyman to his flock! Pretty logic for a minister of Jesus Christ! Sending his people to the *card-table*, instead of a *throne of grace*, that they may be saved from vice! No wonder that "*trifling*," provided it only be not *systematic*, should be considered allowable.‖ Yet this *reverend divine*, who justifies the common amusements of the day, as dancing, cards, and theatrical exhibitions,¶ condemns the Methodists for trifling away their "*valuable time*." In what? Strange as it may seem, Sir, in *preaching* the *gospel !!!*** Whether

* Homily on "Excess of Apparel." † Page 171. ‡ Page 167, 168.
§ Page 172—173. ‖ Page 158. ¶ Page 167. ** Page 185.

is the *practice* of the Methodists, or the *creed* of Mr. W., most justified by that sentence—"REDEEMING THE TIME?"* The common argument adduced in favour of those amusements by the world is,—that they relieve a dull hour, are an "agreeable relaxation from severer pursuits," help to "dissipate the clouds of melancholy, and augment the pleasurable sensations of life."† Mr. W. fully enters into the spirit of these triflers, and pleads their cause gratis; for it is thus that he argues in their favour. The danger is, of permitting amusements, even such as are not morally bad, to take such firm hold of the mind as to become a *passion*. Allowing that when persons meet together, nothing passes that can derogate from virtue and good morals, yet such parties may be hurtful by consuming too much time, and occasioning the neglect of domestic economy. Pleasure is not the business of our lives; and to be too eager in the pursuit of it, is at the risk of never obtaining the end, or of acquiring that which may ultimately produce sorrow and remorse. Those amusements should be avoided which cannot be enjoyed without injuring our virtue, our reputation, or the peace of the family with which we are connected. This, Sir, is to say the least of them, and to view them in the most favourable light. But we must view them, not in their *negative*, but in their positive character; we must view them in connection with our *responsibility* to God for the *time* we possess—with the *uncertain tenure* of *human life*—with the *vast work* we have to *accomplish*—and as *helps* to *piety*. Their *positive character* may be considered as described in Herbert's "*Dotage*;"

"False glossing pleasures: casks of happiness:
Foolish night-fires: women's and children's wishes:
Chases, in arras: gilded emptiness:
Shadows, well mounted: dreams in a career:
Embroider'd lies: nothing, between two dishes:—
These are the pleasures here."

For such pleasures as these the Rector of Great Brickhill pleads, in advocating the cause of the Amusements of the day. Nor less descriptive of their *effects*, are the lines which immediately follow;

"True, earnest sorrows: rooted miseries:
Anguish, in grain: vexations, ripe and blown:
Sure-footed griefs: solid calamities:
Plain demonstrations, evident and clear,
Touching their proofs ev'n from the very bone:—
These are the sorrows here."‡

There is a paper of Dr. Clarke's on DANCING, in the Methodist Magazine for 1792, p. 264,—of which I should be happy to see a reprint in one of the numbers for the *present year*. To that

* Ephes. v. 16. † Page 169, 166 ‡ Poems, page 293.

paper I would refer Mr. W.; and when he has answered the objections, and overturned the arguments produced there, I shall freely recommend his work. With regard to THEATRICAL AMUSEMENTS, which only "*ignorant fanatics*," by their "*mischievous scruples*," would wish to banish,* a bare reference might be made to the excellent treatises of *Collier* and *Styles*, on the *immoral tendency* of the *stage*. When these works are answered, I shall not hesitate to justify what I at present condemn. I had intended fully entering into this subject, but the small stock of patience which you must now have left, confine me to the few following brief remarks on amusements in general.

They have been, and still may be, argued as *inexpedient*, inapt, and unfit. Would a *penitent* approach the horse-course, the hunting-ground, or the card-table? He cannot, when he sees his soul at stake, and is all dejection and dread, murder his time and dissipate his mind, by shuffling, cutting, and dealing about kings, queens, and *knaves*,—by dancing to a violin,—by diverting his senses at a playhouse,—or by following the chase. Take another case. Would it not be sufficient to shock the hardest heart, to see a person *condemned to die* playing at cards on the morning of his execution? Why unbecoming in him *then*, or at *all*, more than in any other person? We are no more certain of life than the criminal. If improper at that period, it must be improper always; for the game itself, the God we profess to serve, and the salvation we profess to seek, maintain the same character. Let us next turn to the *Christian*,—not Mr. W.'s Christian. Those who are filled with the love of God, actually spurn such things from them, as low and grovelling: and for such to ask what harm there can be in playing at cards, &c. would be perfectly as ridiculous as that man would constitute himself, who should ask what harm there could possibly accrue from his dandling a jointed doll, playing with children at chuck-farthing, push-pin, or bob-cherry? He would not consider the *harmlessness* of the thing a sufficient reason for doing it—for trifling away his time in child's-play. The thing itself is unfit. For the *matured* Christian to plead for them, to say nothing of a *Rector*, as he advances in life, is still more disgraceful; and positively argues, that a thirst for worldly gratifications should increase with piety—a plain contradiction. Can he not find sufficient in Christ, but must go to the world to complete his happiness? We are called to *fellowship* with *God*. But to play *games* is something like bringing fire from *heathen* altars, or more properly from hell, to warm the heart with the love of God. The Christian's life too, is a *life of prayer*. But how can he in conscience pray for a blessing either *upon*, *before*, *in*, or *after*, the

* Page 177.

performance of these things? He is also to *live* in the *Spirit;* from which a spirit of gaming and folly is very different. Nor is even this all. It is a perfect mystery to know what we are to understand by *denying* ourselves, by *taking up our cross*, and by *following Christ*, if a renunciation of such things be not implied. Unless we are to forsake these, the Scriptures are *obscure*. If we can trace Jesus Christ to the gaming-table, to hunting down animals, or footing it at a dance, then—and not till then, will those things be expedient, and we be justified in the use of them as his *followers*. "For even hereunto are we called: because Christ also suffered for us, leaving us an example, that we should follow his steps."* It is possible the ingenuity and accommodating spirit of Mr. W. may apply this passage to the primitive Christians; thus denying them almost every gratification, and indulging the present generation with almost every thing the foolish mind of man has invented.

Equally correct are those who argue upon them as *forbidden*, and consequently *unlawful*. "This I say then," observes the apostle, "walk in the Spirit, and ye shall not fulfil the lust of the flesh."† After this he enumerates a variety of gross vices, and then adds—"*and such like.*" Every thing that rises from the flesh is suited to the nature of the flesh; and all the works of the flesh are forbidden. To follow the *games* of the world is to be *conformed* to it, all which conformity is prohibited.‡ But waving every other text on this particular, there is one in the epistle to the Colossians which is sufficient to decide the question: "*And whatsoever ye do in* WORD *or* DEED, *do* ALL *in the* NAME *of the* LORD JESUS, *giving* THANKS *to* GOD *and the* FATHER *by him.*"§ Here, Sir, I place my foot. If foolish games and amusements, such as those for which Mr. W. pleads, can be commenced, carried on, and ended, in the *name* of *Christ*, and to the *glory* of *God*, let them be pursued to their utmost extent. Their *unlawfulness* appears from hence,—"*Whatsoever is* NOT *of* FAITH *is* SIN.‖ Thus, by the *law* of faith, they are condemned; for they are neither of faith, nor enjoyed in the power of it. St. Peter reminded those to whom he wrote, that it was not lawful to follow those things which had previously engaged their attention; "As obedient children, not fashioning yourselves according to the former lusts, in your ignorance."

The last view taken of them is, that they are *unedifying*. They may edify in the knowledge of *gaming*, and enable a man to become more than a *master*—a *knave;* but where is the *honour* in being called a *gamester?* where the *edification* to the *Christian* himself? where the *advantage* to *others?* where the *consolation*

* 1 Pet. ii. 21. † Gal. v. 16. ‡ Rom. xii. § Chap. iii. 17.
‖ Rom. xiv. 23.

imparted in an hour of *affliction*, or in the *article* of *death?* They have just as natural a tendency to produce any of these effects, as a nettle has to allay the sting of a fly. Persons who indulge in them may talk like angels, but they will only prove stumbling-blocks to others.—But it is still reiterated,—They are only amusements, recreations, diversions! True, they *amuse;* but it is so as to attract the attention from the one thing needful: they *recreate*, but it is so as to make a professor conformable to this world, and to stimulate him to walk after the course of it: they *divert*, but it is in such a manner as to turn the soul aside from following Christ. Fine diversions for new creatures! Let every one please his neighbour for his good to edification. In gaming, people *countenance* others, and *please* themselves; and such as join with them, are pleased to their destruction. So far are they from *edifying*, that, as has just been observed, they *stumble*. And yet those who indulge in them will have the effrontery to ask, What harm have we done? Or with Paul, "For why is my liberty judged of another man's conscience?"* Such should recollect, that Paul never meant a liberty that was an occasion to the flesh —a liberty contrary to that love which edifieth in the faith—a liberty which wounds others, any more than a liberty to worship the goddess Diana, to cut off a brother's ears, or set the city of Corinth on fire. For he says, "When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ."† How was it that they offended the weak, and sinned against Christ? By sitting at an idol's table. This, though indifferent in itself, gave offence; and hear the pious breathings of Paul, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."‡ The apostle found it necessary repeatedly to dwell upon this topic. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:—Abstain from all appearance of evil:—See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil:—Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsover things are of good report; if there be any virtue, and if there be any praise, think on these things; for ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's."§ These texts but ill accord with the system of Mr. W., which proceeds on the supposition, that there is now more liberty—a gospel more accommodating—a Judge less severe. It is of such as Mr. W. and his followers, that Cowper speaks, in his piece on "THE

* 1 Cor. x. 29. † 1 Cor. viii. 12. ‡ Verse 13.
§ 1 Cor. x. 32, 1 Thess. v. 22, Ephes. v. 15, 16, Phil. iv. 8, 1 Cor. vi. 20.

LOVE OF THE WORLD REPROVED;" a perusal of which is recommended.

"Thus says the prophet of the Turk,
Good Mussulman, abstain from pork;
There is a part in every swine
No friend or follower of mine
May taste, whate'er his inclination,
On pain of excommunication.
Such Mahomet's mysterious charge,
And thus he left the point at large.
Had he the sinful part express'd,
They might with safety eat the rest;
But for one piece they thought it hard
From the whole hog to be debarr'd;
And set their wit at work to find
What joint the prophet had in mind.
Much controversy straight arose,
These choose the back, the belly those;
By some 'tis confidently said
He meant not to forbid the head;
While others at that doctrine rail,
And piously prefer the tail.
Thus, conscience freed from ev'ry clog,
Mahometans eat up the hog.
"You laugh—'tis well—The tale applied
May make you laugh on t'other side.
Renounce the world—the preacher cries.*
We do—a multitude replies.
While one as innocent regards
A snug and friendly game at cards;
And one, whatever you may say,
Can see no evil in a play;
Some love a concert, or a race;
And others shooting, and the chase.
Revil'd and lov'd, renounc'd and follow'd,
Thus, bit by bit, the world is swallow'd;
Each thinks his neighbour makes too free,
Yet likes a slice as well as he:
With *sophistry* their sauce they sweeten,
Till quite from tail to snout 'tis eaten."

These remarks, Sir, I shall now close. *One letter* might have been quite sufficient, as an answer to some writers; but when *every part* of Methodism is attacked, *every part* of Methodism must be defended. It is not a paragraph or two that will defend a system so varied and comprehensive. Had Mr. W.'s *principal* objections been omitted, it might have been inferred that they were unanswerable. In opposition, therefore, to my own views and feelings—which are in favour of any thing *short*, I have entered the more fully into the subject, to prevent any false conclusion; and, if possible, a second attack from the reverend gentleman. It is the love of *truth*, not the desire of *fame*, that has emboldened me to take up the pen. My prospects of the latter are far from flattering; and still less so, if the author of the Rambler be correct. "It is indeed," says he, "the fate of

* Not Mr. W. but a Methodist Preacher.

controvertists, even when they contend for philosophical or theologial truth, to be soon laid aside and slighted. Either the question is decided, and there is no more place for doubt and opposition, or mankind despair of understanding it; and growing weary of disturbance, content themselves with quiet ignorance, and refuse to be harassed with labours which they have no hope of recompensing with knowledge." But, Sir, though I have no hope of *permanent fame*, I do not altogether despair of *present effect*;—that effect, whatever it may be, and to whatever extent, I leave with God.

Your's, affectionately and respectfully,

Hull, 1819. JAMES EVERETT.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Perhaps the following extract from Bishop Horsley's Sermons, may be edifying to some of your readers. I am,

Newcastle, respectfully, your's,

Staffordshire, *April* 7, 1819. JOHN DONCASTER.

Explication of Matthew xvi. 16—19—"*And I will give unto thee the keys of the kingdom of heaven*," *&c.*

"It is much to be lamented, that the sense of this important text, in which our Lord, for the first time, makes explicit mention of his church, should have been brought under doubt and obscurity, by a variety of forced and discordant expositions, which prejudice and party-spirit have produced.—Writers in the Roman communion have endeavoured to find in this passage, a foundation for the vain pretensions of the Roman Pontiff; and Protestants, on the other hand, have been more solicitous to give it a sense which might elude those consequences, than attentive to its true and interesting meaning. We may venture to assume a confident tone; nor scruple to assert, that St. Peter, *upon this occasion*, (ver. 16,) answered, only for himself,—the blessing he obtained, (ver. 17,) was for "himself singly," the reward of his being foremost in the faith which he confessed;—that, to be the carrier of the keys of the kingdom—to loose and bind on earth, in any sense which the expressions may bear in this passage—were personal distinctions of the venerable primate of the Apostolic College, appropriated to him in positive and absolute exclusion of all other persons, *in exclusion of the apostles his contempories, and the bishops of Rome his successors.*—Any interpretation of this passage, or of any part of it, founded upon a notion that St. Peter, upon this occasion, spoke, or was spoken to, *as the representative of the apostles*, is groundless and erroneous.

"The keys of the kingdom of heaven, here promised to St. Peter, must mean something quite distinct from that with which it hath generally been confounded—the power of the remission and retention of sins, conferred by our Lord, after his resurrection, upon the apostles in general.

"St. Peter's custody of the keys was quite another thing.—It was a *temporary, not a perpetual* authority: its object was not individuals, but the whole human race. *The kingdom of heaven* upon earth *is* the true church of God.

"It is now, therefore, *the Christian church.* Formerly the Jewish church was that kingdom.—The true church is represented in this text, as in many passages of holy writ, under the image of a walled city, to be entered only at the gates.

"Under the Mosaic economy these gates were shut, and particular persons only could obtain admittance,—Israelites by birth, or by legal incorporation.

"The locks of these gates were the rights of the Mosaic law, which obstructed the entrance of aliens. But, after our Lord's ascension, and the descent of the Holy Ghost, the keys of the city were given to St. Peter, by that vision which taught him, and authorized him to teach others, that all distinctions of one nation from another were at an end.—By virtue of this special commission, the great apostle *applied the key*, pushed back the lock, and threw the gates of the city open, for the admission of the whole gentile world, in the instance of Cornelius and his family. Acts x.

"To this, and this only, our Lord prophetically alludes, when he promises to St. Peter the custody of the keys.

"With this, the second article of the promise, the authority *to loose and bind*, is closely connected.

"This again must be a distinct thing from *the perpetual standing power of discipline*, conveyed upon a later occasion to the church in general, in the same figurative terms.

"St. Peter was the first instrument of Providence in *dissolving* the obligation of the Mosaic law in the *ceremonial*, and *binding* it in the moral part.

"And this was his *personal* commission to bind and loose, Acts xv.

"No authority over the rest of the apostles was given to St. Peter, by the promise made to him, in either, or in both its branches; nor was any right conveyed to him which could descend from him to his successors in any see.—The promise was indeed simply a prediction that he would be selected to be the first instrument in a great work of Providence, which was of such a nature as to be done once for all; and being done, cannot be repeated.—The apostle fulfilled his commission in his life time; he

applied the key,—he turned back the lock,—he loosed and he bound. The gates of the kingdom *are* thrown open,—the ceremonial law *is* abrogated—the moral *is* confirmed; and the successors of St. Peter, in the see of Rome, can give neither furtherance nor obstruction to the business."

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR,

The following reflections on a garden were penned by the late Rev. John Brown, of Haddington. Should you deem them proper to be laid before your readers, or not, they are at your entire disposal. HEBENASDYR.

"Here I pass a fine garden." Let me, with Zaccheus, climb up this tree on the outside, and take an instructive view of her contents: to what purpose serve my eyes, but to see the glories of Godhead inscribed on herbs, on flowers, on trees, on stars, and every creature? "How high its surrounding wall!" Not half so high, nor strong as JEHOVAH, who is a "wall of fire round about" his people: not half so comely, or useful, as the wall of *salvation* which protects the garden of the church from thievish men, devilish foxes, and every hurtful blast: not half so regular as the wall of government and discipline, divinely erected about the church:—Lord, let me never concur with the demolishers hereof; for if it be destroyed, the plants and fruit must be exposed to ruin. "This large garden hath but one door." There is but "one Mediator between God and men, the man Christ Jesus:" he is the only true door of access to the garden of God; whether in the militant or triumphant church.

"Yonder are scions newly grafted; and herbs newly planted." Thrice happy that soul which is cut off from the first Adam, that dead and poisonous root, and grafted into and united with Jesus Christ, by a true and lively faith: and is "planted in the likeness of his death, rooted and grounded" in him!

"What medicinal herbs, as sage, camomile, &c. are here!" All of them emblems of my glorious *plant of renown*, which healeth all manner of diseases.

"How richly these trees blossom and bud! but perhaps a frost, a wind, a multitude of vermin, may quickly render them bare."

Alas! what if a careless heart, a blasting temptation, prevailing swarms of inward lusts, strip me of all my early blossoms of piety! What if they *go up as dust* and ruin, and be *rottenness!* what if I, like many, resemble a saint in youth, and a devil in old age! Lord, never turn away from me to do me good, and I will never turn away from thee. "The trees on the wall blossom best:"

and the closer I cleave to Christ, the more I flourish in grace and good works. "How critical for the fruit is the season of blossoms:" And is not our salvation at an important crisis in the days of youth; in the day when God begins to deal with us? If these are not carefully improven, how ready is he to give us up to our hearts' lusts, that we may proceed from evil to worse! "Yonder lies a tree newly cut up by the roots!" "the gardener's patience could no longer bear with its barrenness." Now, my soul, *the axe is laid to the root of the tree* with me! If I improve not this gospel opportunity, which I now enjoy, quickly shall Divine judgments cut me off. O the stupendous patience of God! thrice four years he came *seeking fruit and found none*; and what am I even now, but a barren cumberer of his ground! yet no stroke of wrath hath cut me off; nay, God hath promised to make my barren heart to blossom and bring forth fruit abundantly. Lord, *do as thou hast said*, for how grievous, how shameful, to see all things flourishing but myself! "Yonder, in the midst of the garden, stands a tree without blossoms." Alas, how many sinners grow up amidst gospel ordinances without the least shadow of true godliness! they are rather baptized beasts and infidels, than Christians; if mercy prevent not, their *end is to be burned* with unquenchable fire.—Resolve, my soul, that though my outward lot be barren and empty; though "the fig-tree should not blossom, and the labour of the olive should fail, yet will I rejoice in the Lord, I will be very joyful in the God of my salvation."

"How yonder ivy clasps about the elm! the woodbine and jessamine, though weak in themselves, climb up the supporting wall!" Let me be truly planted in Christ; and being in him, conscious of guilt and weakness, lean upon him as my "righteousness and strength, *go* up from the wilderness *of this world*, leaning upon *my* beloved.—Cursed is he that trusteth in man, that maketh flesh his arm, whose heart departeth from the living God."

"Yonder stand the flowery nations: the fragrant rose begins to blow; the fruitful, lovely lily rears her hanging head." Thrice more comely, fruitful, fragrant, and medicinal is Jesus, my *Rose of Sharon, and Lily of the Valley*. Behold, my soul, how dazzling the brightness of his glory! how ravishing his smell! how infallibly he cureth those that pine away in their iniquity! how he condescends to us-ward! how he *bowed his head and gave up the ghost!* And be thou *a good savour of Christ* to all around thee: learn of him to be blameless, useful, *meek, and lowly*. "Marvellous passion-flower!" Can I think of thy yet ungrown charms, without diverting my soul from creation, and "determining to know nothing but Christ and him crucified! God forbid that I should glory, save *in his* cross," who is at once my God, my priest, my sacrifice.

"Sweet carnation!" can I think of thee without entertaining my soul with the views of my incarnation-flower, Jesus of Nazareth? "Without controversy, great is the mystery of godliness, God made manifest in the flesh;" God in my nature, obeying, suffering, bleeding, dying, rising, and ascending for me. Is JEHOVAH, *bone of my bone, and flesh of my flesh!* Surely my divine, my exalted Kinsman, will not, like the Egyptian butler, forget me in my poverty and imprisonment. O the dignity of human nature, as exalted into personal union with the Son of God; of human nature, as through him redeemed and married unto God! Let grovelling wits boast of sinful worms; my boast, O Christ, shall be of thee; thrice wondrous! my Brother, my Husband, and my God! "Yonder the marigold is about to open her bosom to her darling sun." So, my heart, open thyself to Christ, and to none but him. "Here towers the heliotrope, quickly she will turn her blossoms towards the father of the day, and by night droop as a mourner for her absent lord." So, my soul, follow the Lamb whithersoever he goeth; follow him by faith and love, as thy Saviour, thy Portion, thy Sovereign, and thy last end; let me cleave to him in his person, his offices, his word, his Spirit, his cause, and people, let the motto of my life be, "LOOKING UNTO JESUS." In every enjoyment let me look to his bleeding love, to his giving hand as the source; in every tribulation, let me look to him as my comfort; in every infirmity, as my merciful High Priest; in every prayer, as my prevailing advocate; in every moment of my life, as my strength and pattern; in death, as my Saviour, support, and home; when he hides, let me go mourning as without the sun. "Yonder is an hot-bed, which dares not risk the cooling breezes of the spring." Hath ever God warmed my heart with his love? let me fear sin, avoid the most distant temptation, and shun every appearance of evil. "How odoriferous the smell of this garden." But not such to my soul as the savour of JEHOVAH'S word, which is a garden, a field the Lord hath blessed. Let me turn aside from all natural science, all created objects, to view this; or, lift up thine eyes, my soul, to the famed garden of God, eternal in the heavens. There no northern blast of trouble; no east, no south-west wind of temptation shall infest us; *salvation will God appoint* for fences, *for walls, and bulwarks.* There the revived plants of the Lord, the *trees of righteousness*, shall for ever blossom, and bear ripe fruit; none shall be withered or barren, among them. Ye ransomed, how shall our graces for ever bud with unpolluted praise! Jesus, *thou fruit of the earth, plant of renown*, in what ravishing excellency and comliness shalt thou for ever appear *to them that are escaped!* O our transporting happiness, to see thee as thou art! and behold the glory which the Father hath given thee! O our unbounded fulness of joy in thy pre-

sence! O our overflowing rivers of pleasures at thy right hand for evermore! "My soul thirsteth for God, for the living God; when shall I come and appear before God? *when shall I immediately* behold thy face in righteousness, and be satisfied with thy likeness? O to be lost in good supreme; to see and call the rich unfathomable mines of God my own; to rise in science as in bliss! to read creation, to read redemption's mighty plan, in the bare bosom of Godhead! all clouds, all shadows, blown aside; no mystery left but love Divine!

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

I send you the following extract from Charnock on Providence, for early insertion in your very valuable Miscellany, and remain, your's respectfully, T. SKELTON.

Otley, Feb. 15, 1819.

God hath given to a believer in Christ, the *promise* as a *key* to the *chest of his Providence*, because he hath the promise of this life and that which is to come, 1 Tim. iv. 8. Of this life, not according to our desires, but necessities, wherein they shall have whatsoever they can want or desire. God exercises a special Providence over those who are afflicted, or in distressing circumstances, for it is written, "He is a helper of the fatherless," and "in him the fatherless find mercy," Hos. xiv. 3. Now what greater comfort is there than this, that He who presides in the world, is so *wise*, that he cannot be mistaken; so *faithful*, that he cannot deceive; so *pitiful*, that he cannot neglect his people; and so *powerful* that he can make stones into bread if he please? God doth not govern the world only by his will, as an absolute monarch, but by his wisdom and goodness as a tender father. 'Tis not his greatest pleasure to shew his sovereign power, or his inconceivable wisdom, but his immense goodness, to which he makes his other attributes subservient.

That which was the design of God in creating, is the same in his government of the world; the communication and diffusion of his goodness. From hence we may be sure that he will do nothing but for the best, his wisdom appoints it with the highest reason, and his goodness orders it to the most gracious end: and because God is the greatest good, he doth not only will good, but the best good in every thing he does. The consideration that we are under the care of an infallible, unwearied, and righteous Governor; infallible, because of his infinite wisdom; unwearied, because of his unbounded power; and righteous, because

of his eternal goodness and holiness, ought to administer the highest consolation.

To trust the Providence of God, when our warehouses and bags are full, and our tables plentifully spread, is no hard thing; but to trust in God when our *purses* are empty, and but a handful of meal and a cruse of oil is left, and all the sources of relief apparently cut off, will prove our faith, and evince that we are Christians indeed. And yet none of us are exempt from this duty of trusting Providence, but are bound to acknowledge it in our daily prayer, for daily bread; from the greatest and richest prince, to the meanest and poorest beggar. Whatever your wants are, want not faith, and you cannot want supplies. 'Tis the want of faith prevents God from doing great works for his creatures; the more we trust him, the more he concerns himself in our affairs. The more we trust ourselves, the more we shall feel the curse of him that maketh flesh his arm, though it were the best flesh in the world, because it is a departing from God. No wonder then that God departs from us, and carries away his blessing with him: while we trust ourselves, we do but trouble ourselves; but the committing our way to the Lord renders our minds calm and easy, and removes all anxious disturbing thoughts what the success shall be.

We have to deal with a God who is bound up to no particular means, or to any means at all; who is at no expense in supplying miraculous succours, and who delights to perfect his strength in his creatures weakness. He, and He only, knows what will further our good, and what will hinder it. He can set all causes in such a posture, as shall conspire together, as one link, to bring about success, and make even contrary motions meet in one gracious end. Though Providences may seem to cross and contradict one another, they shall never cross his word, and the truth of his promise; for his Providence is but a servant to his truth.—*Providence* directs us by *means;* not to use them, is to tempt our guardian: where it intends any great thing for our good, it generally opens a door, and puts such circumstances into our hands, as we may use without the breach of any command, or the neglect of our duty. To use means without respect to God, is proudly to contemn him; to depend upon God without the use of means, is irreligiously to tempt him; in both we abuse his Providence; in the one we disobey him in not using the means he hath appointed, in the other presumptuously impose upon him, for the encouragement of our laziness.—Let not any reliance upon ordinary providences induce you to act contrary to the command. No providences, wherein we have seeming circumstances of glorifying God, must lead us out of the way of duty; this is to rob God one way, to pay in another. Commit thy way to the guidance of his providence, with an obedience to

his precept, and reliance on his promise, and refer the result to God. If we set up our *golden-calves* made of our own *ear-rings*, our wit, strength, and carnal prudence, because God seems to neglect us, the issue may be the same to us, as with the Israelites, and the very dust of our demolished calf may be as bitter to us as theirs was to them.

God hath as much wisdom in fixing the period of performance, as he had mercy at first in making the promise.—How presumptuous would it be for a vain ignorant world to prescribe rules to the Creator; much more for a single atom of dust, full of vanity, and worse than nothing. Since we had no part in making the world or ourselves, let us not presume to direct God in governing us.—God being infinitely wise, and his will infinitely good, it must needs be that goodness and wisdom are the rules whereby he directs himself in his actions in the world. And what greater motive, (or argument,) can there be to persuade our submission, than wisdom and goodness transacting all things. God's counsel being the firmest as well as the wisest, it is folly both ways to resist it.—We might as well murmur at God's creation, as at his providence, for that is as arbitrary as this: he is under no law but his own righteous will. Murmur not, therefore; whatever is done in the world, is done by a wise agent, who acts for the perfection of the whole universe; and why should I murmur at that which promotes the common happiness and perfection, that being better and more desirable than the perfection of any one particular person?—This temper of murmuring will hinder our prayers; with what face can we pray to that God whose wisdom we thus repine at. If God doth exercise a providence in the world, why do we murmur? If he doth not take care of those things, why do we pray to him? Do not presume to lead God, but be led by him; 'tis our safety to follow him; 'tis our sin and danger to presume to be his directors. We may lose ourselves when we are our own blind guides, and fall into a ditch; but when we follow God, he hath wisdom to foresee the precipices we may stumble into, and goodness to divert us from them.—The church wherein God hath laid up his gospel, and those souls which are as the ark wherein God hath deposited his law, shall be shadowed with the wings of his merciful providence, in a perpetual succession of all true blessings.—All the providences of God are to preserve his law in the world: his severest judgments are to quicken up the law of nature in them that know no other, and the law of his gospel in men that sit under it. And he hath given Christ to his church, and thereby given an earnest that still their good shall be promoted. 'Tis not to be thought that God will spare any thing else, when he hath given them his Son.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. MARY FLOOD, OF STAPLE FITZPAIN, in the County of Somerset.

By her Husband, James Flood.

THIS amiable woman (whose maiden name was Murless) was born October 18, 1776. Her parents were unawakened persons, and therefore she had not the advantage of a religious education. She was, from her childhood, a sober moral character, of a mild and agreeable temper, and very dutiful to her parents. The Lord was graciously pleased to bless her with good desires, even from her infancy, and she constantly attended Divine service at the Established Church, and thought that this was all that the Lord required. Her vain hopes, however, were frequently shaken by reading the 3d chapter of St. John, and the necessity of the new birth was deeply impressed upon her mind, and occasioned very painful feelings.

The circumstances which led to her conversion were as follow: Mr. Murless (her uncle) having some business at Taunton, was introduced to Mr. Porter, a local preacher, with whom he was entirely unacquainted. Mr. Murless could not forbear being struck with the unaffected piety, kindness, and benevolence of Mr. Porter. After some conversation together on religious subjects, Mr. Porter frankly told him that he was a Methodist. A Methodist, says Mr. Murless! what is that? I should like to be one; and he said it with his heart. So gloriously did the light of Divine grace shine forth in the conduct and conversation of Mr. Porter, that he felt a longing desire to be like him; and after conversing some little time longer together, Mr. Murless gave him an invitation to his house to sing hymns and pray. On his return home he called at Mr. Grabham's, and related the circumstance to Mrs. Grabham, who instantly felt a desire to become acquainted with the Methodists, and requested that they might also come to her house. In a short time, Mr. Porter and a young man came from Taunton and held a prayer-meeting, and it was a blessed season indeed. Many were convinced of sin, and among the rest Mary Murless was powerfully awakened, and brought to see her state by nature and practice. This was about the year 1795. These prayer-meetings having been continued for some time, the local preachers from Taunton were appointed to preach the glad tidings of salvation to the people; and they were indeed tidings of great joy to my dear wife. From this time she sought the Lord with her whole heart, and passed through many distressing conflicts of mind before she found peace with God. It was at a love-feast held at Ashel, three miles from Staple, that the Lord was graciously pleased to set her captive soul at liberty. During the solemnities of that meeting,

the terrors of her awakened conscience and self-accusing heart were dreadful, and despair had almost overcome her. But just as the meeting was ended, and the people were about to rise from their knees, she cried out in the bitterness of her soul, "Lord, I am damned but thou hast died." In that moment the compassionate Jesus delivered her from that heavy burden of guilt which had filled her with the most exquisite anguish, and most graciously burst all her bands in sunder. The following words were so powerfully applied by the Spirit of God, that they went through her whole soul: "Arise, shine, for thy light is come, and the glory of the Lord is risen on thee." The application of these words was so strong, that she distinctly heard them, and instantly cried out, "My Lord and my God." This happy circumstance put new life into the people, and caused them to continue the meeting two hours longer. The whole assembly was bathed in tears. The power of God was present to heal, and a more happy and glorious time was perhaps never experienced. My dear partner was so filled and enraptured with the love of God, that she was constrained to bless and praise him day and night for many days together; and as sleep had departed from her eyes in her penitent state, so it did also when her mourning was turned into joy. With mingled feelings of gratitude and love, she often exclaimed,

"My God is reconcil'd," &c.

A few nights after her espousals to Christ, as she lay in bed, meditating upon what God had done for her soul, she was blessed with such glorious happiness, that she could not help crying aloud. And no wonder; for in the exercise of living faith, she saw such glory as her mortal frame was scarce able to bear. She thought she saw, as it were, a curtain raised, and the Lord Jesus Christ in all his glory with his holy angels. She was so transported at the sight, that for some time she knew not whether she was in the body or not. The blaze of glory was so insufferably great, that, unable to bear it, she alarmed the whole house, and her friends ran to her apartment to know what was the matter. The glory of God so filled and overwhelmed her soul, that it was some time before she could recover sufficiently to tell them of the Lord's goodness to her. But, alas, they did not understand her. They thought she had been dreaming, and desired her to lie down and take her rest. She told them that she did not sleep, so they left her. Indeed the sweetness of the love of God so overcame her, that sleep was departed from her eyes. My beloved wife had not been on the mount long, before the grand adversary suggested that she had deceived herself; but she did not listen to his suggestions; she well knew in whom she had believed, and had confidence in Christ, who had pardoned all her sins for

his name sake; and although the enemy was trying her from every quarter, yet she could adopt the language of the poet and say,

"Standing now as newly slain,
To him I lift mine eye," &c.

She was the first person among us that found the Pearl of great Price. About the year 1796 the travelling preachers visited Staple, and formed a society of 12 or 14 persons, of which my wife was one. The greater part went back again, but she continued steadfast to the end. On the last day of this year, a watch-night was held in Taunton, which she attended. The brethren renewed their covenant with God, and the meeting continued till the commencement of the new year. From a grateful recollection of the blessings then received, she always spoke of that meeting with the greatest pleasure. To her it was such a resemblance of heaven as she was unable to describe. In renewing her covenant with God, she was truly sincere, and was determined by the help of God, to keep it. When singing the hymn, "Come, let us use the grace divine," &c. she was so filled with the love of God, that she could scarcely forbear crying aloud, "O the glory! O the glory!" It was such a time of refreshing from the presence of the Lord, that it caused her the more earnestly to press after all the mind that is in Christ. From this time she was more devoted to God than before: the means of grace were her delight, but as she was then under the care of her father, and he a man of the world, she had some difficulty to attend the word preached on a week night, as she had to go two miles. But she continued to put her trust in the Lord, and he graciously made her way plain.

In the year 1797, we were united together in the bond of wedlock. This union did not take place without much consideration, and earnest prayer to God on both sides, and his blessing certainly attended it. She was now at full liberty to serve God as she desired, without any interruption whatsoever, for we were both of one heart and mind, and fully determined, in the strength of grace, to worship God in spirit and in truth. Deeply sensible of such a privilege, she would often say, "How happy are we, who in Jesus agree," &c.

In the year 1798 she had a dream, which was made of great use to her. She dreamed that the day of judgment was come; that she saw the Lord upon his throne, and on his right hand a great multitude of saints and angels, among whom she thought she saw two of her own class, while she herself was at a great distance among the wicked. This occasioned the greatest distress to her soul, to think that she was left behind her friends, and those with whom she had taken sweet counsel, and in whose company she had frequently and delightfully walked to the house of

God. In this state of distress, she dreamed that she saw one coming towards her, who presented her with a key, and said, go on to the gate, and this key will unlock it. She did so, and immediately obtained admittance with her friends. By this dream she was convinced of the necessity of a larger measure of sanctifying grace, which caused her to pray earnestly to God, that he would be pleased to cleanse her from all unrighteousness, and make her holy throughout body, soul, and spirit; that whenever it should please him to call her hence, she might be ready. From this time she was more in earnest than she had been for perfect holiness, and more clearly saw it to be her privilege to press into the glory of her dispensation by the exercise of living faith. That blessed Saviour who hath said, "Ask, and it shall be given you; seek, and ye shall find," was graciously pleased to grant her the assurance of his sanctifying love, so that she became a burning and a shining light. She was so punctual in her attendance on the means of grace, that for years together, (unless prevented by sickness) she never missed an opportunity, although she had to go two miles, in very bad roads, and in all sorts of weather.

In the year 1799, a circumstance of a very trying nature happened in the society, which caused her the keenest anguish, for fear that the preaching should be discontinued. The person who first encouraged the preaching of the gospel turned his back both upon the preachers and people, excluded himself from the society, and delivered up his class-paper. From that day till the day of her death we entertained both the travelling and local preachers at our own house; and although we were not of ability to entertain the servants of the Lord as they deserved to be entertained, nor worthy so to do, yet the Lord was pleased to confer that honour upon us. The first travelling preacher that came to our house was Mr. Gower, and he was made a great blessing to my dear wife. And now that the Almighty had opened a way for us to have the preaching of his blessed word in our own house, we thought ourselves amply compensated; and the constant cry of my dear wife was, "Lord, make me more humble and more thankful." At this time she experienced much persecution, yet the Lord was pleased not only to support her through all, but to pour his blessing upon her in an abundant manner. O how did she plead with God in behalf of that unhappy man who had deserted the cause of God, that he would not blot his name out of the book of life, as he had done his own name out of the class-paper; and he was graciously pleased to restore him again, so that he became more than ever in earnest about his immortal soul.

In March, 1800, she was delivered of a second child, and in a few days her life was despaired of. She was apparently so near gone that we could not perceive any life for some time; but it

was not long before the Lord was graciously pleased to revive her again, for which she was thankful. She said to me, on my entering the room, "I was almost on the shore of the other world, about to enter the port of the blessed. But I am still spared. I did not think that I should have seen your face any more in this world; but if it is the will of the Lord to spare me a little longer, I trust it will be for his glory. I have no fear of death, for the sting of it is taken away."

Years still rolling on, my dear wife was assisted by Divine grace to hold fast her confidence; looking to the strong for strength, and he gave her grace according to her day. She often said to me, "O that the Lord would revive his work in this place, and make me more humble and thankful that ever he sent his servants to our house." She would often say that the Lord had blessed the house of Obed-edom for the sake of the ark, and this she thought was the case with herself, for the Lord blessed her both in body and soul.

In the year 1803 she was delivered of a third child, and the state of her mind at that time cannot be better expressed than in her own words: "Glory be to God, I found him to be my support in the hour of nature's sorrow. O how thankful am I! I feel Jesus to be precious to me. I feel his love in my soul, and that supports me to bear all this for him who bore so much for me."—About this time we were much neglected by the preachers, and this was a great grief to her mind. She would often say, "I am not enough devoted to God, and for this cause the preachers will not come to my house." Humility was a very prominent feature in her character; she had learned of her Saviour to be meek and lowly of heart, and thus to find rest to her soul.

In the spring of 1805, she was seized with an inflammation in her head and eyes, which proceeded to such an alarming height, that her life was despaired of. When to all appearance she was on the brink of the grave, I asked her if she found her mind stayed upon God. She answered, "Jesus is precious; I feel that he supports me; his grace is my comfort, and his word is my support. O what should I do if I had not Christ in my heart now." The Lord was pleased once more to restore her, that she might bless and praise his glorious name. Shortly after her restoration to health, she attended a love-feast, where she expressed her confidence in the love of God through Jesus Christ, and said that she felt "the peace of God which passeth all understanding," but declared that she was unable to express what she then felt of the love of God. At another time, when speaking of the love of God, she said, "O what union and communion I have had with the blessed Jesus this past week! how hath my cup run over, and how has my heart been filled with his love!" Love-feasts were the

delight of her heart, and it afforded her unspeakable pleasure to be with those that loved and feared God; and she would often say, "When we reach our heavenly Father's house there we shall be at home—there we shall receive a full reward—a kingdom —and a crown." Her love to God and his cause was such, that it was always uppermost in her heart, and she longed for the prosperity of Zion. Great, however, as her enjoyments had been, a few years before her decease, she experienced a suspension of that pleasing sunshine, called the light of God's countenance: the Lord hid his face from her, and she was troubled. With heart-felt grief she said to me, "O that it were with me as in days that are past, when the candle of the Lord shone bright upon my soul." But this was of short continuance. In a few days the Sun of Righteousness arose with healing in his wings, the clouds and storms of her wilderness state gave place to the unclouded light of the reconciled countenance of Jesus Christ. This was the only time that I ever knew or heard her say any thing of the kind. She generally enjoyed more or less of the love of God in her soul, and consequently was cheerful and happy.

In the year 1814, she was visited once more with a dangerous fit of illness, which continued some time. The Lord Jesus was still her support as in times past. Sweetly resigned to his will, she said, "Come, Lord Jesus, and do with me as seemeth thee good; thou art still precious to me, the fairest among ten thousand, and the altogether lovely." I believe that she was restored again at that time in answer to prayer; for the society could not give her up. Prayer was made for her continually, and one evening all our dear brethren met together, and had a special prayer-meeting on her account, and from that time she began to recover.

Her last illness commenced with an inflammation in her bowels. This fatal seizure took place on Friday evening, April 19, 1816. About midnight she said to me, "I shall die, I was never so ill before. I have been very bad many times, but never before like this. I shall soon leave you, my dear, do take care of my children, and be good to them." This I promised to do, and she said, "The Lord will take care for you." She never said any thing about the children from that time. It appeared to me that she gave them fully up into the hand of God that night.—In this early stage of her very distressing affliction she was resigned to the will of God, either for life or death. Although in a torment of pain she was not heard to complain, but bore all her sufferings with patience. On Saturday her relations were sent for, but as she had been subject to inflammations, they did not suspect that her end was so near. On my return with some medicine from the doctor, I hastened to my dear suffering wife. On entering

the room, she said to me, "I am not gone yet, but it will soon be over; I shall soon leave this world for a better; I shall go to Jesus Christ; he is my all; what should I do now if I had not a Saviour to be my support?" On Saturday evening she took her last farewell of me in the most affectionate manner, begging for the Divine blessing on me, and assuring me that all was well with her. She then asked me if I could give her up. I certainly entertained a hope that she would be spared to us a little longer, and was not without hope till Monday morning. After Saturday night her mind was wholly taken from all things here below; she had so entirely resigned us up to God, that she took no more notice of us than of others, but was thankful to any one that did any thing for her. On Sunday she was still in the same happy frame of mind; although in extreme pain, she was kept from complaining about any thing, and bore all with patience and resignation to the will of God. Her brother being sent for, asked her how she did; she said in reply, "I am very ill, brother; I shall die, but I have given you all up for Jesus Christ, and I shall soon be with him to behold his beauty; with him who hath done so much for me. O brother, it is hard work to die, but what should I now do if I had not Christ to be my support in death?" In the afternoon many of her friends came to see her, some before and some after preaching, and she took her leave of them in the most affectionate manner. Divine service being concluded, she said to me, "What a good sermon Mr. Foster has preached." I said, "Could you hear him?" She answered, "Yes, very much, and very good it is to me. I shall soon enjoy that Sabbath that will never end." Her pain at this time abated. She lay composed, and slept a little, and we flattered ourselves that she was better. When she awoke, I said, Are you better my dear? She answered, "I think not," and added, "I shall soon leave all things below, and quit this vale of sin and woe. I am going to join the general assembly and church of the first-born, whose names are written in heaven, and you will soon follow me. Be faithful, my dearest companion, thou whom God in great mercy gave to me. I leave thee with the most grateful sensations for all the kind tokens of affectionate regard which I have ever had from thee; all thy care for me, thy love to me, and thy prayers for me. I bless my God, and I thank thee. But I now go to Jesus, who is yet infinitely dearer to me." She was very ill all Sunday night, but was kept in perfect peace. On the morning of the 22d, the day on which she died, she said to me, "I am not gone yet my, dear, but it will soon be over; I shall soon be with Jesus, who hath done so much for me. O precious Jesus—precious Jesus. Come, Lord Jesus, and take me to thyself." I then left her, and went for some medicine, and in my absence she was taken worse. Those who were with her did not think

she could survive until my return; but the Lord spared her till then. As soon as I entered the room, she said, "My dear, I have had some hard struggles with death, but it is almost over." She then said to one, "Pray," and all present united in offering up their prayers to God in her behalf. She lay composed, and seemed as though she were conversing with the Lord Jesus; and with heaven in her countenance, she said, "The Lord is very good to me." Seeing the children in the room, she said to them, in the most affectionate manner, "Be good children, and the Lord will bless you; be good to your father, and the blessing of heaven will be upon you." Having kissed the youngest, she wished them to leave the room; the reason of which I think was a fear lest, while beholding them, her affections should be set on them, or her mind be drawn from God. In this happy state she continued all the forenoon. About two o'clock she had a hard struggle, and all present thought she had departed; but shortly after, to our great surprise, she revived again, and said, "Why did I come back again?" After this she appeared better for some time, and sweetly conversed about the love of God to her soul. "I shall soon join in singing that song that is for ever new;

> 'O what hath Jesus bought for me,
> Before my ravish'd eyes
> Rivers of life Divine I see,
> And trees of paradise:'"

and added,

> 'Then shall I sing more sweet, more loud,
> And Christ shall be my song.'

Yes, precious Jesus, I shall soon be with thee, to behold thy beauty, and see thee as thou art." She continued in this happy frame about an hour, and then the pains of death came on with violence. When I perceived her to be a little more easy, I asked her how she felt the state of her mind; she answered, "All is calm, and joy, and peace;" and in this blessed frame of mind she expired. "Blessed are the dead which die in the Lord." By her desire Mr. Lisk preached her funeral sermon to a very large congregation, from the 27th Psalm and the 4th verse, a text chosen by herself.

By this awful stroke of Divine Providence I have lost one of the most affectionate and best of wives, and my dear children are bereft of a tender mother, who had always their interest and happiness at heart. But I acquiesce; I dare not murmur; my loss is her eternal gain.

To the Editor of the Methodist Magazine.

With this you will receive a brief account of the happy death of the late Mr. THOMAS HARPER, jun. of Bristol, which was drawn up by his afflicted father, was read to a large congregation in Bristol,

and is now tendered to you for insertion in your very useful Miscellany. I had the happiness of intimately knowing this excellent young man for several years; and he was endeared to me by his amiable tempers, by his affectionate subjection to his parents, by his genuine piety, by his usefulness in the church of God, and by his patient and joyful endurance of long protracted pain.

The Strangers' Friend Society has lost a very active and useful visitor; the Sunday Schools a laborious superintendent and teacher; and the Wesleyan Methodist Missionary Society a very diligent and successful secretary and collector, by his removal. Blessed are the dead which die in the Lord.—I am, dear Sir, with much respect and affection, your's affectionately, WALTER GRIFFITH.

MEMOIR OF MR. THOMAS HARPER.

Our highly respected friend and brother, Mr. Thomas Harper, jun. was born the 22d day of July, 1797; and was from his infancy brought under the sound of the gospel by his parents, and had the advantage of pious instruction. From a child he so possessed the fear of God as to be restrained thereby from the commission of outward sin, and he felt an attachment to pious characters, but was not acquainted with his fallen state by nature, and of his need of a change of heart, until the spring of 1815, when, under the ministry of Mr. Pipe, he was so deeply convinced of his sinfulness and guilt, and awakened to a sense of his danger, that his countenance, which before exhibited vivacity and cheerfulness, was now clouded with trouble and distress.

In the following August he was admitted upon trial as a member of the Methodist Society, and by the advice and instruction of his intelligent and pious leader, he was encouraged to seek an interest in the blood of Jesus, and satisfactory evidence of his being accepted through him. He sought for this inestimable blessing with his whole heart, and did not seek in vain. About three months after, when at Portland Chapel, he had an affecting view of the willingness of Jesus to receive him, and his heart was filled with joy, in believing that he had obtained redemption through his blood, the forgiveness of his sins. The Saviour now became increasingly precious to him, and he used to say that every letter in his name was inexpressibly dear to him; and that Bunyan's Pilgrim did not more rejoice in dropping his burthen at the foot of the cross, than he did in being delivered from his on that memorable day.

He now walked in the light of God's reconciled countenance; but having very humiliating thoughts of himself and his Christian experience, he was often sorely tempted by the enemy of his peace, to call in question what God had done for him. When painfully exercised this way, with all child-like simplicity, he carried his case to his Saviour, and was usually favoured with such a sense of his love as convinced him of the reality of his conversion to God.—Soon after his admission into the Methodist Society he believed it to be his duty to offer himself to become a teacher in a Sunday School at Guinea Street. He also began occasionally to engage in social prayer-meetings, and his soul was much blessed in these religious duties. Having experienced the renewing and comforting efficacy of the truth as it is

in Jesus, and evidencing this by the sweetness of his temper, and the general amiableness of his dispostion, he wished to recommend it to others; and, after much fear and hesitation, consented to be admitted on trial, as a member of the Strangers' Friend or Benevolent Society, in July 1817; an institution for which he had always a peculiar regard. His brethren well remember when he was received into full connexion with them, in what an artless and affecting manner he spake of his experience in Divine things, his fervent wishes to be employed in mitigating the sufferings of the poor, and of his determination, by the grace of God, to be wholly devoted to his service. His visits, the short time he was able to fulfil his appointments, were much blessed to the sick and afflicted; and it was a source of unspeakable delight to him, when attending the bed of expiring nature, to point the sufferer to the Lamb of God, who taketh away the sin of the world. He likewise felt much interest in the prosperity of the Methodist Missionary Society; and as far as his influence could reach, he was an earnest and successful advocate in its behalf.—He had a sincere love and regard for the ministers and people of God, of all denominations; and, as far as circumstances would admit, was a constant attendant upon the means of grace. Reading the Holy Scriptures, (especially the Psalms,) and Doddridge's "Rise and Progress of Religion in the Soul," was a source of constant edification and comfort to him; and he usually retired, three or four times a day, to meet Him in secret, who was the joy and delight of his soul, and was to be his portion for ever. In this comfortable happy frame of mind he continued until the complaint, which he had for a length of time been afflicted with, began to assume a new and serious form, and his afflicted relatives were obliged, though reluctantly, to fear that this precious amiable youth would soon be taken from them; and their fears, alas! were soon painfully realized.

At the commencement of his illness, he appeared anxious, if it were the will of God, to be raised up again; but this desire was of very short duration; the longing of his soul was to depart, and be with his dear Saviour. In a long-continued and distressing affliction, arising from weakness and difficult respiration, not a murmuring expression dropped from his lips, though his sufferings were very great; but he frequently expressed, with much fervour and devotion, the sense he had of the Divine goodness, in the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless and praise his holy name," &c. Sometimes, when after a most distressing and painful night of suffering, he was favoured with a few minutes of repose, he sweetly awoke from his slumbers, with a countenance beaming with gratitude and love, and with faltering accents endeavoured to sing his favourite hymn,

"I'll praise my Maker while I've breath," &c.

At one time, seeing his afflicted parents standing by him, he endeavoured to console them; and taking his father's hand in his, in the most solemn and impressive manner, he said, "Father, we shall meet again;" and addressing himself most affectionately to his mother, he said it afforded him unutterable pleasure to indulge a hope that he

might be appointed her guardian angel. He then called for his brothers and sisters, and in the warmest and most solemn manner, exhorted them to follow the Lord fully, and to regard the last words of a dying brother, who was going to receive a starry crown, and be for ever with the Lord. On Whit-Sunday he very anxiously inquired if it was thought that he should be removed on that memorable day, and constantly expressed his desire to spend his pentecostal Sabbath with his dear Redeemer.

On the Wednesday preceding his death, having had a most severe conflict, occasioned by a convulsive spasm in his throat, he prayed in the most affecting manner, in the following words; "My precious Lord and Saviour, come and release me from my present sufferings, if it be thy blessed will; but not my will, but thine be done. Gracious God, it has not been an unusual thing for me to come to thee; I have often come, and always been blest and comforted when I came; and now, Lord, if I shall never be able to speak again in this world, I leave this, as my dying testimony, that thou art mine, and I am thine, and that I shall be with thee for ever." In this way he continued longing for his release, exhorting all around him to give themselves to God, warning them against coldness and indifference in religion; and observing, that if he had not, before his affliction, been made a partaker of the love of Jesus, he feared in his present suffering state he never should.—The Saturday before his death he had a calm tranquil day, but his last night was painful and distressing indeed, and death was making rapid progress to throw down the feeble tabernacle. About five o'clock on the Lord's-day morning, he broke out in prayer that was heard in almost every part of the house, in the following manner; "Come, Lord Jesus, I long to be where thou art, disappoint me not, my Saviour; I long to go home to my heavenly Father's house; let it be this day—come, Jesus, come, I plead thy blood, I plead thy blood." In this way he pleaded for his dismission for near an hour. He then lay composed, and repeated these memorable words, "For I am persuaded, that neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus the Lord." After which, with a most melodious voice, he sung a verse of a hymn, his countenance being irradiated with a sweet serenity not to be expressed. Turning upon his side, he said, "Bless the Lord, O my soul, for his manifested goodness to me, I am nearly wafted over, I shall soon be home." He then feebly attempted to sing, and clasped his hands together as if engaged in prayer and praise; soon after the silver cord was gently loosened, and his precious soul was sweetly reposed on the bosom of his Lord.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

The extract from a sermon of Dr. Charters on the words, "Owe no man any thing," in the Magazine for February last, is excellent for those to whom it is applicable; but I would fain hope that the

Methodists are not among the number. Yet, as of old, all were not Israel that were called Israel, so perhaps there may be here, and there, one calling *himself* a Methodist who will, "Lie without a blush," and "Seize the moment of unsuspecting affection to ensnare the friends of his youth." But you know, Sir, that a person acting in this way, would not long have a name among us.

But there is a sense in which this gospel command may be enforced upon some of the Methodists with profit. I am afraid there are who have borrowed of their brethren with an intention of repaying, but whose plans failing, they have not had it in their power to fulfil their intention. Their brethren knowing this, have not pressed them, but have kindly forborne to distress them by naming the debt. Some considerable time has elapsed, and they have perhaps forgotten that they were in debt at all! But God has not forgotten it; and a succession of schemes have been blasted and laid low, through thisworm being at the root.

All the commands of the gospel are right, and just, and good; and all are calculated to promote the happiness of individuals, and the welfare of society. Not one of them can be broken with impunity. If we do not judge ourselves, the Lord will judge us, and chasten us too, "that we may not be condemned with the world."

But it may be asked, If the money be lost, and my income will but barely support my family, what can be done? I will answer by relating a matter of fact which came under my own observation. Many years since, a young man, a friend of mine, entered into business with an earnest desire to keep a conscience void of offence toward God, and toward man. In the course of a few years, circumstances occurred over which he had no control, which involved him considerably in debt. This was a source of great trouble to him: but he was in the habit of making his requests known to the Lord. He prayed earnestly again and again, that he might be enabled to "owe no man any thing." He not only prayed, he watched against all occasions of expense. Shall I descend to particulars? Perhaps it will be profitable to some of your readers if I do.—He left off porter, and drank small beer, or water;—he permitted only the plainest food to be used in his family;—wine and spirits were immediately prohibited;—he made his clothes last twice their usual time;—he ceased to appear generous with money belonging to his creditors;—he no longer gave invitations to his friends; and what was the greatest cross of all to him, he denied himself the pleasure of the company of the preachers. From his early youth he had been privileged to learn wisdom from their lips, not only from the pulpit, but in select parties in his father's house. That discourse, which is medicine to the mind, was very dear to him, but the honour of religion was still dearer. He was determined that Methodism should not be wounded through him, and that if he should fail in business, it should not be said, or if said, it should not be truth, "All this comes of entertaining the Methodists." Now I do not affirm that all he would save by this self-denial and privation, would have been sufficient of itself to have extricated him out of his difficulties; but this I can affirm, that the Lord, (no doubt pleased with his endeavours,) gave him such unexpected success in business, as soon enabled him

to "owe no man any thing but love." Gratitude for this mercy has caused him since often to experience the truth of our Lord's declaration, "It is more blessed to give than to receive."

Dear Sir, a word to the wise is enough. What has been said cannot apply to those who know they owe no more than what they are both able and willing to pay. But it does apply to those who are in debt; who have long been in debt, who have lost, perhaps, the will with the ability to pay what they owe. I hope all such will become followers of my friend's steps, and experience the same happy result.

For this end I beg you will please to give what I have written a place in the the Methodist Magazine, which will oblige an old member of the Methodist Society.

On the same subject.

MR. EDITOR,

Seeing an extract in your number for February last, on *being in debt*, a friend of mine complains that it is not sufficiently pointed to lead those of your readers whom it concerns to make the necessary application. This individual, being himself truly exemplary, at the head of a large family, and particularly vigilant and anxious in promoting the best interests of those of whom Providence has appointed him leader, it is with pleasure that I comply with his request in sending you a few brief remarks, in a strain which I know will be more congenial with his wishes. It is well known to every man in business, that getting into debt is a widely spreading evil. If it were confined to the irreligious part of the world, men in business might, from that circumstance, be upon their guard; but, alas! it is but too easy a besetment of even some professors of serious religion. I am far, however, from being disposed to censure with indiscriminate severity. There are who have got into embarrassing circumstances, through the unexpected fraudulence of others, or by a sudden change in the dispensations of Divine Providence towards them, which no prudence nor industry of theirs could have prevented. The honest minds of these persons have felt many a pang, and their habits of industry and economy are laudably exerted in order to extricate themselves. Peace be to all such! cruel, indeed, must be that heart which can utter a word to add to the sharpness of their sorrows. But there are persons, Mr. Editor, who continued getting into debt *when their earnings were good;* and who, from long habit, now continue so to do, *when there is not the most distant prospect of their being able to discharge the debts which they contract*, their regular income being regularly exceeded by their expenditure. Must not charity herself pronounce against these? Must not stern truth be sounded in their ears, that it is impossible for such to enter the kingdom in heaven? The spirit of cringing and of false compliance is the least culpable trait in their character; to these is added the breach of promise, and that with such frequency, that a certain tradesman, galled by disappointment, said of a debtor accounted religious, "He's as full of lies as hell is full of devils." Who can calculate the extent of the mischief which is done to the cause of God by this practice, even in a single professor? There is a society not far

distant from where I write, which, after a very promising revival, had been nearly torn to pieces by it. Those who had lately tasted that the Lord is gracious, were disposed to put unlimited confidence in all who made any profession of love to the Redeemer; the consequence was, that some finding a seasonable opportunity for contracting debts, availed themselves of it; but by never troubling themselves to extricate themselves, they proved a stumbling-block on which many fell, and were ruined. Some of these are likely to perish, but at whose hands shall their souls be required? Not the cause of God alone suffers: the children of those persons are stamped with ignominy; many an arrow is shot at them through the misconduct of their parents, by those who have sustained serious injury by them. I need not, however, enlarge; the tender heart will not withhold its tear from such sufferers.

But can any thing be done to extirpate this evil? Surely there may. Let the preachers, when they meet the societies, make a few remarks upon the evil of getting into debt. Let them state the magnitude and the consequence of this evil, in the strongest terms of reprobation; let them intreat all who have any love to their souls, to the cause of God, to their own respectability, or to the peace and welfare of their families, to guard against it. At the leaders'-meetings, also, let inquiries be instituted upon the subject. Why not watch as carefully over this as over any other part of moral character of our members? Indeed, when a leader is asked if his members walk agreeably to our rules, or the word of God, I cannot see how he can answer this question in the affirmative, if he knows any of them to be running unwarrantably into debt. Shall we instantly report a man that happens to get drunk, and say nothing of him whose conduct contributes to bring ruin on the honest tradesman? Further: Let such persons as are involved be required, as a condition of their continuing in the society, to lay by something weekly towards discharging their debts. A superintendant in a neighbouring circuit has adopted this plan, and the results, as might be expected, have been beneficial. The worthless have gone away, and the truly pious, whose characters had been obscured, have emerged like the moon from behind a cloud, and shine with a delightful splendour. These means, perhaps, it may be thought by some, would lead us into many difficulties, but the value of souls, and our responsibility to God, imperatively demand our encountering these difficulties, that an evil of such magnitude may be effectually put a stop to.

The friend who has requested me to write these remarks suggests, that it is a real advantage to the poor, even in a worldly sense, to avoid, if possible, getting into debt; that thereby they would purchase their goods at a cheaper rate, by which something handsome would be annually saved. The reader may now wish to know who has written these remarks, whether he be not one who has sustained serious losses himself, and writes upon the subject with a sore mind. It may be some relief to anxiety to know, that the writer is no such character; he is not in trade, nor has he a single debtor to solicit or to frown upon; but he can assure his reader, that he is a most hearty Methodist, and, Mr. Editor, that he is one of his most affectionate well-wishers and admirers. CEPHAS.

On the ORIGINAL DESIGN of the METHODIST MAGAZINE.

TO THE EDITOR.

Dear Sir,—Some years ago you, or your predecessor in office, consented to soften down the title of your periodical work by calling it *The Arminian, or Methodist Magazine;* and this was done, I presume, to lessen, if possible, the distance between two respectable denominations of Christians, that there might be no longer the same cause for angry and noisy controversy; and that those who agreed to admit Jesus Christ to be the only true foundation of Christianity, might with perfect harmony raise the superstructure. Whether this end has been attained, or whether the alteration in your title is consistent with the contents of your Magazine, it is not my intention to controvert; yet I am inclined to think, that the change is a dereliction of its original design. Mr. Wesley says, in his address to the reader, in the first number of the Arminian Magazine, printed in the year 1778, "Our design is to publish some of the most remarkable tracts on the universal love of God, and his willingness to *save all men* from *all sin*, which have been written in this and the last century. Some of these are now grown very scarce; some have not appeared in English before. To these will be added, Original Pieces, written either directly upon this subject, or on those which are equally opposed by the patrons of *Particular Redemption*." He observes again, "We have been frequently advised to give the Magazine another appellation, rather than one that will give a general offence," and assigns his reasons for not altering it. But, supposing the odious name were dropped, would this change the complection of its contents? The contrary is evident: for as long as the doctrine of God's love to all men is taught in it, it will still be called an *Arminian* Magazine.

Mr. Wesley, during his life, never admitted the term *Methodists*, as designating the people under his pastoral care as a sect, but as an epithet which wit had applied to them; hence in all his writings he uses the expression, "The Methodists so called." Whatever objections there may be to the doctrines taught by James Arminius, when considered in detail, the Methodists so called, perfectly agree with him, that *God willeth all men to be saved*. Upon this important article you neither have made nor can make any concessions, without dissenting from your first principles.

As the Magazine was first designed to maintain and defend General Redemption, so it was intended to guard the people against all sentiments and hypotheses, which directly or indirectly might weaken the column which supports all they hold as sacred and dear. Your work of course then must continue to be a vehicle to circulate your opinions in the most prominent form; and, at the same time, to contain cautions and animadversions upon anti-methodistical notions. That you have a right to reject all papers that maintain opinions contrary to the doctrines taught in Mr. Wesley's first four volumes of sermons, and his notes on the New Testament, is readily granted; but that you should refuse admittance to such as, in the spirit of meekness and wisdom, defend these doctrines, no one will credit, who is at all acquainted with your known consistency and orthodoxy.

I am aware, that some of your readers may be inclined to cry out, "How illiberal in this enlightened age," and charge the writer with

narrow contracted views. Be it so. Is candour found with no other persons but those who believe that all sentiments are alike, and may be innocently held? that the dogmas taught by Plato are of equal importance with the doctrines of the cross, preached by St. Paul? We consider the truths of Christianity of too much importance readily to relinquish them; or give up the ground we have taken in order to avoid the odium of bigotry, to meet the views of latitudinar an professors. Here there can be no compromise; the religion of Jesus Christ is unyielding. Here there can be no drawback from either its quality or quantity; it is one and indivisible; it is the truth, the whole truth, as it is in Jesus; it can mix with no heterogeneous bodies.

There are times when the disciples of Jesus Christ must wage an offensive war against anti-christian opinions, and when it would be criminal for the minister of Christ to sleep at his post. Those opinions are now afloat in the world; error, masked in a false garb, assuming an imposing appearance, and misleading the simple and unsuspicious.

Dear Sir, you are placed at an important post in the church, and it is your imperative duty, through the medium of your Miscellany, to circulate the antidote, and to watch with vigilant circumspection the body with which you are connected, and defend the purity of those doctrines which God has so greatly blessed in leading sinners to himself, that believers may be built up, and established in their holy faith.

Dear Sir, I remain, your's most affectionately,

London, June 5th, 1819. MENTOR.

OBITUARY.

Died, at Stonegrave, near York, Aug. 31, 1818, Mrs. Eliz. Peacock, aged 78. This mother in Israel, whose maiden name was Hodgson, was born at Raskel, near Easingwould, Yorkshire. Her parents regularly attended the service of the Established Church, and taught her in early life to pray to God, and to repeat the Catechism. In her youth also, she acquired the habit of speaking the truth, and learned to reverence the Lord's-day; and though she lived many years unacquainted with the spirituality of the Divine law, and the excellencies of the gospel of Christ Jesus; yet, from her general stability, the correctness of her morals, and her uniform attention to public and private religious duties, she was deemed a Methodist by her neighbours, though it does not appear she had, at that time, any acquaintance with the Methodist Society. For it was not until about the 28th year of her age that she heard the Methodists preach. Under the first sermon, however, that she heard, she was convinced of her sinfulness and need of pardoning mercy, and soon afterwards obtained "peace with God through our Lord Jesus Christ." She then became anxious that the people of the village where she lived should have an opportunity of hearing the gospel in that way which had been so useful to herself, and invited the Methodist preachers to Raskel, where they soon formed a society, and of which she became an active and useful member. Her zeal and diligence, united with her universal good character, rendered her a general blessing in the neighbourhood.

About the 36th year of her age, after much prayer, and sincerely seeking Divine instruction, she was united in marriage to Mr. Robert Peacock, who resolved, with her, to open a door for the servants of the Lord; and having settled upon a farm at Stonegrave, they invited the preachers to their house, where the preaching afterwards became established, to the great profit of many who attended to hear it. She truly respected the servants of Jesus Christ, and always made them welcome to her house.

After living thus usefully and respectably as a member of the Methodist society for about fifty years; and, in her journey through life, bearing many trials, she came to the close, "an old disciple," and quite willing to put off her mortal clothing, even as our Lord Jesus Christ had shewed her; for she had no fear of death, but "rejoiced in hope of the glory of God." To those who visited her when she was near her end she said, "I have not 'followed a cunningly devised fable,' the Lord has been with me these fifty years, and I feel him with me now—I shall soon

be where he is, to behold his glory." To her children and relations, who were present, she gave her dying charge, not to neglect the great salvation, but to prepare to meet her in heaven. Mrs. Peacock was the mother of two of our preachers' widows, Mrs. Williams and Mrs. Needham.

J. SLACK.

DIED, at Tiverton, January 1, 1819, Mrs. JOANNA COTTY, aged 94. She was the daughter of a Baptist minister of that place, and early in life became a member of that church, being awakened to a real consciousness of the depravity of her heart, and the transgressions of her life; and just at that time, looking into the dreadful gulf of unconditional predestination, she concluded herself to be amongst the eternally reprobated, and became overwhelmed with distress arising from these two causes, viz. the Spirit of God wounding her mind preparatory to healing it, and a contrary spirit suggesting that her doom to perdition was fixed before she had a being.

About this time, Mr. Wesley, and others in connexion with him, first visited Tiverton. Miss Sampson, (for that was her name previous to marriage,) requested and obtained leave of her mother to hear these men, then every where spoken against. The preacher took for his text Acts v. 31, and under that sermon her every doubt, arising from the horrible decrees, and fear of never finding mercy, vanished; and her mind was filled with peace and joy through believing in Him who, by the grace of God, tasted death for every man. She often spoke of this as the commencement of her spiritual comfort; and having derived her greatest good under a Wesleyan ministry, she considered it her duty to cast in her lot with the infant society of Methodists, then formed in Tiverton, and accordingly was immediately united to them. If all persons acted as uprightly in this respect as Miss Sampson did, some would find that they ought to be in congregations that they have deserted, and amongst a people on whom they have turned their backs. Amongst the thousands who in their life and death have been led to glorify God for the *truth* as it is in Jesus, taught among the Methodists, Miss S. was one, and she stood firm in the evil day, and continued the warm advocate of Methodism, in the midst of the violence of persecution that assailed it.* From the benefit she received from time to time under the Methodist ministry, it is no cause for wonde that she accepted the hand of one of our first Itinerant Preachers, Mr. James Cotty. For many years she was a widow, and continued to the day of her death, I believe, "a widow indeed."

It is more than eight years since I first saw Mrs. Cotty, and as she lived in a family where the preachers lodged, I had many opportunities of seeing and conversing with her, (being one of the Preachers on the circuit,) and always found her most free to speak of the best things, ever happy to hear of Zion's prosperity. Her uniform walk gave the best proof to others, that she was the Lord's by adoption and grace, while the Spirit of God attested to her own soul, that she was indeed born of God.

Few are to be found in whose breast dwelt more Christian sympathy, demonstrated by her readiness to relieve persons in distress, and her heartfelt pleasure in benevolent acts. In addition to all the individuals so frequently relieved by her alms, she was an annual subscriber of £1 to our Preachers' Fund. When our new chapel in this place was begun, she gave towards it £50, and afterwards lent £100, which, said she, "I shall leave to the chapel, (to aid the liquidation of its debts,) after my decease." The Baptist church, I understand, some time before her death received, as a gift from her, £100. In her latter days she felt much lethargy, but at intervals she enjoyed an exemption from this affliction, and invariably expressed her gratitude to God, and confidence in him, often exclaiming, "Bless the Lord, O my soul, and all that is within me bless his holy name." "For her to live was Christ, and to die was gain."

JOSEPH SANDERS.

Tiverton, May 18, 1819.

* In the month of July 1750, John Wesley came first to this town, and preached in the open air, at different times and in various parts of the town. In September, 1751, persecution arose against Mr. Wesley and his preachers. Many, who had been educated at Blundell's school, formed a mob, procured drums and fifes, &c. and came upon Mr. W. and by their tumult obliged him to desist. In the course of these violent proceedings, some time near the latter end of the year 1752, the Mayor of Tiverton, in company, asked a respectable gentleman, who sat near him, and who gave me this information, what he thought of the *Methodees*, and their religion, and whether he did not think it right that they should be driven out of the town. "I think, Mr. Mayor," said the gentleman, "you had much better follow the counsel of Gamaliel to the Jews, (Acts v. 34—39,) and leave them and their religion to themselves." "What do you think so, Sir?" (said the magistrate,) "do you consider, Sir, what little reason there is for any new religion in Tiverton? another way of going to heaven, when there are now so many? You know, Sir, there is the old church and the new church: that is one religion. Then there is parson K.'s, at the Pitt-meeting, (Presbyterians:) parson W.'s, in Peter street, (Calvinists;) and the old parson T.'s, at the meeting in Newport-street, (Baptists,) four ways of going to heaven already: enough in conscience, I think; and if they won't go to heaven by one or other of these ways, by —— they sha'nt go to heaven at all herefrom, whilst I am Mayor of Tiverton."

MISSIONARY INTELLIGENCE.

ANNUAL MEETING OF THE GENERAL WESLEYAN MISSIONARY SOCIETY.

(Concluded from our last Number.)

The Rev. JOHN HAWTREY, (late Captain Hawtrey) in seconding the resolution, said, the resolution which had been read, and so affectingly enlarged on by the respectable friend, who had just sat down, needed not his support; for there could be no individual who had heard such a detail of what the last speaker had himself seen of those dreadful acts of self-destruction, those awful murders, and unhappy effects of idolatry and superstition, without feeling the propriety, not only of immediately assenting to the resolution, but of pledging himself to aid the labours of Missionaries, until all this abominable idolatry shall be destroyed. In adverting to another subject, it was extremely pleasing to learn from the valuable extracts which the Chairman had read, the good doing in the West Indies. He knew that there was other testimony beside what had been adduced, to corroborate the usefulness of Missionaries there. At the same time we should all bear this in our minds, that though we have every reason to be grateful to Almighty God for the friendly disposition manifested by the many planters and proprietors of estates; yet we could not at present flatter ourselves, that there were no feelings of prejudice and opposition remaining. He had not brought the remark forward to throw any damp upon the good tidings we had heard; but he thought that we ought to be most seriously impressed with the truth, that though the work of evangelizing the negroes in the West Indies is in a most pleasing state of progress, it cannot be considered as completed, or as having overcome all its difficulties. We could only hope that remaining prejudices against the labours of Missionaries would be removed by the continued approbation of such assemblies as the present, which would give the sanction of the British Public to the cause of religion among the swarthy tribes of the descendants of Ham. His observations would chiefly respect a station nearer home. He had lately returned from France, and had had an opportunity of mixing with the people of that empire. There was a little Wesleyan Society in Cherbourg. He had preached there, and though the notice was only that of a few hours, yet a congregation assembled that filled the place; and when it was remembered that such meetings were interdicted through the priests, and that each person attending was liable to a fine of 200 franks, that is upwards of £8, if of the Roman Catholic persuasion, this was very encouraging. There were several Roman Catholics, notwithstanding, who regularly mingled in this congregation, and had found benefit from the preaching of the word of God. He was most gratified to hear the experience and testimony of some of those converted Catholics. These were important and interesting facts, but he had seen more. On his arrival at Caen, in Normandy, where there was a Missionary and two Chapels, he had the satisfaction to inform the meeting, that on a late Sunday he preached to a French congregation, and though no notice was given, the place was filled. He was convinced that that nation was not properly known, and the character of its people not properly understood. It had grown with our growth to look on Frenchmen with a jealous eye; to believe that they were almost past conversion; that there was nothing but evil in their hearts. They had been, it was true, in a state of awful infidelity. But he was convinced that their moral condition was improving; they were feeling after God, they had tried infidelity, they had seen what it could do for them; and they were looking out for something better. It had pleased God to convert a gentleman of property in the town of Caen, a man of birth and education, who had been a man of the world, and had been a noted duellist, and once the terror of the town. Immediately on his eyes being opened, he saw the danger of his fellow-creatures, he boldly stepped forth to preach the gospel of Jesus Christ, and he had, in defiance of all the malice and craft of the priests, formed little congregations, of 19 or 20, who assembled in different places for the purpose of prayer and reading the scripture. Several of these little societies were in the town of Caen. He had recently been to Paris, and there also established several of these meetings. He was quite sure that a door was opening in France, for the introduction of the truth.

JAMES WOOD, Esq. of Manchester, observed, that he could not contemplate the

moral state of Ceylon and of Continental India, without the most painful feelings. Some had talked of pious heathens. There might be pious heathens, yet he thought, when we had once admitted the possibility of their being such persons, we had admitted full as much as we ought. They had heard that day much of the worship of idols in the island of Ceylon, and in Continental India, but those who ought to be denominated pious heathens, were men who like Cornelius, feared God and wrought righteousness: there might be such, in the heathen world, but it was not for us to argue from this, that in fact, there were a great number. If there were, Missionaries would have found them out, and it would have very much gladdened our hearts to have heard of them; but of such we had heard nothing. Missionaries had not found them, among the millions of India. What then was to be done to help them? It appeared that there was no way of raising them from their moral degradation, but sending them the preachers of the everlasting gospel. He would admit that a great deal had been done by disseminating the word of God, and a great deal might be done; but it appeared to him that they would never have complete views of the gospel without the expositions and assistance of those men whom God himself had called and qualified to dispense the word of life. God had made us the depositories of his truth, and he now called on us to disseminate it in every part of the habitable globe. It was not a matter of indifference whether we should send the ministers of the gospel, or not; it was not a matter of mere privilege, but a matter of high responsibility and duty.

He was happy to state, that the Manchester district was taking its full share of this burden. The last year had been a year of great commercial distress and peril, distress unparalleled in some branches of our manufacture, yet their subscriptions had greatly exceeded any former years. We might argue from this important fact, that the minds of the people there were made up to acknowledge the importance and obligation of Christian Missions, and that they now acted from principle. They felt this to be the cause of God, and acting upon that principle, he had no doubt they would continue to give it their support.

The Rev. JONATHAN EDMONDSON, President of the Conference, said, that his heart felt so great an interest in the cause, that if he were young, he would offer his services for the Foreign Mission that day. It gave him very great pleasure to see so many doors opened in almost every part of the world. We had our Missionaries in the East, and in the West, in the North, and in the South, and yet he thought that the Missionary cause was but in its infancy. It seemed to him that we were but just beginning. He looked forward to the time, and thought it not very far distant, when the "kingdoms of this world should become the kingdoms of God and of his Christ." He accompanied Dr. Coke to the sea-side when he embarked for the East. He was well aware that the Doctor's motives were pure, and that the young men who accompanied him were persons of great ingenuity and talents, but his hopes were not very sanguine. He had a thousand fears, and when he heard that Dr. Coke was called into eternity, his hopes fell still lower. But on their arrival in that country, though they had lost their leader, yet Providence raised up other persons, and to one of these earliest and best friends of the Ceylon Mission, Sir ALEXANDER JOHNSTON, he had the honour to propose a vote of thanks. He recollected his kindness to our Missionaries whilst in India, and since his return to this country, he had rendered essential services to the Mission, by his communications with the Committee.

The Rev. RICHARD WATSON seconded the resolution. They had to lament the absence of Sir Alexander Johnston, who would have been at the meeting, but for the illness of a near relative. His heart was with us, and he would, but for the circumstance just mentioned, have given his personal testimony to the importance and successful operation of our Ceylon Mission. He had thought, when he found the Ceylon Mission so much omitted by the preceding speakers, to have called the attention of the Meeting particularly to its operations, and had not several speakers yet to address the meeting, he would have gone at some length into the animating details of the important Mission of Ceylon. He should, however, merely observe, that all the Missionaries who were now engaged in the work had given the utmost satisfaction to the Committee, and that their prudent, diligent, and zealous conduct, gave them a strong claim on the support of the Christian public. On the resolution he would say, that the most cordial thanks of this society were certainly due to the gentleman mentioned in it. It was a cheering consideration that when we turned to India we saw a class of men rising up, whose talents, character, and influence were all consecrated to the encouragement of religion. They lived at a great distance from home, and in a country where opposition to religion would subject them to no reproach, and perhaps give them the praise of prudent politicians; yet even there men were raised up by Providence, holding high

official situations, both civil and military, sanctioning and encouraging the efforts which had been made for several years past, to disseminate the Scriptures, and to give the benighted heathen the benefits of the Christian ministry. In this honourable class, the name of Sir Alexander Johnston occupied an eminent station. The island of Ceylon was especially indebted to his exertions. He was one of those gentlemen who had gone out, not merely to fill the seats of office, and to exercise authority, but to communicate solid and permanent blessings to the people, to raise the condition of society, to establish moral order, to create the religious principle, and to erect imperishable monuments of British power, in the exercise of British compassion, and the communication of British intelligence. His wise and comprehensive views on these subjects were in connection with the principles of Christianity. He felt the importance of the labours of Christian Missionaries, to raise the moral condition of the pagan population, and the Wesleyan Missionaries had found in him an adviser, and a friend. To him a large class of slaves in the island were indebted for their liberty, voluntarily conceded by their masters, under his representations; and to elevate minds rendered abject, and make their liberty a substantial benefit, he had been anxious that they should have the benefit of the exertions of Missionaries, whose successes among the negroes in the West Indies, were known by him, and justly appreciated. In addition to the obligation, which every assembly of Christians, met for such a purpose as the present, was under to acknowledge the exertions of the friends of Misions resident in foreign countries, this society was under special obligations to Sir Alexander Johnston, for the honour of his frequent attendance at the meetings of the Committee for the purpose of communicating information respecting the mission in Ceylon, and for his valuable advices. On these subjects Sir Alexander was always accessible, and his communications and opinions equally marked the philosopher, the philanthropist, and the Christian. To such a person, he felt it no less a duty, as an official person in the society, than an honour, to second a resolution of thanks.

Edward Philips, Esq. of Melksham, said, that at this late period of the meeting he should feel himself blamable if he claimed attention for any length of time; but there was one thing which had impressed his mind since he had the honour and the pleasure of being present; and it was this, how remarkably the providence of God appeared, when he determined to undertake any great work, in raising up suitable persons to carry it into effect. When God was pleased to determine to overthrow the infidelity and indifference to religion which existed 60 or 70 years ago, he raised up that distinguished man, the Rev. John Wesley; he went through the kingdom, and diffused the knowledge of the gospel of the blessed God. He need not tell the Chairman, or his friends, with what great and varied success he laboured, but he should think himself wrong if he did not bear his feeble testimony, that of all the Missionaries who have gone forth in the world, the Rev. John Wesley stands among the first. When it had pleased God to send the gospel to any particular quarter of the globe, he had raised up instruments fit for the work. When the Baptist Missionaries were sent to Continental India, he raised up a boy from the woods—a weaver's boy—he was now the Rev. Dr. Marshman, the translator of the Chinese Scriptures. For the same work he was pleased to raise up a poor shoemaker's son in Northamptonshire, who was now Dr. Carey; instruments would never be wanted to carry on the blessed work of God throughout the world. He considered this as one of the most happy days of his life; he had witnessed in this place the presence of the man to whom was principally owing the abolition of the slave trade. When he came forward to bear an honourable testimony to the conduct and labours of the Missionaries in the West Indies, the society could have no higher testimony. The glorious cause must go on, and though many things might occur to damp the zeal, and to wound the minds of those engaged in it, yet let them ever remember that great and glorious Being who is its author. In such a work he would never forsake them. Success must attend their efforts, and that success would be fully developed, when those Missionaries whom they were now sending abroad, should be seen bringing forward the children whom God had given them, and presenting them at the tribunal of Christ. These were consolations peculiar to a religious heart; triumphs far exceeding the triumphs of heroes; triumphs which left no misery behind them, and which would issue in that everlasting glory which awaits the children of God.

The Rev. Samuel Wood, of Dublin, said, he did not know that he could add any thing to excite sentiments of gratitude to Almighty God, or a greater fervour in prayer to God on behalf of Missions, to that which had dropped from the lips of the highly respectable mover. He was happy to hear a gentleman, who was not a Methodist, bring a tribute of approval to our cause. In the Resolution he had the

honour to second, he found a recognition of the Missions in India, in West and South Africa, in New South Wales, in North America, and in Europe generally; but there was a strong predilection in an Irishman for his country: he did not find Ireland mentioned. He knew, however, that there was not present an Englishman or an Englishwoman who did not acknowledge the people of his country as their brethren and sisters. He had heard a painful description given of the superstition of St. Domingo: he had followed his beloved brother Brown through all the painful and agonizing feelings of his heart, when he described the superstition under which the people there laboured. He had accompanied his friend Mr. Hawtrey through France, through that land strewed with briers and thorns—but his country! It was true his country had her faults and her crimes, but in the kindness of the heart it yielded to no nation! Give his countrymen the truth, and they would vindicate it; let them feel its power, and they would glow with its devotion; let them love God, and all the charities of religion would live on their hearts, and drop from their lips. His country had her faults—her crimes; but her natural failings had been made the tool of a baneful superstition. But she had her virtues, she had her sons of literature, and her sons of glory; she had also lent to British Methodism one of her most pious, one of her most laborious, and one of her most learned ornaments. The misfortune of his country was, that they were ignorant: but why were they ignorant? Did it arise from a want of genius? No. Why were they vicious? Was it because they had not a heart capable of virtue? No. Why then were they ignorant and vicious? Because the dominion of popery still held the people in mighty chains—because by the artifices of priestcraft the poor were wretched, while thousands and tens of thousands were hurried into the coffers of artful priests. He alluded to the establishment of Purgatorian Societies in Ireland, which have tended more than any thing to the vitiation of principle and character. These were subscription societies to rescue souls from hell. Every person becoming a member of a Purgatorian Society was to pay one penny per week, and then was entitled, at his death, to a mass; one month after his death, to a second mass; and eleven months after his death, to a third mass. This was the Christianity of Ireland. He should think, upon a moderate calculation, that out of the three millions, one million of the popish population were members of these Purgatorian Societies. At a penny a week, this would produce 52 millions of pence a year, a sum of £216,666 13s. 4d. Thus the people were kept ignorant and vicious, and the priests extracted a sum of upwards of £200,000 a year out of the pockets of the poor. But he thanked God, that even in Ireland good was doing. They had their Sunday School Establishment in Ireland; the week before, he had attended the meeting of this society in the city of Dublin, and he was happy to state, that in the last year's report there were 60,000 children in a course of education, and this year the number was increased 24,000; so that now they had 84,000 children under instruction!—this was progress. They had also Bible Societies in Ireland in effectual operation, with other valuable institutions. In addition to all these, there was a small band of Missionaries, supported by this Society, who preached the gospel in Irish, in the darkest and most neglected parts of the country. He had letters with him from those laborious ministers of Jesus Christ, which he had intended to read, but time would not permit; and he would only say that they furnished a strong argument in favour of Irish missions; and shewed that within the last year a greater number of the most ignorant Catholics had been converted to God, than in any year since the mission had been established.—Mr. Wood concluded by putting into the hands of the Chairman a bill of £1500 being the first instalment of a legacy of £2000, left to the Mission Fund by Miss Houston, a benevolent lady in Ireland.

The Rev. W. Martin, of Sheffield, said, when he came into the City Road Chapel he recollected the man who had often, in that pulpit, pleaded the cause of Missions—the Rev. Dr. Coke. How great a Missionary he was, they all knew; he might have pleaded, and who was there who would not have admitted the plea? he might have pleaded the infirmities and disabilities of old age, to excuse him from undertaking the voyage to Ceylon, at his time of life; but this intrepid Missionary was not a man to refuse sacrifices for his God; his character was marked with decision and promptitude, joined with ardent love for the heathen, and the cause of Christ. If celestial spirits could feel any thing of what was going on on earth, then doubtless the benign spirits of such men were hovering about that vast assembly; and it would increase their joy to see us engaged in that great and blessed work for which they lived and died. He contemplated with hope the operations of Christian Missions in Africa. She had been degraded, but the African was as capable of

intellectual and moral greatness as any. Africa had energies. We were not to judge of the lion by what we see of him in dens and cages, or menageries; to know him, we must rouse him up in his native forests. From what Africa had produced already, we might judge what she was able to produce. We had read of a Hannibal, whose glory in the field had never been transcended. We had heard of Cyprian, Austin, and Tertullian, among the primitive fathers of Christianity, and all of them were Africans. Africa might be what she had been;—she was now in progress to civilization and refinement; and sciences and arts would again flourish with Christianity. He was a Cornish man, and could say, that all that had been said about Ireland was formerly true as to Cornwall, 50 or 60 years ago. When Mr. Wesley went into Cornwall he found it in a state of great degradation. There were some Cornish men about him on the platform, and they could attest the truth of what he said. In Cornwall they had a popular proverb, "*One and All*," and it used to be one and all to the cock-fight; one and all to the bull-bait; one and all to the shipwreck; one and all to the smuggling vessel; and, strange as it might appear, when the news of a smuggling-vessel on the coast, or of a shipwreck, reached a congregation at church on the Sabbath, it was one and all to plunder the wreck, or to cheat the king of his duties;—but now it was one and all to the house of God; one and all to make prayer and supplication to God, on the behalf of the heathen world; one and all to come forward "to the help of the Lord against the mighty." The Missionaries who had come into Cornwall had turned Cornwall upside down. There were now hundreds and thousands not only nominally Christians, but "burning and shining lights" in the county of Cornwall. This motto of "one and all" was a very good one applied to the present meeting; he believed very little would be done unless all co-operated; but he was very happy to find, that in that meeting to-day they were "one and all" in the work. He hoped this principle of union would spread through the kingdom.

The Rev. Joseph Benson said, that his observations, as the time was far spent, would be few. He was convinced that those who had engaged themselves in the Wesleyan Missionary Society, and all other Missions, had done it with a single eye to the glory of God, and for the good of mankind; they had done it because they knew what those Missions had in view and were labouring to effect; not merely to bring either Pagans or Mahometans to be nominally Christians, but to be real possessors of Christianity. The men who had been sent forth had good information, and understood the gospel of our Lord Jesus Christ; they had long experienced its effects in their own souls, and they had it in their hearts to spread this Christianity. He was struck by an observation made by Mr. Hawtrey, that our Missionaries "went with their lives in their hands." He had heard this made into an objection,—it had been said, that several who had gone to the West Indies had been cut off; that some had died in Africa, some in Ceylon, and others had returned sick: but there were two considerations that convinced him that there was no weight in this objection: one was this—that those Missionaries were concerned in spreading that which was absolutely and esssentially necessary to the salvation of mankind, even to that of the heathens. One had mooted a question, whether we could with propriety use the term "*pious heathen*." We might conceive that a man who had been a heathen might become acquainted, in some measure, with the living and true God, and worship him, and so far he might be a pious person; but he could not find, from the New Testament, and he had considered the subject again and again, that a person who lived in the practice of gross idolatry, could be saved. When the apostle enumerated gross crimes he said, and "no idolater," can enter the kingdom of heaven; and the argument which the apostle used might be seen in the first chapter of the epistle to the Romans, where he declared, that having the works of the Creator before them, and the dispensations of Providence, they were without excuse. Again, he could not find in the New Testament that persons living in the daily commission of gross sins, and therefore acting contrary to that light which God had, in some measure, more or less, given to all men, contrary to their own reason and consciences, in theft, murder, adultery, could be saved. He was sure that the apostle said that "the wrath of God was revealed from heaven against all ungodliness and unrighteousness of men." Again, it was commanded that repentance and remission of sins should be preached in Christ's name among all nations. Now preaching repentance implied guilt; no man would preach to another repentance without endeavouring to convince him that he had broken some law. He thought, then, a man might go with his life in his hand, with a good conscience, in a case so urgent. When Jesus sent out his apostles he sent them out with their lives in their hands, and he

forewarned them that they should be scourged, and scorned, and hated of all men for his name sake, and that there were those who would kill them, and think they did God service. He forewarned them that brother should rise up against brother, and that children should rise up against their parents. Nevertheless, he bid them go, though he knew the consequence of their going would be imprisonment and death.

The Rev. James Wood, (of Wakefield,) said he could not but rejoice at the change of sentiments which had taken place in this nation upon several subjects. Formerly it was a matter of doubt if it were any part of a Christian's obligation to support the Missionary cause in any form. It was said that the Mission to India would excite sedition, endanger the peace of that country, and be detrimental to the British Empire; that sentiment had happily changed, and even the writers who published that sentiment had intimated, that if any thing could be done for the benefit of the heathens, it ought to be attempted. He hoped there was a change in another respect: when Missionary Societies were first established, it was said, that novelty was the reason why people gave so largely. It is now proved that they acted from principle, and he rejoiced in it; he was persuaded that they felt a conviction that it was the cause of truth, and the cause of Christianity; and that the salvation of souls was closely connected with Missionary exertions.

The Rev. George Marsden acknowledged the vote of thanks to the General Treasurers. He stated that the Treasurers were largely in advance, but the advance had not been from any decrease of our income, for the income to the present day had been beyond that of any former year, but from the extended assistance which the Committee had given in answer to the calls of different parts of the world; they went a little beyond their supply. It was not the wish of the Committee to have a large treasure in hand; they wished to give freely and largely to carry the gospel to every part of the world. When 20 millions of immortal spirits of the heathen world were yearly passing into eternity, it was not the time to heap up treasure; the fields were white for harvest; the Lord had raised up labourerss, and he was convinced that Christian congregations would send them forth.

Mr. Scarth, of Leeds, had witnessed with feelings of no ordinary interest the rise and progress of Missionary Societies, which had for their object the support of the Wesleyan Missionaries. He had seen how God had blessed them, and made them accomplish the intended end. At one of the first Missionary meetings in Yorkshire he ventured to predict, that if the plans of these Societies were universally and generally adopted, the consequence would be, that more money would be raised in Yorkshire alone than at that time was raised by the whole connection. These views and hopes were now more than realized. He had to move the thanks of the meeting to the General Secretaries. It was not in his power to express any thing like the feelings of his heart, or the obligations which the Society was under to those excellent and valuable men, for their zeal and activity, and indefatigable industry in promoting the interests of the Society He thought it proper to notice how much they were indebted to them for their occasional visits to the country; the anniversary sermons they preached, and the information they gave on the subject of Missions, gave an impulse which did not cease to operate till the returning anniversary. These visits and labours were attended with great sacrifices of time and comfort, and it was the least they could do to express their gratitude. He prayed to God that this cause might not want such scribes to record its transactions, such advocates to plead its cause.

Mr. Osborne, of Rochester, seconded the motion.

The Rev. Jabez Bunting acknowledged the vote of thanks which had been so kindly moved and seconded, and which the meeting had done his brother Secretaries and himself the honour to pass unanimously. As to his highly respected brethren and colleagues, (respected in every point of view in which he was connected with them,) he had the opportunity of knowing the strength of their attachment to this glorious cause, and the sacrifices they made for it. He congratulated the Society on the appointment of the resident Secretary. He was sure that benefits had resulted to the Society in no common degree from the exertions which he had made; from his diligence and attention to business, his indefatigable industry, his general intelligence, his valuable local knowledge on West India subjects, all which were made to bear on that cause which we were assembled this day to promote. As to his other highly respected friend and colleague, they all knew how warmly he felt in the cause, and the exertions he made for its success; and he joined in the wish that this Society may never want such a scribe to record its proceedings,

and such an advocate to plead in its behalf. It gave him pleasure to return his sincere thanks to many of the representatives of Auxiliary Societies, who had attended to-day. It was not only on that platform that these gentlemen lent assistance to the cause, it was in their own neighbourhoods that their influence and exertions were most important. He had great pleasure in reporting to the Society, that from every thing which he saw and heard, in every part of the country, east, west, north, and south, the Missionary spirit was rising among the Methodist Societies in general: the field was large enough for all, and we were not willing to be outstripped by the zeal and piety of other congregations; though we should not like to be considered as rivals, but rather as co-partners and fellow-labourers. He could not but regret that the meeting had not been addressed, as was intended, by Mr. Morley; but it was right that they should know that he, during his station at Leeds, was the founder of the Methodist Missionary Societies; it would be known in another world to his honour, and ought to be known in this. He had enjoyed great pleasure in what he had heard that day: they had received the kind assistance of several friends of other denominations, and this was as it ought to be. The meetings of Bible Societies were not the only meetings in which we might consider ourselves as members of a common family. Those who were active in Bible Societies were doing a great deal of good, and God grant that they might do abundantly more. It was a circumstance of high importance to the moral improvement of mankind, that the Scriptures should be circulated; and he knew that the Chairman and many persons present, were taking a most active part to promote their circulation. But he was very glad to hear this sentiment so publicly acknowledged and expressed, that the Christian ministry too was essential to the general recovery of those who were "without Christ and without God in the world;" and that they concurred in that principle which was laid down by the excellent Irish lady, to whom they were so highly indebted, who, when she determined to make that noble disposition of her property, for the support of the Bible Society and our Missionary Society, which had been mentioned, gave this as her reason, that she wished the Word of God and the Servants of God to go together throughout the world. Mr. Wood had been telling them of the money raised by Purgatorian Societies. He had sometimes calculated what might be done for Missions by penny a week societies: with the utmost ease we could, if we had a heart to do so, double the sum which was now received. If every member of the Methodist Society in Great Britain would only give himself, out of the produce of his self-denial, or his industry, or beg from his richer neighbour, one penny per week, instead of having to report an income of £18,500, we should have to report annually upwards of £42,000. God forbid that any thing should be done to injure any other charity; but without injuring any other good cause he thought every member might either give himself, or might beg from well-disposed persons, one penny a week, and that would enable us to double the number of our Missionaries, and carry on the work upon a much more extended scale. Mr. B. then moved the thanks of the meeting to the Chairman, which was seconded by JOSEPH BULMER, Esq.

The CHAIRMAN acknowledged the vote of thanks. He very sensibly felt the kind manner in which they had received his humble services upon this occasion, and the thanks should be to them for the honour and pleasure which had been afforded him that day. It has added much to that pleasure to meet with our Christian friends from Ireland and Yorkshire, our men of Kent, and our Cornish men, and friends of various denominations, both in the church and among the dissenters. These meetings had a happy tendency to unite in Christian fellowship persons of all parties and denominations. He thought, that we should act upon the sentiment of the Cornish men, and be "one and all" in this great work; and when we had done with the things here below, he trusted that "one and all" would spend a blessed eternity together.

Thus ended a most delightful day, in which the best feelings of zeal for the cause of our Lord, joy in the progress of his truth, and compassion for a perishing world, were called into lively exercise. The union of so many persons of different denominations, which the platform presented, pleading the cause of Missions to the pagan world, as the common cause of all Christians, was indeed a sight most grateful to the feelings of Christian charity. We were happy also to observe so great a number of our friends from different parts of the kingdom, come up to celebrate this annual festival, and kindle anew the fire of zeal at a common altar. All these circumstances are im-

portant, as they show that the great cause of the evangelization of the world, has a growing interest in the hearts of Christians; and that energies, more combined and glowing than formerly, are now put into activity for the enlargement of the kingdom of Christ. May the blessing of God be upon the labours and efforts of the ensuing year, that every succeeding anniversary of the Wesleyan, and other Societies, may present new causes of congratulation, praise, and triumph, till, "the wickedness of the wicked shall come to an end, and righteousness shall be established throughout the earth."

AFRICA.

Extract of a Letter from Mr. SHAW *to* Mr. TATTERSHALL, *dated Little Namacqualand, Leelie Fontaine, January* 11, 1819.

IT is now some months since I received your kind letter, and according to your request I now take up my pen to write. Our station, as you supposed, now begins to wear a somewhat better appearance than formerly, though it is far inferior to the small fruitful villages in England. The Namacquas have already cut our corn, which we hope will be sufficient for our own consumption. They are now busy with their own wheat, &c. which will in a short time be gathered in. The gardens, which some of our people have made look well, and in ours, we have potatoes, peas, beans, &c. &c. Our dwelling-house is very comfortable, but the worms are quickly destroying the beams, spars, &c. so that the next summer (whoever of us is spared to see it), a new roof will be necessary. Our chapel looks very well, being now finished and white-washed within and without. With this building I have had a great deal of labour; but the seeing it full of heathens, anxious to know something of Jesus, is a sufficient reward. You request some account of the nature of the land, cultivation, animals, &c. &c. but in the short compass of a letter, I can say little indeed. The English Barrow, and the French Vaillant, both of whom travelled much in Southern Africa, will give abundant information on these subjects.

In the districts near Cape Town, the farmers have at length begun to exert themselves a little in agriculture, which was formerly much neglected; (the increased price of grain has doubtless been a great stimulus to their exertions;) so that some of the corn farms now begin to look exceedingly well. In this remote part of the colony, many of the graziers never trouble themselves to sow any kind of grain whatever. They yearly exchange their cattle for a few sacks of corn, if they can obtain it; if not, they rest very well satisfied with milk and animal food, swimming in the grease of the African sheep's tail, which is enormously large, and the fat of which is preferred by many to the butter which is made here.

The wild animals which formerly roamed near Cape Town, have been destroyed or banished therefrom by the colonists. In this part, however, we have still many tigers, leopards, jackals, &c. Not far from hence, at certain seasons of the year, the ferocious lion also makes his appearance: he generally pursues a species of deer, called spring-bok, which run together by thousands, as large flocks of sheep. When he cannot obtain these beautiful creatures, he makes bold to secure a horse, beast, or bush-man, for his subsistence. There is a species of wild beast called eland, of great account with the farmers, on account of the excellency of its flesh, and the toughness of its hide, which is used for harness, traces, &c. The buffalo, hippopotamus, and elephant, are not often seen far on this side of the great Orange River, which is five or six days journey, with an ox waggon, north of the Khaimes mountains. That pretty beast, the zebra, is often found not far from hence; a few weeks ago, a male of that species came within a hundred or a hundred and fifty paces. While pursuing his path, he unexpectedly beheld the habitations of men, and instantly halted: his ears were pricked, his neck stretched, and he stood looking on us, and we on him. This was the most beautiful animal I ever beheld; but the fear of human beings coming upon him, he made haste to escape for his life. I expect in a short time the hide of one of those creatures, which, when opportunity offers, will be sent to the Committee. Here are serpents of various species, all of which are supposed to be injurious, excepting the one called boomslang (or tree serpent) so called from its being often found coiled round the boughs of trees. The puff-adder of this land is said to be exceedingly dangerous. Some time ago, I and my wife

went to the sea for a few days for the benefit of our health; while there, our matrass was laid under a bush where we slept, being the best lodgings we could obtain in that place. Towards the evening of one of those days, I rose up from my matrass, and said, "We will remove our bed to another place," where the bushes seemed better calculated to screen us from the night air. I immediately began to take away something from the place where we had lodged, when to my great surprise, a large puff-adder was curled up under the end of our bolster. I had been sitting within a few inches of this venomous creature more than an hour, this being the place where we had always slept; nor had we any intention of removing till the instant I rose up and made the proposal: the proposal was agreed to, or doubtless one, or both of us, would, during the night, have felt the sharpness of the serpent's teeth, of which there were two, formed after the manner of those hooks by which fishes are caught. We could not but acknowledge the providential care of Him, who said, "Even the hairs of your heads are numbered." In many parts of the colony, there are ostriches in great plenty, which we sometimes see when travelling through the sands, but with us there are none. The eggs of this bird are considered by some as a great delicacy, but I cannot eat them myself. There are many locusts here of the large kind; on some occasions they have destroyed whole fields of corn; when their number was so great, that on rising from the field to take their flight, they appeared as a large cloud. "Locusts and wild honey," were the food of the Baptist, they are also the food of the wild Bushmen in Africa. They sometimes roast the locusts upon the fire, at other times they eat them raw, but more generally they are ground to powder between two stones, and then mingled as meal with their water or milk. Honey may be found in such plenty in a favourable year in this land, that the farmers fill their sacks (made of skin) therewith, which is taken to Cape Town for sale. But the Bushmen eat what they find; or make a sort of beer therefrom, which is highly intoxicating.

It is unnecessary for me to say much respecting our manner of teaching the heathens, our prospects, &c. as you have almost every thing that relates thereto, in the Magazines and Notices. I would, however, just remark, that a person who has not been engaged in instructing the heathen of South Africa, can form no sort of idea of the ignorance, the amazing ignorance of the natives, and the simplicity, perseverance, and patience, necessary in instructing them. I speak particularly with respect to those advanced in life; they have never been accustomed to think, and now forget almost all they hear. When I have been speaking on some leading truth of the gospel, and would, before the conclusion, impress it on their minds; as, for instance, when having spoken on repentance, I would add, "Repentance implies godly sorrow for sin, and conversion or turning from it. Who can tell me to-morrow evening what repentance is?" Having repeated several times what repentance is, you would suppose, that every one would on the ensuing evening be able to answer, but I assure you, I never found one *old* Namacqua to this day, who could bring what was required. The young can remember, but the old cannot. I find by experience, that to teach by way of similitude, is preferable (for those pupils) to any other. This method I have often adopted when in the field ploughing, &c. which has a good effect. In the chapel also, near which is a fine fountain, I have tried the same method. "Behold that fountain! see how the people daily come to quench their thirst by its flowing stream: there is *plenty* for us *all*, it is *free* for us *all*; *none* of us can do *without* it. Hear then what Jesus says, "Ho, every one that thirsteth come," &c. Behold that *shepherd*, he daily takes his sheep to the field, and watches over them with diligence: hear what Jesus says, "I am the good shepherd." He gathers the lambs with his arm, he seeks the lost, he strengthens the weak; therefore call upon him, believe him, and you shall not want. Yet, notwithstanding their general dulness, I cannot doubt, but some of those *old* Namacquas experience the comforts of religion. About a week ago, I inquired in the chapel of an old Namacqua woman thus:

Q. Tell me, Troy, if you can, what *faith* is?

A. Sir, when I found my sins to be very heavy, I then came to Jesus, and believed on him, by which I found comfort to my soul.

Q. Have you also a good hope, Troy?

A. Yes, I possess that too, thank the Lord.

Q. What is that hope, think you?

A. I think it is the sweetness that I sometimes find in my heart, when I think, one day the Lord shall bring me to heaven.

Another poor old woman said, "The Lord has brought me into the sweet road to heaven. I am heavily afflicted, and have been led to think, that this land is

not ours, but only lent us by the Lord for a short time, and I think he will soon bring my soul to another and a better land than this." Another said, "I also have been afflicted, and when sick, I found myself only a poor trifler. I had often neglected prayer; I came to the Lord again, and called upon his name, and now I feel if I live longer, I can say, 'That is good," or if the Lord should take me by death, I can say also, 'That is good.'"

Extract of a Letter from Mr. BAKER *to the* COMMITTEE, *dated Sierra Leone, Feb. 19th, 1819.*

It is with feelings of gratitude and pleasure I sit down to address you. We arrived at this place on Sunday the 14th, and came to an anchor about seven o'clock in the morning; at nine Mr. Brown, accompanied by Captain Rowe, came on board to see us, and after breakfast we went on shore, and proceeded to the chapel together. Mr. Brown pressed me much to preach, which I felt unwilling to do, as I was so unfit, from having been deprived of regular sleep, through the intense heat, for two or three nights before we landed. But, notwithstanding, breaking through, I found my soul much blessed, and I do believe the people were blessed also. On Monday, we waited on his Excellency the Governor, who received us very politely, welcomed us to the colony, and wished us success in our mission, and a continuance of health.

We have been with Mr. Brown to Portuguese and Soldier's Town, where he had to preach. Never did I see more simple sincerity than in many of these dear people. It appears that the Lord has very lately been reviving his work among them, and many have found peace with God; and, simple as they are in the manner of expressing their feelings, yet it is very evident they enjoy the peace of God. On Tuesday evening we went to Portuguese Town; and just as we arrived, the Dooty (head man) had just sent his boy round with a small bell to summon the people to *meet*, the term they use in calling them together. We met one of the members who had lately found peace with God; and, questioning him on the subject, he said, "O yes, Massa, me feel good in my heart; me look up, me see Christ; me look down, me see Christ; me look in a bush, me see Christ; me see him all every where." The wattled meeting-house, (of which Mr. Brown will give you a description when he arrives,) was filled with the Divine presence; the prayers of the people evidently proceeded from their hearts. We have also been at Soldier's Town, where we have a new wattled meeting-house just finished. Here good is doing among the coloured soldiers and their wives; several are converted to God. I never felt happier in my life; I would not exchange my present station for a crown. It is my determination, and that I believe of my colleague also, that, through Divine assistance, we will lay ourselves out in every possible way to advance the cause of Christ in this Mission. At present I find it difficult either to understand, or be understood by them; but this I hope soon to get over. I always thought, from the first, that my appointment was of God, and I am now more than ever persuaded of it. I am fully aware that we shall have to go through violent temptations; and surely we need, and shall have an interest in, your prayers. When I look at the great importance of the work in which I am engaged, and my own unfitness for it, it makes me tremble; but, thank God, I feel it a consideration of no small importance, that he hath promised to help our weakness and infirmities. I really think the present state of the Mission very promising. We intend, as soon as possible, to set as many schools on foot, both adult and children's, as we can. There are great numbers both of children and adults, who would be glad to learn to read. We intend to form the children of Congo Town, who have been taught once a week by Mr. Brown, into a regular school; here we have a stone chapel building, the particulars of which you will have from him; and there is a lad with Mr. Brown now who is able to read; him we mean to place over the children as teacher, and superintend them ourselves. It is my intention, if I can get five or six proper persons, to spend a considerable portion of time with them, and fit them to teach others, that the schools may not hang entirely upon us; in which case, should we be taken sick, they must surely fall to the ground. We intend having an adult school in various places on the same plan on which such a school is established at Bristol, and a Sunday School at Free Town chapel, which, for want of help, has been some time given up. Our dear friends at home will, I hope, supply us with books for this purpose. I wish the kind supporters of such institutions in England could but see the prospect of good by the same means here, and then I am sure they would willingly and cheerfully send us the help we require.

Extract of a Letter from Mr. S. Brown, *dated Sierra Leone, Feb.* 21, 1819.

In Congo Town (or village) we are building a stone chapel, outside 30 by 20. The inhabitants, who are all recaptured negroes, do some work, and have subscribed about £20 In this place we intend to keep service, and teach their children to read. I have heard the children lessons every Friday afternoon for some time back. I suppose I rather under than over rate the adults at 350, and the children at 50 or 60, who reside within a mile of the chapel. I am persuaded that this is a field which promises much good, nor does it interfere with the labours of any other Missionary.

The wattled meeting houses, formerly built at Soldier's and Portuguese Towns, had fallen into ruins, and are now rebuilt. Thank God, at each of these places we have experimental believers in Christ; the good work proceeds, and believers are added; it would do your heart good to see and hear what God has done for them. A few weeks ago, at Soldier's Town, while their meeting house was rebuilding, we preached in a hut; I wished to excite them to get on with the meeting house, and observed, that a man or a woman who plastered a meeting house, or carried stones to build it, did as honourable a work for God, as an officer did for his king when he sat upon a horse, and gave the word of command to the soldiers. They smiled, and said, "true." In three or four days after, they had thatched, plastered, and white-washed it, put the legs in the forms, the door on its hinges, and the desk in its proper place.

Extract of another Letter from Mr. S. Brown, *dated Sierra Leone, Feb.* 27, 1819.

On Sunday the 14th instant, at 8 A. M. the ship Dowson arrived in the harbour of Sierra Leone. I, in company with our dear friend, Capt. Rowe, went on board, and were highly gratified by meeting with Messrs. Baker and Gillison in health and safety. From the ship we went to the chapel, when, after I had read prayers, Mr. Baker preached for us, and in the evening Mr. Gillison. It is truly pleasing to myself and our members, to receive an increase of Missionary labour to this part of the world; and what is infinitely more, I am certain it is pleasing to God, and well timed. Oh! that their health and life may be spared; that they, from an enriched and overflowing heart, may ever bless their hearers out of Zion in the name of the Lord.

It affords me very great pleasure to state, that for the last three or four months we have had a gradual and continued revival of the good work of the Lord: during which, from twenty to thirty have been clearly converted; they are chiefly recaptured negroes in the Soldier's and Portuguese Towns, and the suburbs of Free Town. Their experience is very clear; they have been awakened, struggled into liberty by the exercise of faith and prayer, & rejoice in the full assurance of being the sons of God. They literally flock to the meetings, like doves to their windows; the females with their children on their backs in their clean and best attire. Often do they bless God for having been sold by their countrymen, and been brought to this part of the world, to hear God's word, and find the forgiveness of their sins by the redemption of our Lord Jesus Christ. One man, a private in the African Company, used to be much addicted to gambling, drinking, and fighting; when at first I visited their town, I often had to disperse different companies employed in this diabolical exercise; whom I found sat on a mat which was spread on the ground, with their money staked down. On one occasion he had three dollars taken away by his companions in the hurry of moving. After his conversion, which was very striking, he invariably, by the light of his lamp, after preaching, conducted me about a quarter of a mile on my way home. His reason for so doing came to my knowledge about three months after; and was as follows. When he lost his money, he was violently tempted to waylay and knock me in the head with a stone; but was checked with the thought that if he did, *that God* whom I preached to them would destroy him. "If (said he) when I lived in devil's hand he told me to do that; this time plenty of people live in devil's hand, and he can tell them do all same: this make me want to take care of you."

I am persuaded that it was nothing but the special influence of God's Holy Spirit that prevented him, as you will perceive somewhat of his hardness of heart and abandoned character from the following facts, which I had from himself and others.

When Major Peddie was selecting some soldiers to accompany him on the expedition, he and another were chosen, and were unwilling to go; with insolence and anger they left the parade. The one went, and immediately drowned himself; and this man, when he got into his house, loaded his musket with six balls, and declared that he would discharge them at the first man that durst attempt

to take him: he sent his wife for a bottle of rum, which he drank up, and sent her for more; when she left the house, he got a rope, and hung himself on a cross post; his wife coming home, found him in this state, and gave an alarm; he was cut down just before life had wholly left him, and carried to the hospital, when on the third day he came to himself.

This man was amongst the first fruits of my labour in Soldiers' Town; and now for more than twelve months he has given the most incontestable evidence of a thorough change both in principle and life. The spare time which he formerly employed in gambling and drinking has since been appropriated to the clearing, fencing, and planting, of about two acres of land; in the middle of which he has built a very decent wattled house. The money which was formerly lost by gambling, and spent in drunkenness, is now applied for clothes to cover his wife and children, to provide his house with furniture, and his land with stock. The zeal, activity, fervour, and constancy of this man's piety have provoked many others, so that now he has about six or seven brethren who have experienced the same change, and pursue the same manner of life. In addition to whom there are about twenty women, whose piety and stability are not far behind that of ordinary Christians in England. Does not the above strikingly verify that gracious promise in Isaiah xi. 6—9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain."

I have sown in tears, but now we reap in joy. Thank God, this is an ample recompence for every sigh, every tear, every shaking ague, every burning fever, every bereavement, every restless and sleepless night, I have had to endure since I came to Africa. This makes me very reluctant to leave. I feel I love their precious souls; the affections of my heart are interwoven with theirs; and I know they love me. This, in union with a joyous sense of my acceptance with God, makes me willing to spend and be spent for the welfare of the church, and the honour of my adorable Redeemer; to count nothing dear to me, so that I may finish my course with joy, and be received to that eternal rest which remains for the people of God.

My European brethren are extremely kind; many respectable gentlemen usually attend chapel on Sunday evenings. Had we a good chapel, our Mission in Free Town would prosper more; but till that is the case, the narrow limits of our congregration are fixed by those of the present meeting-house: which is exactly represented by one of your boarded barns in England.

I am greatly obliged by the grant of fifty pounds per annum for the instruction of recaptured children. We have nearly finished the wall of a stone chapel, 30 by 20, in Congo Town, in which we shall be able to teach the children to read, and the adults to pray. There is no other place of worship near, and I calculate that there are about 50 or 60 children, and 3 or 400 adults within a mile of the place. We have sent in a petition to his Excellency and the council, to grant us the ground on which it stands, and an allotment sufficient for a hut, in which the school-master, Moses Brown (my boy) whom I have taught to read and write, may live. He is an apprentice, and recaptured negroe, and truly fears God.

ST. DOMINGO.

Extract of a Letter from Mr. John Brown, *late Missionary at Port au Prince, to the* Committee, *dated London, May* 14, 1819.

As several of the friends of Missions have expressed a wish to become acquainted with the circumstances which have led to the departure of myself and colleague from Port au Prince, I send you the following brief sketch, which, if you think proper, you can publish in your Missionary Notices.

At one period of our mission, our prospects were flattering, as may be seen by the intelligence already given to the world; and though from the time that individuals became attached to us, and were considered as of our congregation, persecution occasionally shewed itself, yet we had no apprehensions that it would so soon break out with so much violence. I do not mean to enter into details, but it appears to me that a party was formed, who were determined to drive us from the island, and to accomplish their design, availed themselves of some unhappy circumstances which then occurred to excite the fury of the populace against us. Our house was repeatedly assailed

during Divine worship, in such a manner as rendered it impracticable to continue our public assemblies. We ourselves were threatened, and found it necessary, for personal safety, to appeal to the civil authority. We have no reason to suppose that the government had any part in the persecution; on the contrary, a military force was sent to protect us; yet what shut up our way, and made us finally decide on leaving the island, was, the President's declaration, that he thought it expedient we should preach no more. The motives which induced his Excellency to make this declaration, are best known to himself; but his opinion of our character and conduct may be fairly inferred, as well from the complimentary letter addressed by him to the Committee, as from the promise of a donation to the Society, which promise he has since fulfilled by sending a bill of exchange for £500 sterling.

Our removal from Port au Prince, the scene of two years' labour, and the object of our hopes and wishes, has cost me many tears; yet all is not lost. We left in society 30 approved members, and 18 on trial, under the care of two young men, the fruit of the mission, one of whom, in particular, has promising talents, and has occasionally given exhortations. We gave them plans for meeting in class, holding prayer-meetings, and meetings for reading and repeating the catechism: so that there exists still in the capital of the Republic of Hayti, a regularly organized Methodist Society, proceeding according to the Methodist plan. Nor can I abandon all hope in future, for when I consider how many Bibles, New Testaments, religious tracts, and other books of piety have been recently put into circulation; how many sermons we delivered, and conversations we held; how many antichristian errors and absurdities have been canvassed and exposed, how the reigning vices of the place have been attacked and condemned, and what a spirit of inquiry was in consequence excited; I am persuaded light has gone forth, and hope we shall yet see a greater and more effectual door opened amongst that unhappy people, for the publication of the gospel.

I love my country and friends, and have learned to value the privileges of England by having been out of it for a season; yet I cannot help turning a wishful look towards Hayti. And when it shall please the great Ruler of the universe to dispose that people again for the reception of his ministers, inclination, as well as a sense of duty, will, if I am at liberty, prompt me to offer them once more my services.

The situation of that Island, and especially of the little society there, claims, and I trust will have the sympathies and prayers of the pious. Persecution is no new thing in the Christian church; human malice, however, has always eventually been defeated by Omnipotence; this must be the case with every attack on the work of God, whilst it stands recorded, "On this rock will I build my church, and the gates of hell shall not prevail against it." Circumstances often occur to exercise our faith, such is the present event; but could we draw aside the veil which covers the invisible world, and see it as it is, gloomy as it now appears to our limited understandings, we should then doubtless cordially acquiesce in the words of the gospel; *he hath done all things well.*

The following is the President's Letter, referred to above.

(Translation)

Republic of Hayti. JEAN PIERRE BOYER, *President of Hayti, to the Committee of the Methodist Missionary Society, London.*

GENTLEMEN,

Mr. J. Brown, your missionary in this part of the island, being about to return to England, after a stay of nearly two years in this capital, procures me the pleasure of sending you this letter, the purport of which is to entreat you to accept the assurance of my gratitude for the good will which you bear towards the people of this Republic, to whom you have kindly sent Missionaries to offer them the succours of the Christian faith, in order to procure for them true happiness by means of a pure morality.

I leave Mr. Brown to report to you the way in which he has been received by the government, and the progress of civilization amongst the people over whose destinies I have the honour of presiding. I regret that this worthy minister could not be prevailed upon to accept any remuneration for his labours; but I purpose to have the pleasure of sending, without fail, to your respectable Society, by a bill of exchange, a donation which I entreat you to accept.

I have the the honour to salute you, Gentlemen, with sentiments of the most perfect consideration,

BOYER.

Port au Prince, Dec. 25, 1818.
15th year of Independence.

UNITED STATES OF AMERICA.

The number of Methodists in the United States, the eventual fruits of a Mission sent out to that Continent, by Mr. Wesley, in 1769, is known to be very great, and the resources of many of them abundant. It has therefore been sometimes a matter of surprise, that little was heard of their exertions in the great cause of Missions. Probably they considered their own work, in their extended itinerancy at home, as still retaining its Missionary character, which is indeed true of Methodism in many of the States. In others, however, and in the majority, it must be considered as sufficiently established to allow of the exercise of the charity of Christians, now in full possession of the external ordinances of their religion, to the heathen An appeal to American Christians generally, of a very animated and stirring kind, in a pamphlet called "The Conversion of the World," we noticed and recommended in a late number. To this we have to add a very interesting appeal by M.. T. F. Watson, of German Town, United States, to the American Methodist societies and congregations, on the subject of Missionary efforts, not only among the Indians on their own borders, but a so in other parts of the world; stating, at the same time, the operations and successes of the British Wesleyan Missionary Society, and urging an affectionate co-operation with it. This pamphlet, in connexion with the other just mentioned, we understand is about to be reprinted at the Conference Office —We have the pleasure to find, from a late communication from America, that in consequence of Mr. T. F. Watson's Appeal, a meeting was held in Philadelphia, on the 8th of March, for the organization of a General Methodist Mission Establishment, or Society, with very flattering prospects. The plan proposed was adopted, with which we hope soon to be favoured. We contemplate this as a very pleasing event; it marks the extension of the spirit of holy zeal, and will call new agents, more missionaries, more prayers, and more contributions into exercise for the "*Conversion of the world.*"

FORMATION OF NEW MISSIONARY SOCIETIES.

Extract of a Letter from WIGAN, *Lancashire, dated May* 29, 1819.

A Branch Missionary Society has been recently formed in the Town of Wigan, Lancashire; and in order to give extension to its operations, a public meeting was held on the 24th of May. The Rev. Dr. Adam Clarke presided on the occasion with his usual ability. The Rev. Robert Newton, the Rev. P. Garrett, and others, addressed the meeting. The speeches delivered on the occasion, and the excellent sermons preached by Dr. Clarke and Mr. Newton, will be remembered "after many days."

The Collections, including a donation of 5*l.* from a friend, amounted to 36*l.* 11*s.* 9½*d.* And as subscriptions have also commenced to a considerable amount, the Society promises to be productive.

Extract of a Letter from LOUGHBOROUGH, *Leicestershire, dated May* 29, 1819.

On Wednesday, May 26, a Public Meeting was held in the Methodist Chapel, Loughborough, for the purpose of forming a Methodist Missionary Society, for that town and circuit. Three excellent and appropriate sermons were preached on the occasion, by the Rev. J. Brownell, from Nottingham, and the Rev. R. Newton, from Liverpool. The meeting in the afternoon was numerously attended; interesting speeches were delivered by the Rev. Messrs. Bird, Newton, Brownell, Davis, Capes, Raby, and others. It was a day to be remembered, and the anniversary will be anticipated with great pleasure.—The collections in behalf of the Institution, notwithstanding the pressure of the times, amounted to £75.

A Public Meeting was also held at Northampton, on the 3d of June, for the formation of an Auxiliary Society, for the Northampton and Oxford District. The collections amounted to £56.

On the same day, at the close of the Exeter district meeting, held in Taunton, Somersetshire, a Methodist Auxiliary Missionary Society was formed for the said district.—On the preceding evening, a preparatory sermon was delivered by the Rev. James Buckley, of Bath, who also presided at the public meeting.—The Rev. Messrs. Collier, Simmons, Marsh, Davies, (from Africa,) Sanders, Bryant, W. and J. Radford; together with the Rev. Messrs. Tozer, of the Independent interest, severally addressed the Meeting.

☞ *In the Methodist Magazine and Missionary Notices for March, a Letter was inserted, addressed by* Dr. Adam Clarke *to the Missionary Committee, and published at their request. That letter has greatly served, in various quarters, the cause of Missions. We are, however, concerned to find, that some parts of it have been strangely misunderstood by one of our respected brethren, the* Rev. Valentine Ward, *of Aberdeen, whose animadversions have been published in the Magazine for June. We are persuaded that the venerable Editor of that work was induced to admit* Mr. Ward's *letter by a desire to impress on its readers the necessity, and undiminished importance, of exertions for the further spread of religion at home, in connexion with those which are so laudably made for its propagation abroad. On that point we most heartily concur with* Mr. Ward *in sentiment. But we are prepared to maintain, that there is nothing in* Dr. Clarke's *letter, which, if* fairly *and* candidly *construed, is at all hostile to that conviction. We are therefore of opinion, that no such strictures, as those which* Mr. Ward *has written, were called for on this occasion; and there are several passages in his communication, some of which relate to* Dr. Clarke's *letter, and others to our fellow-Christians of other denominations, to which we most strongly object, and the introduction of which we exceedingly regret. We have authority to state, that the Book-Committee in London, when they first read those passages in the Magazine, fully shared with us the feeling which we now express. And they have unanimously requested us to draw up some Remarks on* Mr. Ward's *letter, which the Editor has readily agreed to publish in his number for August.*

London, June 14, 1819.

Jabez Bunting,
Joseph Taylor, Jun.
Richard Watson,
} *General Secretaries.*

POETRY.

To the Editor of the Methodist Magazine.

Sir,

The following lines, written at an Inn, are said to be the production of the late excellent Bishop Horne. When you have room for them in your *Poet's Corner*, they are at your service. Your's respectfully,

Manningtree. A. G. J.

From much lov'd friends whene'er I part,
A pensive sadness fills my heart;
Past scenes my fancy wanders o'er,
And sighs to think they are no more.

Along the road I musing go,
O'er many a deep and miry slough;
The shrouded moon withdraws her light,
And leaves me to the gloom of night.

An Inn receives me, where unknown,
I solitary sit me down;
Many I hear, and some I see,
I nought to them,—they nought to me.

Thus in the regions of the dead,
A Pilgrim's wandering life I lead,
And still at every step declare
I have no 'biding city here.

For very far from hence I dwell,
And therefore bid the world farewell;
Finding, of all the joys it gives,
A sad remembrance only lives.

Rough stumbling-stones my steps o'erthrow,
And lay a wandering sinner low;
Yet still my course to heaven I steer,
Though neither moon nor stars appear.

The world is like an Inn;—for there
Men call, and storm, and drink, and swear;
While undisturb'd, a Christian waits,
And reads, and writes, and meditates.

Though in the dark I oft times stray,
The Lord shall light me on my way,
And to the city of the sun
Conduct me, when my journey's done.

There, by these eyes shall he be seen,
Who sojourned for me in an Inn;
On Sion's hill I those shall hail,
From whom I parted in the vale.

Why am I heavy then, and sad,
When thoughts like these should make me glad?
Muse, then, no more, on things below,
Arise, my soul, and let us go!

To the Editor of the Methodist Magazine.

Easby Hall, May 7th, 1819.

REV. and DEAR SIR,

BEING on a visit at this place, which stands in the vicinity of that noted mountain, called Roseberry Topping; curiosity led me the other day to mount its summit. The motion produced on my mind, by the prospect presented to the view from that remarkable eminence, gave birth to the following lines; an early insertion of which, in the larger number of your valuable Magazine, (if you think them worthy to occupy a page in that popular work,) will oblige, Your's, &c.

A CONSTANT READER.

A VIEW *from* ROSEBERRY TOPPING.

EXCEEDING high is tow'ring Roseberry,
Yet higher still, is that eternal mount
On which my hope of heaven is firmly built.
The Rock of Ages that! the Christian's boast.
This mount, together with its neighbouring heights,
And yon vast sea, and this extensive plain,
Are but a part of his stupendous works
Whom now I would adore with all my powers.
I hence behold yon fine majestic ships,
They glide before the wind on yonder deep;
In which is found the vast Leviathan,
The wond'rous produce of amazing power.
Nor does Leviathan alone display
The might, and wisdom of the God I love.
On every species of the finney tribe,
From that huge monster, to the smallest shrimp,
We find the impress of Almighty Power,
As well as marks of wisdom all divine.
Just on the sandy beach, where threatning waves,
Rais'd by old Neptune from the restless deep
Expose their pride, and break their tow'ring heads,
Stands REDCAR full in view: a place to which
The gay resort, in summer's lengthen'd days.
Much nearer hand, a little to the right,
Stands antiquated GUISBOROUGH, clearly seen,
By those who mount the summit where I stand.
The place, 'tis true, is but of little note:
It has however now for ages stood;
And though the town should tumble to decay,
Its name transcribed on historic page,*
Will be remembered to the end of time.
Lo! there I now behold the last remains,
Of that renowned, venerated pile,
Where superstution once its sceptre sway'd;
It lies in ruins, little now remains,
But just as much as tells where once it stood.
The Prior and his train are there no more:
No more the blinded, superstitious Monk,
Within its sacred walls his task performs.
The days in which the cloister'd life obtain'd,
Will never once, I hope, again return.
Look all around, on this extensive plain,
And see what wonders rise! How vast the scene!
Without the aid of telescopic glass
What towns and villages I now behold!
See! STOKESLEY, DARLINGTON, and STOCKTON-TEES,
And HEARTLE-POOL; and, as I have been told,
Directly to the West, when clouds apart,
As far as RICHMOND rises to the view.†
A solemn awe now seizes on my mind!
What voice is that I hear! or rather what
The voice which enter'd now my inmost soul!
In loud and solemn accents it declares
The final doom, of all within my view.
"The earth," it says, "and all the works therein,
"Shall be burnt up!" How awful is the thought!
Yet awful more the day when this shall be!
When towns and villages, and rising woods,
When flowing streams and mansions beautified
By human art, with gold or costly stones;
(No matter then to whom they now belong;)
And this extensive, this delightful plain,
Together with yon high romantic hills;
And yonder briny, restless, boiling deep,
At his command who did the world create
Shall be dissolv'd, by raging flames destroy'd!
Reflect! ye visitants to Roseberry,
On that important, that tremendous day!
When rob'd in glory terrible to see!
Jehovah Jesus shall from heaven descend,
And universal nature heave a groan!
Where! O gay reader! wilt thou then appear!

W. S.

* For an account of Guisborough, and especially the Priory, see Grave's History of Cleaveland, and a well written History of Whitby, 8vo. in 9 vols. by the Rev. G. Young.

† Richmond from this eminence is upwards of 30 miles.

On JACOB'S PILLOW.

THE bed was earth; the raised pillow stones,
Whereon poor Jacob rests his head, his bones;
Heaven was his canopy; the shades of night
Were his drawn curtains, to exclude the light.
Poor state for Isaac's heir! it seems to me
His cattle found as soft a bed as he:
Yet God appeared there, his joy, his crown!
God is not always seen on beds of down.
O! if that God shall please to make my bed,
I care not where I rest my bones, my head:
With thee my wants can never prove extreme,
With Jacob's pillow give me Jacob's dream.

Stroud. F. B.

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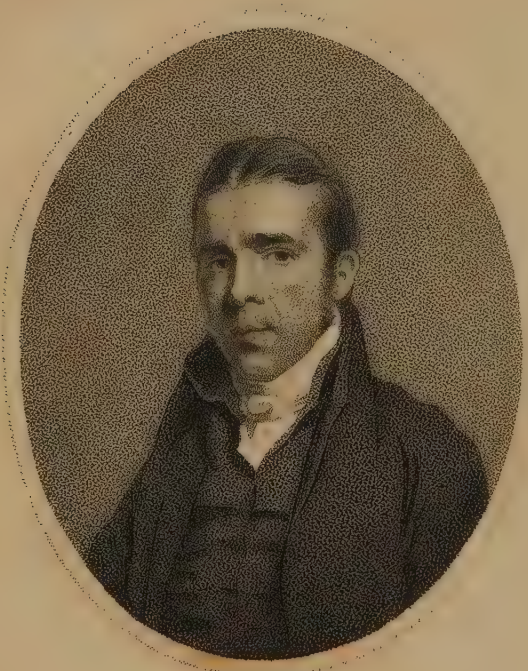

Rev.d Thos. Davies
Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR AUGUST, 1819.

BIOGRAPHY.

MEMOIR OF MR. ALEXANDER MENHINNICK.

To the Editor of the Methodist Magazine.

DEAR SIR,

IN compliance with the request of several respectable friends, the following Memoir has been arranged, and is now transmitted for your insertion. Of the amiable character thus exposed to the publick eye, only a short sketch has hitherto appeared, in a funeral sermon for the deceased, by Mr. Fowler. But the circulation of this discourse, being, from local circumstances, confined to very contracted limits; and it being thought that something might be added, calculated at the same time to express respect for the dead, and convey benefit to the living; these considerations induced my friends to urge their request, and constrain me to fulfil it. With best wishes for the long continuance, and abundant success of your valuable labours, I remain,

Your affectionate,

FRANCIS TRUSCOTT.

Mr. ALEXANDER MENHINNICK, the subject of the following memoir, "Was born in the year 1775, in the parish of St. Mabyn, about six miles from Camelford, in the county of Cornwall. His parents gave him a decent commercial education, and from an early period his conduct was evidently influenced by the fear of God. When about 16 years of age, having a cousin who was master of a merchant vessel, he expressed a desire to sail with him; and having learned the rudiments of navigation, he made a voyage to the North of Ireland, and on his return, was in the most imminent danger of a watery grave. Out of several vessels which left the bay of Sligo on the same morning, that in which he sailed was the only one which survived the violence of the storm. Here he saw the works of the Lord, and his wonders in the deep. This gracious interposition of heaven made a serious impression on his mind; and the general wickedness of seamen led him to resolve, that if spared to return, he would

frequent the seas no more. On his return to his parents, he gave himself to reading and study until the following spring, when he entered into partnership with his brother-in-law," in an adjoining parish, where he afterwards settled for life.

In thus fixing the bounds of his habitation, Divine Providence appeared to consult the best interests of our friend, by placing him in circumstances highly favourable to piety. At that time, the minister of Egloshayle, where Mr. M. resided, was Sir Harry Trelawney; a gentleman, whose urbanity of manners, sympathy with the afflicted, munificence, Christian candour, and pious zeal, rendered him a general blessing to his flock; and a fair example to all, who either fill sacred offices, or are entrusted with distinguished talents. Hence, as might be expected, "Truth from his lips prevailed with double sway;" several, through his instrumentality, were brought to feel a serious concern for salvation; led by repentance and faith to secure an interest in the Friend of sinners, and taught to manifest the truth of their piety, by their godly, righteous, and sober lives. Instructed by the word and Spirit of God, these subjects of gospel grace became desirous of strengthening each others hands in God, by means of Christian fellowship; and for this purpose, with the approbation of their pastor, they met together twice a week, in a convenient dwelling-house. These meetings usually lasted about an hour and a half, and were conducted in the following manner. They began with singing one of Mr. Wesley's hymns; then, till they were enabled to pray extempore, a form of prayer was used. After this, some portion of scripture was read, or a sermon: Mr. Wesley's first four volumes of sermons, Mr. Hervey's, Bishop Wilson's, and some others, having been procured to be read on those occasions. Then each meeting concluded with singing and prayer. Thus all who were able to read conducted those meetings in their turns, and hereby they comforted and edified one another. For their further improvement in spiritual things, Sir Harry also used to supply them with suitable books, either by giving them as presents, or lending them to be read and returned, encourage them to apply to him for advice in their religious concerns, and furnish them with rules for conducting their meetings.

A friend who statedly attended those meetings, having observed that Mr. Menhinnick very diligently and seriously attended all the publick services at church, sought, and soon obtained an opportunity of speaking to him on the subject of experimental religion. From this conversation it appeared, that though his character stood so fair, he still, like Nicodemus, remained very ignorant respecting the nature of regeneration. But on his friend's urging the necessity of it, he candidly exclaimed, "Must it be so; then I will consider the subject." By the next week,

he was so far convinced of his deficiency in religious attainments, that he earnestly sought another opportunity of learning from the same friend, what he must do to be saved. From the time of this interview, it might be said of him with truth, "Behold he prayeth;" and he found, that in following on to know the Lord, his going forth was prepared as the morning. When God who commanded the light to shine out of darkness, shined into his mind, he saw and felt himself a guilty sinner; but was convinced that his state, however deplorable, was not desperate. He read the gracious invitations of Jesus Christ to the weary sinner, and pleaded his precious promises to the returning prodigal. "In the exercise of faith he obtained the witness of the Spirit, and could say, O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. Thus he realized the greatest treasure, in the possession of the kingdom of God, which is righteousness, and peace, and joy in the Holy Ghost."

Having formed the resolution that God should be his God, the people of God became of course his chosen companions. At those meetings of which mention has been made, he became a constant attendant; and hereby he was both blessed in his own soul, and made a blessing to others.

About this time these meetings were also occasionally visited by one of our local preachers belonging to the society at Wadebridge, in the same parish, who invited his pious neighbours in return to hear our preachers, and attend our meetings. This they occasionally did, and a friendly intercourse between the two societies, being hereby formed; on Sir Harry's removal from the parish a few years after, Mr. M. and several others with whom he had been associated, became members of the Methodist society. It was in the year 1805, that his union with us began, and from the commencement to the close of it, he adorned the doctrine of God our Saviour in all things.

He was indeed a burning and a shining light; and for a season, many enjoyed the privilege of rejoicing in this light; for though he was by no means ostentatious, he could not be hid. What God had done for him, was apparent to all his connexions; and by his Christian friends, high expectations were entertained of what God probably designed to render him the instrument of doing. To thrust himself uncalled into publick offices, was no part of his character; at the same time, when circumstances arose which required the employment of his talents, he had too much piety to omit doing good, by unnecessary delays, and too much genuine humility to extort applause by affected backwardness. Among the people with whom he was now in Christian fellowship, and especially in the various meetings for Divine worship, established in his neighbourhood, numerous claims on his aid could

not fail to present themselves; and that, in discharging the duties which thus devolved on him, his services were acceptable to God, and approved of men, must appear from the following testimonies, to which many more, if necessary, might be added.

A very high respected member of his class writes thus concerning him; "After much has been said about the excellencies of our pious friend, those whose happiness it was to be acquainted with him, will be ready to say, *the half is not told us.* Our kind leader was always wont to sympathize with his suffering brethren. Many instances I might relate, but shall confine myself to the observations made by one of our friends, who at the time when Mr. M. went in and out among us, was often brought into straitened circumstances, through family afflictions, and losses in trade: and in consequence of those adverse providences, frequently felt his mind much dejected. At those seasons, when Mr. M. met with him, he would with his heavenly smile accost him thus, 'My friend, how are you getting on? you look dejected. Ah! my dear brother, what can I do for you, will a few pounds be of any service?' And often he would lend him sums to this amount, generally leaving it with him to repay them, when and as he could. But he was no less solicitous for the spiritual, than for the temporal comfort of his friends. You know he had the most happy method of pouring the cordials prepared by Divine love into the sorrowful mind. This to him was an easy task, for being always full, he was ever ready to communicate to others; it was almost impossible that any one could be in his company, without catching the heavenly flame. Methinks I feel a little of it while I write."

Of his concern for the salvation of immortal souls, and his endeavours to promote their spiritual welfare, the following letter, addressed to a relative, may serve as a specimen.

"Dear Niece,

"The earnest desire you have of late manifested for the salvation of your soul, is matter of rejoicing to every friend of virtue and religion; and on your advancing in the Divine life, their pleasure will still increase. You will, I hope, receive the following exhortations, and lay them to heart. In the first place, I must lay before you this truth, that through much tribulation we must enter into the kingdom of God; and this is almost always experienced in our first setting out in our way to heaven. The frowns of our nearest friends, the contempt of those who esteem themselves wise, and the ridicule of late gay companions, are the trials which the newly awakend soul has to encounter. If this is your case, do not therefore think it strange, but rather expect it, and you may hope that God will overrule it for good. That it may promote your welfare, let it drive you often to your closet,

and there on your knees lay it before God; beg his grace to assist you; pray that Christ may be formed by his Spirit in your soul. Call to mind his sufferings for you; when reviled, he reviled not again; but endured the cross, despised the shame, and is now set down at the right hand of God. If you suffer for and with him, be not ashamed; imitate his example and temper, and you shall, by persevering, share in his eternal joy. Now therefore, though you should be singular, even the only one of the family that walks in the ways of God, be not afraid. Those who fear and love God will give you the right hand of fellowship, and gladly assist you in the good way. There is also a glorious company of saints and angels above, who concur in praising God, and rejoicing in the conversion of a sinner. Above all, on your sincere repentance, God will pardon all your past offences: he will receive you graciously, and love you freely. And remember for whose sake he will do this for you; not for yours, but only for the sake of the Lord Jesus Christ, the Lamb of God that taketh away the sin of the world. He hath died for us, therefore we can through faith in him apply to the throne of grace for pardon, peace, holiness, and heaven. Be humble, be patient; endeavour to please your parents, so far as you can consistently with pleasing God; attend the means of grace as frequently as possible; be much in private prayer; read your Bible, and Doddridge's Rise and Progress of Religion, which will be put into your hand; and maintain a watchful and circumspect deportment throughout, as the servant of your blessed Redeemer. You will thereby grow in grace, and in the love of God, and all mankind. God will bless you, and enable you to rejoice in him. Press on through evil and good report, then God will be your all here, and your exceeding great reward in everlasting glory. We hasten through time; yet a little while, and trials, temptations, and sorrows, will be felt by the saints no more. We shall be visited with our share, in this vale of tears; religion alone can soothe all our cares, and heal all our sorrows; religion alone fits us to live, and fits us to die; and glory be to God, religion alone will fit us for an inheritance incorruptible, undefiled, and that fadeth not away. With prayers in your behalf,

"I am, your loving uncle and sincere friend,

"ALEXANDER MENHINNICK.

"*Sladesbridge, April* 19, 1809."

Of his faithfulness in the various offices which he was called to fill, the following honourable mention is made in his funeral sermon:—"Having for some time walked worthy of his vocation, it was the judgment of the church that he should be appointed to the office of a Leader. He bowed with deference to the opinion of his brethren, and tremblingly took charge of our interest at Wadebridge. As a leader, the church of God lay near his heart;

and many are witnesses how he rejoiced in the felicity, and bled in the wounds, of his charge. To meet his flock at the appointed hour of social worship, he has often surmounted distance of situation, the rigour of the season, and a press of temporal concerns; setting them an example that they should tread in his steps.

"He was not only considered equal to the charge of a class, but eligible to the important office of the ministry, as a local preacher. Having made the Bible his study, he appeared to understand well the doctrines of revelation, and possessed more than an ordinary share of discriminating talent. He endeavoured to obtain just views of his subject, and to clothe his ideas with appropriate language. He was not a frigid, but a zealous, preacher. Of this he gave us a fair specimen a few weeks since at our Local Preachers' Meeting. Whilst one begged to be excused from preaching every other Sabbath, and another was not willing to go far from home, 'You may plan me, Sir,' said he, 'every Sunday.' I must add, that he conscientiously attended to all his appointments, however great the distance; and the oftener he preached, the more he was admired."

That the righteous man is more excellent than his neighbour, was abundantly illustrated and confirmed by the deportment of our friend, both in commercial and domestic life. In following what appeared the leadings of Providence, he was induced, by his local situation, to engage in various branches of trade; but in this department the uprightness of his heart was evidently displayed. Here he met the apostle's admonition, "Not slothful in business; fervent in spirit, serving the Lord." He carried the religion of Jesus Christ into his shop, and behind his counter did he preach the Saviour to poor perishing sinners. His temporal concerns were very extensive, and greatly diversified; but he prosecuted them with that ease which has often astonished his friends. His plans appeared to be founded in reason, and followed with steadiness, whilst he left the consequences with that God whose province it is to bless or blast all human enterprize. No success could ever elevate him to insolence, nor disappointment sink him into despair. He acted like one who believes "that all things shall work together for good to them that love God." How he acknowledged God in his secular concerns, is evinced by the following short memorandums, made by him annually on taking the account of his stock.

"1804. July 30. In this month I have taken account of my stock, and find that my property is not increased, as I expected: however, by God's blessing, I hope yet to do well.—May I learn to lay up treasure in heaven! Even so, O Lord God, I humbly beseech thee through Jesus Christ, my Saviour. Amen."

"1806. July 30. O God, in whose hands I am, and all my concerns, I beseech the, give me the blessing of humility and

contentment of mind. Bound my expectations of earthly good. Let my views be extended beyond the present world. Help me to be more solicitous to lay up treasures above. O take away from me a worldly spirit, and prepare me for every event. If it please thee to give me an increase of riches, let me not set my affections upon them; but, at the same time, may a grateful heart never cease to give thee praise. If thou art pleased that a change of circumstances shall take place on me, Lord give me patience, resignation, strength according to my day, and a confidence in thine unerring providence, to order and direct all my temporal as well as spiritual concerns. Grant this for Jesus Christ's sake. And if I do not live to count my earthly treasures again, may I enjoy the riches purchased for me by his precious blood, in a world of eternal duration. Amen."

"1808. June 24. I am disappointed in making up the balance of my account. May the Lord give me patience and content."

On concluding his last account, August 27, 1811, he says, "It is matter of great thankfulness that I am doing so well. O Lord, increase in me a desire to do good according to the ability which thou givest me, that I may be a faithful steward of those talents committed to my trust, and at last, through the merits of Jesus Christ, give in my account with joy. O let the blessing of a grateful heart be imparted to thy servant; and sanctify every dispensation of thy providence, for the sake of Jesus Christ. Amen."

Thus, while he managed the affairs of this life with exemplary discretion, he knew what it was to be spiritually minded; hence his speech was with grace, seasoned with salt. He was able to speak with clearness on a variety of subjects; but a religious topic appeared above all others the most gratifying. Returning once from market with a neighbour of his, "Well, friend," said he, "have we any temporal business to settle? If we have, let us do it at once, that we may converse about better things." These were the subjects about which he conversed both with rich and poor, with saint and sinner. His tempers appear to have been naturally of the soft and amiable cast: his address was pleasant and engaging; and such was the affability of his manners, that he appeared to command universal affection. He was a lover of good men; the advocate of the poor; a true patriot; a zealous philanthropist; a consistent Christian.

In domestic life, it appears, he had resolved with David, "I will behave myself wisely in a perfect way; I will walk within my house with a perfect heart." As a husband, he was affectionate to his partner in life; as a parent, he mingled firmness with indulgence; as a master, he was sympathetic with his authority. With regard to family worship, he adopted Joshua's resolution, "As for me and my house, we will serve the Lord." Twice a day he would regularly call his family together, including his

children, servants, apprentices, and all who dwelt beneath his roof, that they might hear the word of God, and join with him in family prayer; and his fervour at those times altogether evinced his concern for their present and everlasting welfare." Thus, as soon as he had an house, God had an altar in it, on which the morning and evening sacrifices were continually presented; and not unfrequently, the voice of rejoicing and salvation was also heard in his tabernacle. But above all other days, the Lord's day was that which he called a delight, the holy of the Lord, and honourable. This he well remembered to keep holy, both by preparing for it before it came, and improving it when it came. Before it came, all worldly business was so entirely laid aside, and even provisions for the day so prepared, that he and his household were enabled to wait on the Lord without distraction; and when it came, his hours were so well employed in doing and getting good, as to verify that pious old adge, "*The Christian's Sabbath is the soul's market day.*"

That he might stir himself up to lay hold on God, and serve his generation by the Divine will, it was his invariable custom to inquire every morning, with great seriousness, "*What can I do for God to-day?*" And that he might choose the most excellent way of holiness and usefulness, he proposed for his imitation all those, of every name, of whom he heard the best report. Of such, if removed to a better world, he learnt all he could by reading their lives; and of such, if still living, he learnt all he could both by personal interviews and diligent inquiries; and from those sources he collected the rules by which he governed his own conduct.

His course, however, though bright, was but short: "We saw the man, we saw his hold on heaven;" but while we were fondly anticipating the important benefits which mankind would derive from his protracted stay with us, he was summoned to another world, more worthy of him and his services. Hence, however contrary to our wishes, we must abruptly "come to his final sickness and death." This world is an hospital, in which every man has his share of suffering. The dropsy, the gout, the asthma, and fever, with many other frightful evils, swell the list of afflictions incident to our present state. No moral acquirements can exempt men from drinking the cup of affliction in this vale of tears. *He whom thou lovest is sick.* John xi. 3. But the most afflictive of all visitations are those which attack the mind as well as the body. Such is the complex state of man, and such is the dependence of the mind upon the body, that when any affliction or contusion deranges the finer fibres of the brain, on which the soul performs its office, it naturally introduces disorder into the conceptions of man, and robs the first philosopher of all his boasted powers. Thus it was with our dear friend, through the violence of the fever under which he laboured: yet,

even in the height of his affliction, his mind appeared to possess the seasoning of affection, and a bias towards that which is good; but when those clouds were dissipated, and the sun of reason again shone forth, he shewed himself the disciple of him who was made perfect through sufferings. His language at lucid intervals was deeply affecting. A relative of his, speaking to him concerning temporal affairs, said, "Perhaps you may be restored again." "Oh, no, brother George," he replied, "I shall not be restored; I do not wish it; my desire is to depart, and be with Christ, which is far better." He faithfully warned the worldling against an inordinate attachment to the present life, and intreated the open sinner to abandon that course which would ultimately exclude him from the kingdom of heaven.

His affliction increasing, all hopes of his recovery vanished, and the medical gentlemen pronounced his case irremediable; but when his flesh failed, the Lord was still the strength of his heart; and he found the gloomy valley cheered by the presence of his Divine Shepherd. His final blessing and last farewell were accompanied with the warmest supplications to the Almighty, that he would be the father of the fatherless, and the friend of the widow; and he appeared able to repose his mind upon that gracious word of consolation—"I will preserve thy fatherless children alive, and let thy widows trust in me." His mind now appeared to be carried above all earthly concerns, and he contemplated with pleasure the joys of a better world. "I can claim all the promises," said he, "as mine. I am happy, very happy, perfectly happy!" At another time he said, "Glory be to God, who hath loved me, and washed me from my sins in his own blood." And again, "I am going to heaven; I have not a doubt on my mind." Now his soul appeared to catch the heavenly flame, and he cried aloud,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

Thus his happy spirit returned to God, on the 5th of January, 1812, in the 37th year of his age.

As a token of unfeigned respect for his memory, the following inscription, which was composed by his Parish Minister, appears on his tomb-stone:—

Here lies all that is mortal of
ALEXANDER MENHINNICK,
of Sladesbridge:
Distinguished, during a short life of 37 years, for the exercise of the virtues of the Man, and the graces of the Christian.
His death, on the 5th day of January, 1812, deprived his family of an affectionate relative, his acquaintance of an improving companion, the poor of a charitable friend, society of a bright ornament, the church of a zealous member, the world of an honest man.
Reader, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Surely, the memory of the just shall be blessed; and as an additional tribute to departed worth, I subjoin the following letter, written by an absent friend, on being informed of Mr. Menhinnick's death by a member of his class:—

"The mournfully pleasing intelligence contained in your late epistle, greatly obliges me. I could not but feel deeply affected by it; for our deceased friend was indeed very dear to me, and I still give thanks unto God on every remembrance of him. In the multitude of my thoughts within me, I looked about for some consolation, at least for some reconciling thoughts, some healing sentiment, when the following words powerfully arrested my attention: 'The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.' The striking propriety of this passage, both as a description of character, and a call to acquiescence, could not fail to occupy my thoughts; and I know not how I can answer your letter more suitably than by communicating what was thus suggested:—

"If righteousness consists in rendering to all their dues, I know no person more justly entitled to the character of a righteous man than our late highly esteemed friend and brother Menhinnick. In every relation sustained by him; and in all matters of commerce, he studiously attended to the demands of equity; herein exercising himself to have always a conscience void of offence towards God and towards men. Hence his body, soul, and various talents became a continual sacrifice by voluntary consecration. In all his purchases and sales, in his shop, and in his field,—in his devotional exercises, and amidst the usual dissipations of social intercourse, the oracles of God were attentively consulted, the presence of God was seriously recollected, and the hand of God was duly acknowledged. But his righteousness, though conspicuous and bright, was not the only shining part of his character. As he practised justice, so he loved mercy, and shewed it wherever he found a suitable object. He heard mercy itself, in the person of our adorable Redeemer, saying, 'Whosoever shall do the will of my Father, the same is my brother, and sister, and mother.' He heard this, and admired what he heard, and felt what he admired, and his feelings influenced his conduct. Next to those of his own family, the household of faith, however distinguished by names or creeds, became the first objects of his affection. Of all who feared God, he was the companion; and in those who excelled in piety was all his delight: yet even these did not exclusively share his benevolent regards; for in every human being he recognized the immortal offspring of his heavenly Parent, and the purchase of his Redeemer's blood. His

heart being thus enlarged, his mouth was frequently opened for the edification of others. In his tongue was the law of kindness, and he spake the truth in love. His compassion was also manifested by more than kind words; it regulated his tempers, and appeared in acts of beneficence. Its benign influence was felt by the ignorant, the indigent, and the wretched. The blessing of them who were in every way ready to perish, came upon him. He was respected by his neighbours as one that sat chief among them, and chose out their way: he was beloved as one that comforteth the mourners.

But in the language of mortals, this righteous and merciful man perisheth, and is taken away. His days are past, never to return, and with them the opportunities of repeating his wonted labours of love. These he kindly purposed; but his purposes are broken off, even the thoughts of his heart. Those eyes which so piously examined the word and works of God, are now closed in darkness. Those lips which fed many, are sealed up in lasting silence. Those hands, so often stretched out in dispensing happiness,—and those feet, so habitually employed on errands of benevolence, are now laid inactive in the dust. The forsaken friend, the bereaved church, the fatherless child, the desolate widow, each indulging a peculiarity of grief, is ready to exclaim,

> 'Who feel the loss, come share the smart,
> And mingle tears with mine.'

Even when pouring out their hearts before God, they can hardly refrain from thus blending the language of expostulation with that of acquiescence: 'Righteous art thou, O Lord, when we plead with thee; yet let us talk with thee of thy judgments. While the wicked prosper, are planted, take root, and bring forth fruit, even the fruits of impiety, impurity, and mischief, why are the righteous and merciful doomed to perish?' In our great Disposer we find a compassionate Father, who considereth our frame, and remembereth we are but dust; therefore, though not amenable to us, he graciously condescends to answer thus for himself:—'He is taken away from the evil to come;—he rests;—he is entered into peace;—he walks in his uprightness.' Hence, respecting our departed friend, we are taught not to sorrow as those without hope; being assured,

1. *That he is taken away from the evil to come.*—Though not continued with us, he does not cease to exist; he is only removed. He did not meanly, sullenly, and rebelliously quit the station assigned him, without due authority, for he is *taken* away, and taken by him, whose he was, and whom he served. He is taken, not *driven* away; his removal met with his own cheerful concurrence, for he knew that it was appointed in love, and designed to promote his best interests. He is taken away *from evil to come;*

taken to a world where his ear shall no more be pained, where his soul shall no more be sickened by the din of war, the fall of empires, and the distress of nations; where he shall no more witness human follies, crimes, and miseries; no more feel the anxieties of commerce, nor the infirmities of mortality; and no longer be exposed to the fiery darts of the wicked. Hence it follows,

2. *That he is at rest.*—At rest from all the conflicts of probation; for being transplanted to the paradise of God, where no root of bitterness can spring up; resident where the wicked cease from troubling; and fixed in a state of inviolable security; he is now exempted from the solicitude of watchfulness; the strife against sin, and the militant exercise of self-mortification. The work of faith is succeeded by glorious vision, and the patience of hope lost in blissful enjoyment.

> 'The toils and pains of life are o'er,
> The anguish and distracting care;
> There sighing grief shall weep no more,
> And sin shall never enter there.'

3. *He is entered into peace.*—Though all that was mortal in the saint rests among the clods of the valley, not to awake again till the heavens are no more; yet the immortal spirit enjoys conscious felicity in the presence of God. *Felicity*, most *suitable* and gratifying: exactly adapted to the views and feelings of a reprieved criminal; a restored patient; a ransomed captive; and a favourite subject, raised from the lowest infamy and wretchedness, to the highest honour and dignity. *Felicity*, without alloy; that can never be impaired by any species of affliction, nor menaced by any shadow of evil. *Felicity*, without *defect*: being fully commensurate to the capacity of enjoyment. *Felicity*, eternally *permanent*, secure from internal decay, and external violence. And *felicity* that must still improve, as its existence is protracted.

4. *He walks in his uprightness.*—The loss of his services in the church militant, we feelingly and justly deplore; but though taken away, he is not lost to God, for *all* who are his, *live to him.* With the light of Divine revelation in our hand, let us only draw aside the vail, and we shall behold our dear departed friend, serving and adoring his Maker, Redeemer, and Sanctifier, day and night in his holy temple; or perhaps, occasionally enlarging his capacity, and heightening his gratitude, by contemplating the wonderful display of Divine perfections in the works of nature, providence, and grace. Or, it may be, in executing commissions of love, as a ministering spirit to those, whose interests lay so near his heart, while he yet visibly went in and out among us. Or, in anticipating that glorious period, when there shall be no more death, nor sorrow, nor pain; when the ransomed of the Lord, completely redeemed both in body and soul, shall return to Zion with songs, and crowned with everlasting joy.

In the mean time, we should improve our loss, 1, *By laying his removal to heart*—This will be done more effectually by regarding our bereavement as a stimulus to greater exertions, in getting and doing good. His removal reminds us of our own, and should make us 'all eye, all ear against the coming foe.' It is a public loss, and should excite our endeavours in some measure to supply it, by following him as he followed Christ; in doing which, we shall daily manifest the truest respect for the deceased. 'He mourns the dead, who lives as they desire.' Much prayer should also be made to him with whom is the residue of the Spirit; for when the godly man ceaseth, and the faithful fail from among the children of men, then the help of God becomes peculiarly requisite, Psa. xii. 1.

The lamented removal of our friend should be farther improved, 2, *By considering that he is taken away from the evil to come.*—To him, his removal is infinite gain; to his friends in Christ, it is replete with salutary instruction. They lament his absence, but hope assures them they shall see him again, and that their sorrow shall be turned into joy: that his very dust shall be restored with glorious improvement, to die and to suffer no more. That the heavens will soon pass away; that the empire of death is hastening to its destined period; that the grave must refund its spoils. Hence we know there is verily a reward for the righteous; that God's judgments are right; that he does all things well. Thus all complaints are silenced; all murmuring is precluded.

'And darkness and doubt are now passing away,
No longer we roam in conjecture forlorn;
So breaks on the traveller faint, and astray,
The bright and the balmy effulgence of morn:
See truth, love, and mercy, in triumph descending,
And nature all glowing in Eden's first bloom;
On the pale cheek of death, smiles and roses are blending,
And beauty immortal awakes from the tomb.'"

DIVINITY.

The substance of a Sermon preached in Edinburgh, on the 2d of July, 1816, *at five o'clock in the morning, to the Preachers of that District. By* V. WARD.

"But we will give ourselves continually to prayer, and to the ministry of the word." Acts vi. 4.

THE words now read in your hearing, contain a resolution formed by the first preachers of the gospel, by which they engage to prosecute the two main parts of their infinitely important work with diligence and constancy.

The first great duty in which they resolve thus to engage is one which concerns all persons, and especially all Christians; it is

prayer. It scarcely becomes us to inquire why God has made it our duty to pray; it is enough for us that we know it to be our duty, and inseparably connected with our present and eternal welfare. No man can become a Christian, without prayer. Those penitents mentioned in Scripture, as well as those whom we have known, were all persons of prayer; nor can any man expect to prevail, who does not wrestle. And as it is undeniable that none can enter upon the Christian race without prayer, so it is equally certain that no one can persevere but in the same spirit, and in the cordial and diligent discharge of the same duty. I say *cordial*, for you know prayer is not a mere matter of words, but the heart speaking to God, and pleading with him. If it be inquired whence prayer derives its efficacy, I answer, from the appointment of God.

But if all should pray, much more should the Christian Minister! He is separated from worldly employments partly for this purpose, that he may have leisure to talk with God, and may wait upon him without distraction. He is called a *Man of God*, and should therefore *walk with God*. Not only should he be a priest in his family, but be mighty in public and social prayer. Not having God to seek when called upon to pray, but carrying about with him an experimental sense of his presence and favour. Such a man will not address the Most High as a stranger, but as a friend, with whom he holds constant fellowship. In order to this, however, be it never forgotten, the preacher must pray much in his closet. Never can any one walk with God in public, who does not enter frequently into his closet, and pray to his Father who is in secret. It is there that the servant of the Lord can most freely and unreservedly tell all his wants, his fears, his complaints, and desires to his Divine Master.

A variety of incidental and occasional subjects of prayer will occur to the mind of the praying Pastor, arising sometimes from his own situation, the circumstances of his people, or from passing events. But there are a few particulars of such high concern, as always to demand a prominent place in his addresses to the throne of grace; Such as,

1. The preservation and increase of his own personal religion. Nothing can be more inconsistent, than for a man who does not possess true piety, to pretend or attempt to preach the Gospel. Morality is indispensable; but morality alone is not sufficient. A preacher of the Gospel must testify to all who hear him, repentance towards God, faith in our Lord Jesus Christ, the nature and necessity of conversion, of being sanctified, of invincible patience and meekness, of heavenly-mindedness, fervent love, and burning zeal; in short, the Minister of Christ is sent to *open* people's *eyes; to turn them from darkness to light, and from the power of Satan unto God; that they may receive the forgiveness of their sins, and*

an inheritance among the sanctified, through faith that is in Christ. But how can an impenitent, unconverted man preach these things? It is most certain that God never sends such men, and that he will shortly call all such to a strict account.

As it is absolutely necessary for a man to be a Christian before he can be a Minister of Christ; so is his perseverance in the heavenly journey, and increase in the Divine life, to his continuance in the sacred office. Is a private member of a Christian society, who has lost his Saviour, good for nothing but to be cast out, how much more worthless and contemptible is a fallen minister? And who can expect to be kept by the power of God unto salvation, but those who *live by faith*, who *grow in grace*, and in *the knowledge* and *love of God*; who *keep themselves in the love of God?* How needful, then, for a Minister of the Gospel frequently to bow his knees before God, to *pray in the Holy Ghost* that his personal religion may be genuine, deep, and increasing; that his lamp may often be replenished with holy oil; that he may stand, having *his loins girded* about, and his *lights burning*, ready to give to the members of his Lord's household a portion in season; to *bring out of the treasury things new and old:* to lead them within the veil, to hold delightful converse with God, and to behold his glory; or to go with them *without the camp*, patiently and cheerfully bearing his Saviour's reproach: in short, that he may be ready to obey the voice of the Lord, whether that voice shall say to him, "Son of man, prophesy to these dry bones;" or, "I will tell thee how great things thou must suffer for my name;" or, "Get thee up into this mountain, and die."—We should also pray,

2. For an increase of ministerial gifts. Piety, though indispensable, is not of itself sufficient to qualify a person to preach the Gospel. He must understand the Scriptures, as no man can teach what he does not understand; and God has promised to his people *pastors after his own heart, who shall feed them with knowledge and understanding.* He must remember the Scriptures, and possess such a facility in communicating his ideas, as will render him at least not disgusting. It is beneath the dignity of a Christian man, but especially an ambassador for Christ, to hunt after pretty phrases, or airy finery, either in style or manner; but let him, at the same time, avoid every thing barbarous and vulgar. In order to this, it is not unbecoming to endeavour to detect and abandon all provincial errors, especially in pronunciation: in short, a preacher should studiously avoid whatever in language can justly offend the most correct ear: and every thing in gesture and manner, that is calculated to displease the most vigilant and penetrating eye.

That a preacher may be more abundantly fitted for his awful work, he must give diligent attention to *reading*. He must also

meditate on Divine things, and *be wholly in them;* but he must not forget to pray. The Lord opens the understanding; he will bring things to the remembrance of the praying man, and he can, and will, as far as needful, give to such the tongue of the learned. Let us not, however, forget another ministerial gift, which comes immediately from God; viz. *power from on high*, in delivering the truth of God. The preachers of the Gospel are called *Ministers of the Spirit*, and we find the first preachers instructed to wait till endued with power from on nigh. It is also said of them, that they preached the Gospel *with the Holy Ghost sent down from heaven*. A man possessing this spirit, will commonly communicate a portion of it to his hearers.

And what is a man in the pulpit without the Holy Ghost? He may be a man of extensive learning, of pleasing address, of powerful eloquence,—a profound theologian, and a master of elocution: his splendid, popular talents will probably draw a large crowd to the house of God, who, having heard and admired, return home unprofited. What is a man better than a sounding brass and a tinkling cymbal? We hear, indeed, an agreeable sound; but there is no life! We see a light; but we feel no heat. The preacher presents us with acceptable words; but the words do not burn. The same, or even an inferior discourse, coming from Barnabas, full of faith and the Holy Ghost, would be as a *fire*, and as a *hammer that breaketh the rocks in pieces*. Is the Holy Ghost promised to them that ask? How necessary that the Minister of Christ should ask, seek, and knock?—He should pray,

3. For the success of his ministry. That preacher must have a carnal, sordid soul, who *thinks* or *acts* as if he thought his ministry sufficiently successful while it procures for him the bread that perisheth, or the countenance, approbation, and applause of them that hear him. Nor should he content himself with the edification of those already pious, as such persons will get good wherever they hear God's word, and wait upon him: but the Christian Minister should pant for the conversion of souls; should *travail in birth, till Christ be formed* in the hearts of sinners. The man of God is eager in his desires, and importunate in his prayers, for the repentance of sinners, the forgiveness of the penitent, the establishment and entire sanctification of believers. He watches for fruit more than the husbandman for the springing and maturing of his corn; not to feed his vanity, or to furnish him with matter of vain boasting; but that God may be glorified, miserable brands plucked from the burning, the children of Zion made joyful in their King, and himself blessed with this valuable evidence, that he is in his right place. It is distressing to hear some men, and even ministers, speak against this anxiety. Why, say they, do you grieve, or

make yourself uneasy about fruit? It is not with you to give your ministry effect. Do your duty, and leave the event to God! But how is a preacher to know that he is doing his duty, if he have no fruit? And where are his zeal and love, if he can see sinners perishing, and feel no anxiety to rescue them?

The venerable John Wesley says, "Three things are found in all whom God calls to this great work: *grace*, *gifts*, and *fruit*. We can receive no man without these, nor continue him any longer than he continues to possess them." And a greater than John Wesley says, "I have ordained you, that ye may go and bear fruit, and that your fruit may remain." It is a bad sign when a man preaches month after month, and none are inquiring what they must do to be saved; but it is still worse if there be no marks of holy solicitude on the subject.

For what does he labour in his Lord's vineyard! Breaking up the fallow ground; scattering, in season and out of season, the seeds of God's word? How unnatural for a man to go forth as an ambassador for Christ, and be indifferent whether sinners are reconciled to God, or not. How can the love of God dwell in such a heart? Does not that constrain the true pastor to seek the wandering sheep, to compel them to come in? If, therefore, there be any value in immortal souls,—any meaning in the institution of the Christian ministry,—any merit in the blood of Christ,—any importance attached to eternal bliss or woe,—any bowels of mercies in ourselves, let us travail in birth till Christ be formed in our hearers. Let us cry mightily to God that sinners may be converted, and saints edified and comforted.

This should be the preacher's last work before he enters the pulpit, his chief concern while there, and his first employment upon his return to his closet. Those ministers whom God has honoured with the greatest success, have been eminently men of prayer. Most, if not all of them, have considered the hour before preaching, and some a much longer period, sacred to prayer; not to prayer and meditation, but to prayer alone, for the presence and blessing of God to be with and upon them in their infinitely great work. The deportment of such men in the pulpit, always evinces that nothing lies so near their hearts as the salvation of immortal souls; and upon their return from the holy place, their prayers will still ascend to heaven for a blessing upon their labours.

4. The universal extension and establishment of the kingdom of God is another important subject of prayer. All the disciples of Christ are taught to pray for the coming of his kingdom; and all the members of God's ancient church were exhorted not to let him rest till he should *make Jerusalem a praise in the whole earth*. And shall the man whose very business on earth is to

promote the increase of that monarchy which shall one day be universal, be the last to offer up prayers, intercessions, and giving of thanks for all men, to that God who *would have all men to be saved, and to come to the knowledge of the truth?* Will he not, while properly anxious for the success of his own labours, rejoice to hear of the preaching of Christ by others, though they may not follow with him, and fervently pray that God would spread the savour of his knowledge by each and all of his servants.

There is a mean jealousy too apt to infect the minds of even God's ministers. They wish good to be done; but they want it done in their own church, and in their own way. Those who follow not with them, must be stopped, though they cast out devils in the name of Christ; and those who give them not such a reception as they could wish for, must be consumed by fire from heaven; and should any preach Christ out of contention, it is well if even a prison be thought good enough for them. Not so the benevolent Apostle. Not so his philanthropic Master. Not so those of the present day who have much of the mind of Christ. But, though properly desirous of the prosperity of that body of Christians with which he is united, and feeling that peculiar attachment which every sincere man must feel, the liberal minister cordially embraces all *who love the Lord Jesus in sincerity*, and rejoices to lead the devotion of his hearers, while they ardently pray for the universal distribution of the Scriptures, and for the establishment and successs of the Gospel ministry in every part of the world.

It appears, from the language in which the primitive preachers express themselves, that they did not think is sufficient to pray occasionally or periodically; no, devotion appears to have been the element in which their souls lived, and in which they found their heaven begun below. They had read of some very memorable answers to prayer recorded in the books of Moses, in the Prophets, and in the Psalms. They had heard their Divine Master deliver the most moving and encouraging discourses and sentences on this subject, and had witnessed the success with which persevering prayer had been crowned in several instances.

Whatever may be the Christian minister's occasional subjects of prayer, however numerous or diversified, these things should never be forgotten by him; but in the pulpit, in the social party, the domestic circle,—when he walketh or rideth by the way,—sitting down or rising up, but especially in the closet, he should pray as in an agony for the preservation and increase of his own personal religion, for an increase of ministerial gifts, for the success of his ministry, and for the universal extension and establishment of the kingdom of God. He may sometimes find it difficult to procure a place for retirement: let him, however,

shew a disposition to be alone, and he will usually find a room with a stool, a table, and a candlestick.

(To be continued.)

GOSPEL PREACHERS DESCRIBED AND DIRECTED.

(Continued from page 499.)

2. As Elders of the Church, Acts xx. 17, you are to rule or govern it well, 1 Tim. v. 17; Heb. xiii. 7, by establishing and preserving proper order and discipline among the people, 1 Cor. xiv. 40; and in so doing, you will stand in need of much courage, wisdom, and moderation, that you may not be too loose or mild, nor too strict and severe, lest you injure the cause of religion.

1st. Be not too loose and mild: do not connive at sin in any one. "Them that sin, rebuke before all, that others also may fear," 1 Tim. v. 20; and let them know, that if they will not endeavour to walk uprightly, you cannot suffer them to remain in connexion with you. If, after you have reproved and given them warning, there be no amendment, proceed to act according to the Scripture rule, 1 Cor. v. 11, 13, "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat. Therefore put away from among yourselves that wicked person." But exclude with reluctance and sorrow; and after any one is excluded, "count him not as an enemy; but admonish him," 2 Thess. iii. 15.

2dly. Be not too strict and severe: do not unnecessarily give offence to any; which, if you are over strict, you may do, and lay stumbling-blocks in the way of others; and thus the "lame may be turned out of the way," Heb. xii. 13; and by such severity, those that are weak may be greatly discouraged, and exposed to much temptation. I make no doubt that there have been many instances of this; therefore, bear with all that may be lawfully borne with. "Whoso shall offend," or cause to stumble, "one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! and woe to that man by whom the offence cometh!" Matt. xviii. 6, 7.

3. You are also, as Overseers or Shepherds, to take care of the Lord's flock, Acts xx. 28; 1 Pet. v. 2; 1 Tim. iii. 5. Consider this deeply, and "watch for the people's souls, as they that must give account," Heb. xiii. 17. Be concerned for their welfare, like Timothy: Phil. ii. 20. Therefore,

1st. After the example of Paul, Acts xiv. 22,—xv. 41, confirm the believers; and, according to his advice, 1 Thess. v. 14, not only "warn them that are unruly," but also "comfort the

feeble-minded, and support the weak," bearing patiently with them. See also Rom. xv. 1.

2dly. Endeavour to preserve peace and unity among the people, Eph. iv. 3; and in order to do this, suppress evil-speaking and tale-bearing as much as possible. "The words of a tale-bearer are as wounds," Prov. xviii. 8. "He that repeateth a matter, separateth very friends," chap. xvii. 9. "The north wind driveth away rain, so doth an angry countenance a back-biting tongue," chap. xxv. 23.

3dly. If at any time discord should take place between brethren, act as peace-makers, and make up the breach as soon as possible; and to effect this, appoint a meeting for the parties; call in a few select persons that are judicious, candid, and of a meek and quiet spirit, to assist you: begin with solemn and earnest prayer; then desire the plaintiff to speak, charging him, as in the presence of God, to declare the simple truth, and nothing more; and suffer not the defendant to interrupt him till he hath done speaktng. After the plaintiff hath represented the case, if any thing seem dark, doubtful, or ambiguous, desire him to explain his words, that every thing may be clearly understood by all present. Then call upon the defendant to reply, as though he was standing at the judgment seat of Christ; and if he be capable of answering, let him proceed, that the business may be settled as soon as possible; but if he seem embarrassed, [for some persons cannot properly reply to sudden charges, because they need time for recollection before they are able to give a sufficient answer,] then let him have time to consider, and appoint another meeting, at whieh he may speak in his defence; and let not the plaintiff interrupt him till he hath answered fully to the chage. If they have witnesses, hear them also, and proceed to act yourselves in the most impartial manner, as those that are to be cited before the highest tribunal; nor leave any means untried, which are in your power, to reconcile the parties, and to restore brotherly love again. And be not discouraged if you should not succeed, according to your wish, at the first; but persevere, in a loving, meek, and gentle spirit, as long as any shadow of hope remaineth. "Blessed are the peace-makers; for they shall be called the children of God," Matt. v. 9.

4thly. Go after backsliders. Is not this a duty that is very much neglected among us? If sheep astray from the flock or fold, doth not the shepherd seek diligently after them until he find them? "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" Luke xv. 4. "How much then is a man better than a sheep?" Matt. xii. 12. Therefore, those that are entrusted with the care Christ's flock, ought not to suffer themselves to be outdone by

common shepherds. If a religious man is overcome by temptation, and falleth into some open and scandalous sin, is he not frequently despised, and, of course, slighted, when he so greatly needeth help? Satan hath gained an advantage over him, cast him down, and will not suffer him to rise again if he can hinder him; or, perhaps, the person is so tempted and dejected, that he hath no courage nor strength to rise; his conscience condemns him, guilt has seized on him, his face is covered with shame, his spirit sinks within him, his bosom is filled with anguish, and his soul is overwhelmed with grief; go, therefore, to him, and lend him all the assistance you possibly can, until you have raised him up again, and brought him back to the fold; so shall he have reason to bless the Lord for your brotherly love and tender care to all eternity. Remember, also, that you are to avoid harshness and severity, especially when a person is deeply humbled; lest, thereby, you provoke or discourage him, and thus make a bad matter worse. "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," Gal. vi. 1. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a a multitude of sins," James v. 19, 20.

5thly. Help the poor and needy as much as you are able, and endeavour to make their situation in life as comfortable as possible, that they may attend upon the Lord without distraction, 1 Cor. vii. 35. "Bear ye one another's burdens, and so fulfil the law of Christ," Gal. vi. 2.

6thly. Walk in brotherly love with those parts of Christ's church which are not in connexion with you; viz. Christians of other denominations. Think and speak well of them, whoever they are; reverence and esteem them; be not bigotted to your own opinion; be not narrow-hearted; honour the image of Christ wherever it is seen, and embrace such as bear any part thereof with the arms of love. "What God hath cleansed, that call not thou common," Acts x. 15. "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him," verses 34, 35. "Every one that loveth him that begat, loveth him also that is begotten of him," 1 John v. 1.

[3.] With respect to the world.

1st. The things of it. Remember, earthly things may harm you, but can never satisfy your immortal spirit, and will soon leave you, or you will leave them. "This I say, brethren, that time is short: it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they

hat buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away," 1 Cor. vii. 29—31.

2dly. See that ye walk circumspectly before the people of the world, Eph. v. 15.

In conversation: Keep your word, fulfil your promises, be punctual to your engagements. "Use sound speech that cannot be condemned: that he who is of the contrary part may be ashamed, having no evil thing to say of you," Titus ii. 8.

In behaviour: Be humble affable, courteous, yet modest, serious, and grave. "A bishop, or presbyter, must be sober, of good behaviour. Likewise must the deacons be grave," 1 Tim. iii. 2, 8.

In all your actions; Be strictly honest and just, do nothing unworthy of a Christian. Give no occasion to the adversary to speak reproachfully," 1 Tim. v. 14. "In all things shewing thyself a pattern of good works," Titus ii. 7. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. x. 31.

Thus walk (circumspectly and) in wisdom, toward (or before) them that are without the church, that is, the people of the world, Col. iv. 5.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

Your acquaintance with the religious world, has given you an opportunity of observing the different opinions maintained and supported by men of learning, as well as by the ignorant enthusiast: and from your knowledge of human nature, you must have concluded that various anti-scriptural hypotheses which have gained credit, have originated, either in pride or ignorance. When a new system has been embraced, ingenuity and imagination have been set to work to decorate and give it a favourable appearance; and the more novelty it has possessed, the more it has been admired by those who set up reason as an oracle, and reject every thing they cannot, or pretend they cannot, comprehend. It is a little singular that these doughty champions of intellectual endowments and free inquiry, should find subjects involved in mystery, and beyond their ability fully to understand, no where but in the bible. Is there any other reason to be assigned for this unfair proceeding, than, that the Scriptures contain truths, which are designed to humble the pride of man, or bring

to his recollection facts which he wishes to be kept out of sight, or is unwilling to acknowledge? If he manufactures a religious theory, in order to render it plausible and imposing, he must support it with numerous quotations from the Sacred Writings, and use all his skill to bring down the mind and meaning of their supernaturally inspired authors, to an exact level with his own views, in order to support his system:—he must be at great pains in examining the etymology of words; in collating sentences of Divine truth with heathen writers, and rest his conclusion upon a verbal criticism. It may be asked, was this the method the disciples of our Lord pursued in propagating the gospel in the world? No: "The apostles were not assisted to find out the truths of the gospel by reasoning; they received them as a revelation from God. When these holy men preached the gospel to the world, they did not attempt to establish its doctrines by reasoning; but declared them simply: and required mankind to believe them on the authority of the inspiration by which they had been discovered to themselves; because as a revelation from God, these doctrines were not subjects of human discussion, but were to be believed implicitly upon the testimony of God. Had they been proposed as the conclusions of reason, they might have been called in question by infidels; and their authority as a revelation from God, would have been destroyed."

The pure unadulterated gospel of Jesus Christ, is the good old way, the plain path in which all have walked who have honoured God, by giving him implicit credit for his testimony, respecting his attributes and designs; his moral government; and the dispensations of his providence and grace. Here the footsteps of the Old Testament saints, the apostles, and the church of God are recognised, and the character of the traveller identified by those unchangeable marks which cannot blend with the excentricities of fancy. This way is so plain, that the way-faring man need not err; for Jesus Christ the eternal Son of God, is the *way*, the *truth*, and the *life*, and hath said, "Him that cometh to me I will in no wise cast out."

I have been led to make these remarks, by reading an article in one of our public journals, in which Dr. Taylor, of Norwich, is alluded to. The doctor is one of the most subtle of the Socinian writers, and on that account ought to be read, if read at all, with great caution. He does not alarm your fears by informing you that this is a false reading, and the other has been the blunder of an ignorant copier. His attempts are to make the Scriptures speak his own language, and support his own hypothesis, contrary to the opinion of the most learned and best of men, in all ages of the church. I do not affirm, that opinions sanctioned by authority, and the suffrage of all orthodox interpreters of the Scriptures, are infallible; but I mean to say, that they ought not to be re-

jected on a slight ground. If Dr. Taylor's commentary on St. Paul's epistle to the Romans be a just exposition of the gospel, then it will appear clear to every unprejudiced mind, that we have nothing to do with the doctrine of man's total depravity, justification by faith, and the atonement made by Jesus Christ for the sins of the whole world. We must then believe that all the vice and immorality in the world are the mere effects of imitation and custom, of acquired habit, of corrupt example, of injudicious tuition: and that Christianity, as taught by Jesus Christ and his apostles, is but little better, only more refined, than the ethicks of Socrates and Epictetus. The doctor further maintains, that conversion, means only renouncing heathenism, and professing Christianity: and that the words, *bought*, *redeemed*, *saved*, *justified*, *sanctified*, &c. signify no more than, that God conferred high privileges on all who gave up paganism; and that Jesus Christ had no pretensions to a higher character than that of a minister or agent, appointed by God to put mankind into the possession of these honours and privileges. Upon this principle we have a conversion without a change of heart or nature; and a religion without a Saviour, except indeed a man be his own saviour, by copying a correct example, and the process of mental cultivation.

The gospel of the Socinians, is not a gospel suited to men in their ignorant, depraved, aud guilty condition; a condition in which all men are, whatever shades of difference there may be, arising from education or example: for "all have sinned and come short of the glory of God." Without having reference to the scriptural account of man's fall, with its consequences, it is "impossible to account satisfactorily for the poor, dark, stupid, and wretched circumstances, in which so great a part of mankind are brought into this world, in which they grow up age after age in gross ignorance and vice, thoughtless respecting their duty to the God that created them, and negligent of the true happiness flowing from the enjoyment of his favour." The gospel of Jesus Christ embraces the condition of all, learned and unlearned, and makes provision for their present and future happiness. Jesus Christ "*died the just for the unjust.* Christ our passover is *sacrificed in our stead.* Christ died in due season for *the ungodly*." The gospel of Jesus Christ is fully suited to the condition of man, as it clearly describes the cause of his disease, and points out the only true, sovereign remedy, a remedy provided for the vilest of sinners, sufficient to save them from all sin, and raise them to holiness and happiness, when they repent and believe in our Lord Jesus Christ.

The Methodists may see the opinion that the Rev. John Wesley entertained of Dr. Taylor's hypothesis, in a letter he wrote in the year 1759, in which, addressing the doctor, he says, "Take

away the Scriptural doctrine of redemption, or justification, and that of the new-birth, the beginning of sanctification, or, which amounts to the same, explain them as you do, suitable to your doctrine of original sin; and what is Christianity better than heathenism?"

This, we trust, is still the opinion of the Methodists, and that their great prosperity and popularity in the religious world will be followed by no deteriorating consequences. It is sincerely to be wished that they would review their ground, and advert to their first principles, and hold them fast with a tenacious hand, and never suffer fanciful theories to be prejudicial to their usefulness.

I feel a pleasure in being able to quote a passage from the British Review, to confirm my opinion of Dr. Taylor's Key to the Romans. In their review of Bishop Watson's Life, they say, "Perhaps the English language does not produce a more erroneous and mischievous theological treatise than that of the Key to the Romans, by Taylor of Norwich, so strongly commended by the Bishop. It is the work of a Socinian, and is calculated to shake some of the fundamental principles of religion. Nor is it the least singular part of the author's vindication of the unscriptural doctrine of justification maintained by Dr. Taylor, that the only authority he produces for it is that of Crellius, the Socinian antagonist of Grotius. We should not hesitate to say, that the insertion of this single treatise renders the Theological Tracts a very dangerous addition to the library of any young or ill-informed divine. And yet, this apostle of liberality declares, with regard to the unfavourable reception of his Tracts, that he did not conceive such bigotry could have been found on the bench."*

Dear Sir,

I remain, in the Gospel of the crucified Saviour,

Your's, affectionately,

London, March 14, 1819. MENTOR.

REVIEW *of "Remarks occasioned by reading an 'Appendix' to a Tract entitled, 'The True Gospel no Yea and Nay Gospel. By Dr. Hawker:' Tending to prove, that the Doctrine of* Absolute *Reprobation is without foundation; and also, that it was the uniform practice of Christ and his Apostles to invite all men,* indiscriminately, *to a participation of the blessings offered in the Gospel. By* D. SHEPHERD."

That multitudes of upright Christians, who in life and death have adorned the doctrine of God their Saviour, admitted into their

* British Quarterly Review for August, 1818, page 134.

creed the tenets usually denominated Calvinistic, is acknowledged without hesitation by all pious and well-informed Arminians. The grand reason why so many of the wise and good embraced those tenets heretofore, and why so many of the same description maintain them now, is, that they are generally found associated with the distinguishing doctrines of Christianity. Thus associated, they have been, and still are, embraced, without examination, by thousands who "are real Christians, loving God and all mankind." Most of these possess sense and candour sufficient to preserve them from the absurdity of confounding Calvin's *peculiarities* with the articles of the Christian faith. They lament, it is true, that their pious brethren who maintain the doctrine of general redemption, are not better informed; but, persuaded that they are *substantially* sound in the faith, they extend to them the right hand of fellowship. With such promoters of peace and love, we wish, as much as possible, to decline all controversy. The points still at issue between them and us are matters of *opinion*, on which men equally famed for sense, learning, and piety, have decided differently. This being the case, what man of candour, general knowledge, and true piety, after the many unhappy contests which have taken place betwixt Calvinists and Arminians, would wish, by a renewal of the controversy, to excite them, Alexander like, to "fight all their battles o'er again." Some warm-headed *young* men, and a few *old* bigots, who seem to think that they know every thing, may be found occupying Calvinian as well as Arminian ground, from which they blow the trumpet of contention, challenging to the combat all who refuse *submission* to their decisions; but it is to be hoped that pious Calvinists and Arminians will find better employment than, at their untimely call, to prepare for the battle. With respect to the narrow-souled and cold-hearted individuals, whether Calvinists or Arminians, who maintain that the reception of their peculiarities is necessary to salvation, they may be considered as a sort of spiritual pirates, in a state of hostility against the peace and prosperity of the universal church.

Influenced by these pacific sentiments, which we conceive to be strictly compatible with Christian orthodoxy, the sole reason why we notice the pamphlet before us, is, not that it is *anti-calvinistic*, but that it combats the opinion, "That Christ and his Apostles never made a general offer, invitation, or call to mankind." That a sentiment so destitute of truth, and so replete with mischief, should have dropped from the pen of Dr. Hawker, is to us a matter of serious regret; a sentiment which, if adopted and acted upon by any considerable number of respectable ministers, whether in or out of the church, would probably be productive of as mischievous a controversy as that which took its rise from the gross Antinomian doctrines maintained by Dr. Crisp, in the

17th century. The effects of that ruinous and destructive controversy, which, with little or no intermission, raged for about 30 years, and which was chiefly carried on by Calvinists against each other, ought to be held up as a beacon, to warn Calvinist ministers of the present day, of the risks which they must necessarily run, if, by refinements upon doctrines, which, to say the least, are incapable of proof, they cease to offer salvation, upon Gospel terms, to all who come under their ministry. Let the sentiment quoted from Dr. Hawker be avowed by any candidates for orders in the Church of England, and, opposed as we are to *unnecessary* tests, we should consider any bishop justifiable in refusing them ordination; not on the ground of their Calvinistic sentiments, but because they cannot, from principle, *invite* every man to partake of Gospel salvation. At first, we had it in contemplation to quote some paragraphs from Mr. Shepherd's work, in which he satisfactorily proves that Christ, the apostles, and prophets invited sinners, indiscriminately, to partake of covenant blessings; but, on second thought, we judge our doing so to be neither necessary nor expedient. Are we, in the 19th century, which is an age of Gospel light, as well as of destructive error, to make it a matter of popular debate, whether the Gospel ought to be preached "*to every creature?*" and consequently, whether "every creature" is to be *invited* to partake of its benefits. The religious world is not so lost to reason, common sense, and respect to the oracles of God, as to make those questions a matter of controversy. Did the pretended philosopher who affirmed that snow is not white, deserve a laboured confutation? or Bishop Berkley, who seriously maintainted that there is no such thing as matter in the universe? The common sense of mankind, without the trouble of reasoning, decided against those visionaries; and Scripture, common sense, and the practice of Christian ministers in every age, decide against the absurd and unscriptural notion, that the blessings of the Gospel are *not* to be offered to all who come under its sound.

We shall, before we conclude this article, furnish our readers with some extracts from three Calvinistic divines, one of whom officiated in the Established Church, and the other two amongst the Dissenters.

We shall begin with the pious, learned, and judicious Hooker, than whom few ever wrote with less passion or prejudice, or manifested more of a truly Christian spirit. In answer to the objection against praying that *all* men may be saved, he replies: "In praying for deliverance from all adversity, we seek that which nature doth wish to itself; but by entreating for mercy towards all, we declare that affection wherewith christian charity thirsteth after the good of the whole world; we discharge that duty which the Apostle himself doth impose on the church of Christ as a *commendable* office, a sacrifice acceptable in God's sight, a service

according to his heart, whose *desire* is to have all men saved, a work most suitable with his purpose, who gave himself to be the price of redemption *for all*." "It becometh not us, *during life, altogether to condemn any man, seeing that* (for any thing we know) *there is hope of every man's forgiveness, the possibility of whose repentance is not yet cut off by death.* And therefore charity, which *hopeth all things*, prayeth also for all men."

Honest and pious Matthew Henry, in his "Communicant's Companion," thus addresses an unawakened sinner: "Know, that *though thy condition is very sad, it is not desperate.* Thou hast yet *space given thee* to repent, and *grace offered thee.* O refuse not that grace; slip not that space. Leave thy sins, and turn to God in Christ." "Poor sinner, how I pity thee; I would gladly help thee! The Lord pity thee, and help thee! He will, if thou wilt pity thyself. Wilt thou be persuaded by one that wishes thee well, to exchange the service of sin, which is perfect slavery, for the service of God, which is perfect liberty."

In the following terms, Joseph Alleine addressed, from his prison, the unconverted part of the congregation at Taunton, with respect to whom he had for years laboured in vain: "Truth hath said, you shall surely die, if you go on in this estate. Oh, for the love of God and of your souls, I beseech you to awake, and bestir yourselves to get the saving knowledge of God. You that are capable of learning a trade to live by, are you not capable of learning the way to be saved?" "And is it not a pity you should wish to perish for ever for want of a little pains, and study, and care to get the knowledge of God?" "Return, O sinners: what! will you run into everlasting burning with your eyes open?"

It appears that the sound, practical divines, from whose writings the passages now quoted, are taken, had no thought of so acting upon their theory of *unconditional* election and reprobation, as to find any difficulty in offering salvation to all whom they addressed from either the pulpit or the press. They, in common with many other holy and laborious ministers of Christ, had sense, grace, and practical views of religion, sufficient to preserve them from the absurdity of making, what they termed the *secret things of God*, any rule of their own conduct, or that of others. They never thought of acting upon the theory in question; and hence, both in private life, and in their public ministrations, they generally conducted themselves as if the Calvinian controversy had never existed. "It is presumption," they were wont to say, "to pry into God's ark. Our weak eyes cannot behold this glorious sun. Duty is ours; *secret things belong to God*; and hence, St. Paul, who penetrated as deeply into those mysteries as any mere man has ever done, finding himself on the brink of an unfathomable ocean, and not daring to proceed farther, exclaimed,

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

Thus losing view of their peculiar opinions, *they preached the word;* were *instant in season, and out of season;* and *reproved, rebuked, and exhorted, with all long-suffering and doctrine.* Let *all* our modern Calvinist ministers faithfully copy the example of those men of God, so shall none of them open the flood-gates of Antinomianism, by making the (supposed) decrees of God a pretext for not offering Gospel salvation, upon Gospel terms, and that, indiscriminately, to perishing sinners.

We are aware that certain dignitaries (and we are sorry on that account) will, on reading Dr. Hawker's pamphlet, consider all the evangelical clergy, unless they disavow it, as men who *dare* not offer salvation to *all* their parishoners. But we trust that the great body of those pious ministers will purge themselves from so foul and digraceful a blot.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

THE explanation given of 2 Cor. iv. 3, and 4, in your Magazine for February, is ingenious, and not altogether unsatisfactory; yet, perhaps, Dr. Macknight's version of the passage deserves attention.

"If, therefore, our gospel be veiled, it is veiled to them who destroy themselves;"* (εν τοις απολλυμενοις, mid. voice;) "by whom the god of this world hath blinded the minds of unbelievers, in order that the light of the gospel of the glory of Christ, who is the image of God, might not shine to them."

The persons to whom this passage, thus rendered, would apply, are, I apprehend, the same with the "false apostles," "ministers of Satan," seducing teachers, spoken of in the 11th chapter; from whom, on account of their pertinacious opposition, the evidence of truth was *judicially* withheld, even as the cloud which veiled the conducting glory, was turned towards the Egyptians, and occasioned their overthrow.

It appears to me that this sense of the passage agrees well with the context, and also with the state of things in the Corinthian church, in which it is evident that factious teachers had caused much grief to the Apostle, and detriment to the church. One erroneous leader in particular, had so prevailed with the people, that, I have no doubt, he is designated in the 12th chapter as "the messenger of Satan," and a "thorn *to* the flesh," from which St. Paul

* Or, *To those who are perishing.*—DODDRIDGE.

earnestly sought deliverance, and was answered by his condescending Lord, that *his grace*, or favour, was sufficient, and would more than compensate for all the reproaches and calumnies of his enemies, and even the disaffection of some of his own converts. Therefore, said the apostle, "I take pleasure in what might seem to weaken my ministry; for when thus weakened, I am strong." Like his heavenly Master, not sufferings, but impediments to his work, were the subjects of his deprecatory prayer.

Dr. Macknight considers the 3d and 4th verses of the 4th chapter, as applicable to Heathen philosophers and Jewish scribes; in which view the Jewish ritual would be made a means, in the hands of the latter, of blinding the minds of those who did not penetrate beyond the ceremonial: but in this case I should substitute Judaizing teachers for Jewish scribes, since I have no doubt the persons in question had made a profession of Christianity, but shrunk from the odium and persecution to which its separation from other religions subjected them.

On the whole, I consider Dr. Macknight's exposition preferable; and chiefly because, though Divine instructions may be abused to evil purposes, they must still be considered only as the occasional, and not the efficient, or even the proximate, cause of such effects. Also the verb Απολλυω is not used in the New Testament save to denote destruction and perishing. Another word, in the foregoing chapter, verses 11th and 13th, is used for the abolishing of the Mosaic dispensation, which is there said to be abolished, or made to disappear, by a superior glory, as the moon fades before the light of the rising sun.

I am your's, C. L.

We add to the above remarks, that it appears to us our correspondents sometimes imagine obscurities and difficulties where there are none. The Apostle having in the preceding chapter, spoken of the Mosaic dispensation as veiled to the Jews, viz. with regard to its shadowy and typical nature, its true use and design, and its intended abrogation, adds, *But if our Gospel* also [so it is in the original] *be hid*, κεκαλυμμενον, *veiled*, as well as the law,—if, notwithstanding the evidence afforded of its truth and importance, and the display given of its nature and design, men, Jews or Heathens, to whom it is declared, and attested, remain ignorant of it, or unbelieving with respect to it, *it is veiled*, εν τοις απολλυμενοις, *to* or *in them that are lost*, or *are perishing*, and shall perish eternally, if they live and die in this state of ignorance and unbelief, both utterly inexcusable. "In chap. iii. 13, 14, the Apostle had observed that there were two veils by which the Istaelites were blinded, or prevented from understanding the meaning of the law, and from perceiving it was to be abolished by the Gospel. The first was a veil that lay upon the law itself.

This veil was formed by the obscurity of the types and figures of the law, and was signified by Moses putting a veil upon his face when he delivered the law. The other veil lay upon their hearts, and was woven by their own prejudices and corrupt affections, which hindered them from discerning the true design of the law, and the intimation given in it concerning its abrogation by the Gospel. Now, in allusion to these causes of the blindness of the Israelites, the Apostle tells the Corinthians, that the Gospel had been so plainly preached, and so fully proved, that, if its Divine original, and true meaning was veiled, it was veiled only to those who destroyed themselves, and were in the way to perish for ever. It was not veiled by any veil lying on the Gospel itself, but by a veil lying on the hearts of men who would destroy themselves by hearkening to their own prejudices and lusts."

So MACKNIGHT.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

To contemplate the mercy and faithfulness of Jehovah in the redemption of mankind by Jesus Christ, is a most delightful employment for immortal minds, and is productive of the best effects; and though the orthodox agree that it was greater to redeem the fallen sons of Adam than to create the universe, yet it certainly is our duty to survey, with admiring gratitude, the works of creation and providence; and in this, as well as in every other good thing, we shall find it to be our interest to imitate the pious in all past ages. If you think that the following Observations on the Divine condescending Regard to Man, (which I have chiefly transcribed from a work that was published upwards of sixty years ago,) are calculated to edify your numerous readers, you will oblige me by putting them into your excellent Miscellany.

I am, Rev. Sir,

Ashby-de-la-Zouch, Your's, respectfully,
Feb. 18, 1819. J. ROADHOUSE.

LET us look abroad, and view these objects which are without us, and almost every thing we behold will furnish us with fresh proofs of the Divine condescending Regard to Man. For this purpose, let us first, (as the Psalmist does, Psal. viii. 3, 4,) consider the heavens, which do not more fully *declare the glory of God,* than they shew his concern for the welfare of man. Why else hath God placed the sun in the firmament to rule the day, and dispense the necessary influences of light and heat to the earth? Why has he appointed the moon and those other lesser lights

to rule the night in the absence of the greater luminary that gives the day? Why, but that each, in their turns, should administer to the use and convenience of man, the principal inhabitant of this globe? Hence it is that the sun observeth his proper time of going down and uprising, the moon her appointed seasons, and that the other heavenly bodies shed their influence around us; so that the consideration of the heavens, in one view, may be the means of removing those fears which the consideration of them in another might excite. We do not say that it is *only* for the benefit of this earth the sun shines above us, or that the moon receives her light from it, and reflects it back on us: there are, no doubt, other great and noble purposes answered by all the heavenly bodies; but that they are of such service to the puposes of our abode and accommodation here, is one strong argument of the Divine goodness to us. Nor does it argue him at all the less concerned for us, that his beneficence extends, at the same time, and by the same means, to others. What if the sun enlivens many worlds besides ours, is the Divine care of us the less because it reaches also to others?

If we descend to the earth, which is appointed for our habitation, the evidences of the Divine regard multiply upon us, and we behold here innumerable tokens of his care and contrivance for our good. To this purpose I might mention the convenient and agreeable situation of this globe in respect of the sun, and those wonderful revolutions God has given to it, by means of which every part of it is enlightened and enlivened in its turn from that fountain of heat and light, and has hereby provided that day and night, seed-time and harvest, summer and winter, return in their proper seasons all over the world. But the principal thing I would take notice of, as demonstrating the Divine concern for us, is the rich and plentiful furniture of it for our use, and for our pleasant abode upon it. It is common, indeed, for men to call this world a wilderness, and complain of it as a very unquiet and uncomfortable habitation; and yet, if we were to judge concerning it by the fondness which they otherwise express for it, we should rather think it a paradise. The truth is, we generally over-do a great deal, both in our complaining against it, and in our love and fondness for it notwithstanding. We reproach and accuse, as well as value it, more than it deserves: for though (as this world was not designed to be the everlasting state of man), it would be vain to seek for happiness, without any tribulation, in it; yet, as we are appointed to take up a temporary residence here, in our way to a world of exalted and perfect felicity, so it cannot be denied that this earth is well fitted and furnished for our reception, and our entertainment during the short space of our continuance here; and further, it is chiefly our own sin and folly, our insatiable desires, and ungoverned passions, or those

of others, that can make it a situation constantly uneasy and distressing. If we coolly examine it, we find that it is replenished with every thing that is necessary for the support of human life, and with a great variety also for our enjoyment and delight; and though its fruitfulness and beauty has been in some measure injured by the curse which man brought upon it; yet still, I say, it would be a false accusation, and a dishonour to its Maker, to call it a barren desert: it is certain the ground, that produces thorns and thistles, and beasts of prey, might have abounded with nothing else; and though without the care and cultivation of man it will not yield all those things which are necessary for the support and comfort of human life, yet it is a great blessing, that, with due labour, it yields whatever we can reasonably expect or desire; and, with this, whatever is noxious and hurtful may in a great measure be guarded against, if not destroyed.

What innumerable objects has our bountiful Creator provided, to please and gratify every sense of the body, and even to entertain the nobler powers of the mind! What beautiful prospects allure the eye! How many creatures of the animal and vegetable kind conspire to delight the taste! And what a fragrance is diffused through the air, from a thousand ornaments which the earth carries in its bosom! In what a rich dress does every field and wood, every mountain and valley appear! And we know who it is that visits the earth, at proper seasons, and waters it. It is enriched from the river of God, which is full of water. "Thou crownest the year with thy goodness, and thy clouds drop fatness, they drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks, and the valleys also are covered with corn, they shout for joy, they also sing." Psal. lxv. 12.

And can we behold the grass growing for the cattle, and herbs for the service of man? Can we see the consumption, which the necessities or the luxury of man is continually making among the several creatures appointed for our food, fully repaired and recruited by the care of Divine Providence, and yet not own that God is mindful of us? Can we behold nature performing her annual task for our service, and not reflect who has employed her for this purpose? Well may we join with the royal Psalmist, and say, "O Lord, how manifold are thy works, in wisdom hast thou made them all! Thy tender mercies are over all thy works." And if the tender mercies of God are over all his works, how strong is the argument which arises from hence, to prove and support his regard to his reasonable creatures! To this purpose the Divine procedure in the original creation is very observable: first of all, he divided the light from the darknesss, and caused the day and night to know their times; then he separated the

water from the earth, and appointed to each their distinct places; next he empowers the earth to bring forth its several herbs, and plants, and trees; afterwards he creates various species of animals to inhabit the land and the water; and last of all, to complete and crown his work, he said, "Let us make man in our own image, after our own likeness, to have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

I was particularly edified by reading Mr. Everett's letter on Providence, which appeared in a former number; and, as another proof that there is a God that reigneth in the earth, I send you the following, copied from the *Tuam Gazette.*

I am, dear Sir, your's, truly,

C. R. M. PREECE.

A short time since, a man, who resides near Portumna, in the upper part of this county, experienced the awful visitation of Providence in the following manner: A poor widow and himself were in partnership for a profitable tract of land, the annual rent of which amounted to 60*l.* of which each paid 30*l.* Previous to the man's going to pay his share of the rent, he called on the woman to know if she was prepared to accompany him. The woman said, she had only 20*l.* at present, but if he would take that to the landlord, she would bring the rest next week. About twelve days afterwards, the landlord called to demand his rent. She told him she had sent 20*l.* by her partner. On being questioned, he denied all knowledge of the transaction. At length the poor woman, in a half distracted rage, exclaimed in a loud voice, "My God! my God! wilt thou let such conduct go unpunished. Thou wast our only witness?" To which the hardened wretch replied, "If you call your God as a witness, he must have been blind at that time, for indeed there was no such thing." Scarcely had these words escaped his lips when he fell senseless on the floor, in which dreadful situation he still continues, and with very little hope of his recovery. At the request of the poor widow, they examined his person, and found the money in the very same way she handed it to him!!

To the Editor of the Methodist Magazine.

The following narrative, of the Almighty's interposition to

preserve the life of a young man, may perhaps be deemed worthy a place in the Providential department of your valuable Magazine.

Lieutenant A. Calder, of the Honourable Company's Rifle Corps, who was severely wounded by a cannot shot, in the battle with Holkar's forces in India, on the 21st of December, 1817, had a short time previously a most providential escape from the fangs of a tiger. On the morning of the 29th of Sept. 1817, while shooting among the jungles with other officers, being separated from them by a rivulet, he came to a small opening in the wood, about the size of a door, in which, to his inexpressible horror, he perceived a royal tiger basking in the sun. He was immediately retiring, when the animal sprung upon him, with a tremendous roar; but not before he had fired his rifle, and wounded him in the head; the distance, about four yards, affording only a half leap to the enraged brute. Mr. C. was knocked down, and remained some time insensible. On recovery he found the tiger standing over him, his left shoulder being in the animal's mouth, the hairs of whose face were actually touching Mr. C.'s cheek. At this instant Mr. C.'s eye caught the tiger's, when to his astonishment, it let go its hold, and ran off! Mr. C. still grasping his fowling-piece, entered the jungle about sixty yards, and was found by one of his servants, who, with the officers had him carried two miles to the camp. His wounds being dressed, he recovered perfectly in two months. The indelible vouchers of this miraculous escape are deep marks of two tusks and four teeth on his left shoulder, the complete print of a paw on his right hip, and slighter wounds on his arm, breast, &c. His life was sometime in danger, but his having bled profusely, even to fainting, assisted in the cure.

"Is there not an appointed time to man upon earth? Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Job vii. 1, and xiv. 5.

I am, Rev. Sir,

Your most obedient, humble servant,

Harrow, May 6, 1819. C.

To the Editor of the Methodist Magazine.

DEAR SIR,

I have copied from the Philanthropic Gazette the following anecdote, which appears to me strikingly illustrative of the Providence of God, and I should be pleased to see it in that department of your work, as it may encourage many of your numerous readers to trust in the name of the Lord, and stay upon their God. Verily, "it is good that a man should both hope and

quietly wait for the salvation of the Lord. . Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us."

Weymouth, Jan, 25, 1819. W. WORTH.

"During the rebellion in Ireland in 1793, the rebels had long meditated an attack on the Moravian settlement at Grace Hill, Wexford county. At length a large body of them marched to town. When they arrived there, they saw no one in the streets, nor in the houses. The brethren had long expected this attack; but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him in whom they trusted, to be their shield in the hour of danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight: where they expected an armed hand, they saw it clasped in prayer. Where they expected weapon to weapon, and the body armed for the fight, they saw the bended knee before the altar of the Prince of Peace. They heard the prayer for protection—they heard the intended victims asking mercy for their murderers —they heard the song of praise, and the hymn of confidence in the "sure promise of the Lord." They beheld in silence this little band of Christians—they felt unable to raise their hand against them, and after lingering in the streets, which they filled, for a night and a day, with one consent they turned and marched away from the place, without having injured an individual, or purloined a single loaf of bread. In consequence of this signal mark of protection from heaven, the inhabitants of the neighbouring villages brought their goods, and asked for shelter in Grace Hill, which they called the city of Refuge."

THE GRACE OF GOD MANIFESTED,

In a MEMOIR *of* MRS. ELIZABETH RICHARDSON.

To the Editor of the Methodist Magazine.

MY DEAR SIR,

One of the most useful articles to the major part of your readers, handed down to the Christian world in the Methodist Magazine, is, the biographical accounts given of the holy and useful lives, and of the peaceful and triumphant deaths of those of our brethren, the preachers, and other members of the Methodist society, who have finished their course, and finished well. These, although dead, yet speak in example, and say, follow us as we have followed Christ. In this view alone, I send you the following short

memoir of the late Elizabeth Richardson, who for the long space of 63 years, ornamented her profession as a member of our society. The speedy insertion of which, will, I make no doubt, gratify many with whom she often took sweet counsel, and I hope may be of some use to others who knew her not.

I am, Rev. and dear Sir,
Your's, most respectfully,
Louth. J. FURNESS.

ELIZABETH RICHARDSON, whose maiden name was Robinson, was born at Scartho, near Grimsby, Lincolnshire, July 15, 1732. When about the age of 15 years, her mother died. This to her, in a temporal point of view, was no small loss; for soon after the death of her mother, she was obliged to go out to service. From the documents which lie before me, it appears, the Spirit of the Lord strove with her, by making a deep impression upon her mind, that although she was but young in years, yet she was old in sin. Under this conviction, when about 14 years of age, she recollected one day being sent to feed her father's cows, when the burden for sin became so heavy, that she was constrained to kneel down and cry fervently to the Lord for mercy; but having no one to instruct her in the way of salvation, and going into a place of servitude, her good impressions gradually died away, so that she could indulge herself by going to a country feast; yet here she could find no satisfaction to her wounded mind, all within was an aching void. The Sunday following this feast, she went to church, and while engaged in the solemn worship of God, especially singing the praises of God, she felt an unusual flow of comfort to come into her soul; but not knowing from what source it came, and being a little of a volatile turn, she became unwatchful and trifling, by which all her comfort vanished like the mist before the mid-day sun. In this state of negligence she continued sinning and repenting, until she attained to the age of 22 years: when it pleased God to send the late pious and venerable John Nelson to preach at Tetney, and she, with others, went to hear him. The text preached from, was 1 John iii. 1, 2, and under that discourse she saw herself to be a guilty sinner, and also got a clear discovery of the gospel plan of salvation. The following night Mr. Nelson preached at Cleethorps. She went and heard him a second time, when God spoke peace to her soul. Now it was, that she could sing experimentally, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." "Had I possessed an independent fortune," said she, "I would have been ready to follow Mr. N. wherever he went;" she believed that no man ever spake like him. Yet when she heard others, whom she believed to be called of God to preach the gospel, she found that they all spake one language; which proved to her,

that they were "all taught of God" the sacred lessons of his grace. Viewing them in this light, she highly esteemed them through life for their work's sake. In that day, truly gospel sermons were very few; and in order to avail herself of the privilege of hearing them, she had frequently to go several miles. This was not the only inconvenience, for being a servant, she made it a point of conscience to discharge her duty, that the gospel by her conduct might not be reproached.

At the age of 24 years, she entered the marriage state with Edward Cook, a man who truly feared God; and they went to reside at Grimsby. Here they found a few truly pious persons, with whom they took sweet counsel, and they also enjoyed the privilege of regularly hearing preaching by the travelling preachers. This favour she highly esteemed, profiting much by these superior advantages. God was soon pleased to discover to her the necessity of a higher degree of his sanctifying grace; previous to her receiving which, she passed through much trouble of mind. Often did she cry in effect, "O wretched creature that I am! who shall deliver me from the body of this death." In her distress, however, the Lord graciously applied to her mind, "Believe on the Lord Jesus Christ, and thou shalt be saved." She ventured to take God at his word, and firmly relied upon his promise for a full salvation, and according to her faith it was done unto her. For several years from this time, she enjoyed a sweet and uninterrupted peace, producing a firm and unshaken confidence in God, which caused her moments to glide happily away. In short she enjoyed an heaven on earth.

Preaching at that time was more frequently at five o'clock in the morning than is now the case; and her desire to attend, and the anxiety of mind she often felt, that she might not oversleep that hour, caused her frequently to awake at one, two, and three o'clock in the morning. But when this was the case, time with her had no melancholy void,

"No moment lingered unemployed,
Or unimproved below."

This happy state continued for several years, when it pleased God to permit a complication of afflictions to come upon the family. By this circumstance they were under the necessity of removing from Grimsby to Ravendale, a village seven miles distant. This removal took her from her religious connections and privileges, and placed her in a situation in which she had not a religious friend to converse with save her husband. This was the most painful affliction of all; yet she could not live without the means of grace, and the nearest place at that time unto which she could go to hear preaching on sabbath-days, was Grimsby, the distance of seven miles; this journey she often per-

formed, and once a fortnight on a week night she went to Waltham to meet her class, three miles from Ravendale; and on the opposite week she frequently went to Binbrook, the distance of four miles; these journies, for the space of three years, were pretty regularly performed. By this example, although "dead she yet speaketh" to her surviving friends, and exhorts them to diligence in the use of the means of grace. At the end of three years Divine Providence opened a door for their removal to Humberstone, a distance of only four miles from Grimsby, and two from Cleethorps, where they had regular preaching established. For these advantages she found a truly grateful mind.

About the end of three years, it pleased God to take her husband from her. In this case, however, she had not to sorrow as those who have no hope beyond the grave. But by this stroke she was left a widow with three children; this trial, although a painful one, yet it was borne with a becoming fortitude, and holy resignation to the will of her heavenly Father, whom she served, and who she knew was too wise to err, "and too good to be unkind." After remaining a widow three years, she entered a second time into the marriage state, and was united to Joseph Richardson, her now surviving husband, who has repeatedly told me, that he married her entirely for her religion, firmly believing that this step would be one of the most conducive to help him on in his journey towards heaven. In this he was not mistaken. After residing at Humberstone for some time, they ventured to open their door first to receive the local preachers, and after that the travelling preachers. This circumstance brought upon them much persecution, and their landlord threatened to turn them out of their little cottage, if they did not desist from receiving the preachers. They strenuously pleaded their right, as English subjects, to liberty of conscience, and their importunity so far prevailed with the landlord, that he said "he would allow the preachers to come until such time as some one was turned *lunatic* by their preaching, which he expected would soon be the case;" and after that should take place he assured them, he would allow the preachers to come no longer. His indulging them so far, gave great umbrage to the parson, who, being moved with envy, proposed to some, of like mind with himself, to go on the sabbath-day to raise a tumult, and drive the preacher from the place. Thus they proposed: but God disposed, by depriving the clergyman of his reason, an affliction from which he never recovered. This awful stroke put a hook into the jaws of the wicked, and from that time the work of the Lord began to revive, so that at the present there is scarcely an individual in the whole village but what regularly attends our ministry.

Our friend Mrs. R—, through affliction and bodily infirmities was long confined to her house, and prevented from attending

either preaching or her class. In her affliction I frequently visited her, and always found her praising God, under every dispensation. Her conversation was always about the deep things of God. I have frequently heard her say, "for more than eight years she had felt no disposition in her mind contrary to pure love to God." "Not," said she, "but I have met with things which would have caused anger, but I looked to my Lord, and instantly he delivered me."

In her feeble state, her husband wished her to have some person to wait upon her during his absence, as his employment called him frequently from home, lest when he returned home, (as he often said,) he should find her a corpse. But her reply usually was, "*Well, and if thou findest me a corpse*, rejoice that the spirit is gone to heaven." The subject of death was to her a pleasing theme for conversation: and the thoughts of spending a happy eternity with her adorable Saviour usually ravished her mind.

A few days before her death, she had some severe conflicts with the powers of darkness, but God came to her help, and enabled her exulting soul to sing, "Jesus is mine and I am his." In this frame of mind she departed this life, January 20, 1817, in the 84th year of her age, and in the 63d year of her being a member of our society.

MEMOIR *of* GEORGE CLOUGH, *of* BRADFORD, YORKSHIRE.

To the Editor of the Methodist Magazine.

MY DEAR BROTHER,

The subject of this memoir was a young man of genuine piety, chosen in the furnace of affliction, but who glorified God in the fires. He was brother to Mr. Benjamin Clough, now engaged on our Mission in the island of Ceylon. Its insertion in our Magazine when convenient, will gratify, and I hope also profit, many of his friends and religious acquaintance; will also be a favour conferred upon your unworthy, but very affectionate brother,

JOHN STAMP.

Our dear brother was born March 3, 1793. During the first twenty years of his life, he lived in a comparatively total neglect of that salvation which the blessed Jesus died to procure; indulging himself in those sinful gratifications, in which young men, uninfluenced by the saving grace of God, are prone to delight. The vain and fashionable amusements of the world captivated and enslaved his mind; especially that bane of morals, the theatre. At one period, his local situation afforded him an opportunity of satisfying his almost unbounded thirst for these unhallowed pleasures. But he could not enjoy them, without feeling that

remorse, which is the inseparable companion of an enlightened and guilty conscience. That Spirit which had striven with him from an early period, and which had been so frequently grieved and insulted, did not take its flight, as it justly might have done, but continued to work more powerfully and effectually, till the close of the year 1813. He had for some time seriously thought of giving up himself to God, and even resolved and re-resolved to do it; yet his resolutions were always broken, until towards the close of the year just mentioned, when his brother, being called out to labour among the heathen, addressed him close on the necessity of securing the salvation of his soul, by seeking a personal interest in the blood of the covenant. He then made a solemn promise of reformation of conduct, and, blessed be God, was enabled conscientiously to perform it. He began by attending the ministry of the word, and meetings held for social prayer; and having given himself to the Lord, *he also gave himself to his people.* He united in church fellowship with them, and ever felt grateful for that great privilege. He now became deeply concerned on account of his sins, and the burden of them became intolerable; for he beheld them in their true deformity and malignity, and was humbled for them before the throne of God. But that God "who comforts the distressed," and who hath no pleasure in prolonging the sighs of the penitent, or the tears of the mourner, graciously relieved the mind of his servant by shedding abroad his love in his heart. In about two months after his setting out in the way to the kingdom, while wrestling with the Lord in private prayer, he obtained a clear sense of his pardoning mercy. Of this he had indubitable evidence, by that infallible Spirit which witnessed it to his heart; and so strong was the impression made upon his mind at that time, that he never afterwards doubted the reality of the change which had passed upon him.

He now began to "shew forth the praises of him who had called him out of darkness into marvellous light," by a consistency of character, a circumspection of conduct, and disposition of mind seldom surpassed, or even equalled. Regular and conscientious in his attendance on the appointed means of grace, it was evident he profitted in them, by his improvement in holiness and knowledge. He seemed to despise that state of *mental nonage* in which young and untutored minds are apt to remain: hence he read much, he thought much, and he did this that he might be capable of giving an answer to any one that should inquire the reason of the hope that was in him. When asked, by Mr. Brooke, a few days before his death, what he thought concerning the evidences of the Christian religion, now that he was

about to die, he exclaimed, "We have not followed a cunningly devised fable! I feel the cross of Christ to be the support of my soul." His zeal for the cause of God prompted him to activity. In attending prayer-meetings, visiting the sick, and teaching in the Sunday school, he was indefatigable. The cause of God lay near his heart; he identified its interests with his own: hence he never forgot to pray for the peace of Jerusalem, being convinced "they shall prosper that love her." He felt a lively interest in behalf of the missionary cause: the heathen, those outcasts of men, who are perishing for lack of knowledge, were the object of his sympathy, the subject of his prayers, and the topic of his conversation.

But, alas! this plant, which bid fair for bearing much fruit, and which seemed designed to bless mankind with its healing balm, was

"Nipt by the wind's unkindly blast,"

or,

"Parch'd by the sun's directer ray."

He had not enjoyed the pleasures of religion long, before he was called upon to exercise its Divine graces in the furnace of affliction. He had felt it to comfort him in health, he now wanted it to support him in sickness.

About the latter end of May, 1814, he became seriously indisposed, so that he was rendered incapable of attending to his business ever afterward. He felt patiently resigned to the stroke; for he knew the rod, and who had appointed it, and was favoured with all that support which was necessary. He also found affliction to be a soil not unfriendly to growth in grace. At the earnest and repeated solicitations of his friends, (who spared neither pains nor expense,) he made use of those means for the recovery of his health which a kind Providence so liberally had afforded him. He did not use those means because he was afraid to die; no: he had a strong affiance in the goodness of that Being who had done so much for him. His friends were continually agitated betwixt conflicting hope and fear;—their hopes revived with his recoveries, their fears were renewed by his relapses, till at length the latter preponderated, and they were led to conclude that it was the design of God to take him from the evil to come. Yet, amidst these continual changes, he preserved an evenness of mind, and a soul patiently resigned to the will of God, whether for life or death.

About two months before he died, he said he had been thinking much of death, that it would be a separation of soul and body; the idea of his body returning to corruption, and the difficulty of retaining confidence in God at the last moments, &c. led him to despond. But, while thinking on these things, it occurred to his mind that was not the way by which he was to be delivered. He

then poured out his soul before God, and obtained immediate deliverance. He said he did not know it before that it had been possible for him to have enjoyed so much consolation from God. He continued to enjoy the Lord's presence, and especially in the night season; for when affliction of body prevented him from taking refreshing sleep, his mind was devoutly engaged with God, and he was blessed with such delightful communications of his love as caused him almost to "forget all time, and toil, and care."

In this comfortable frame of mind he continued till about a month before his death, when he was most powerfully and severely tempted to think himself a "tare amongst the wheat." At this gloomy season he had a fit of some sort, which he concluded was designed to launch him into the ocean of eternity. His friends were almost led to draw the same conclusion, and called a friend to come and pray with him; and while prayer was made for him, he poured out strong cries, sighs, and tears, that God would cleanse him from all unrighteousness. He had such views of the immaculate purity of the Divine Being, that he did not consider himself sufficiently holy to enter into the full enjoyment of him in heaven: but whilst at prayer, the Lord favoured him with considerable relief, both in body and mind. He continued in this state, trusting and rejoicing in God, though not possessed of that extatic joy which his soul thirsted after till the 18th of June. On the morning of that day he felt his mind considerably depressed; but whilst Mr. Brooke and a friend were praying with him, the Lord gave him the most ravishing enjoyment of himself. He arose up erect on his knees in bed, threw off his night-cap, and, with extended arms, cried out, "I'm in heaven! I'm in heaven!" And on reclasping Mr. Brooke's hand, he said again, "I'm in heaven! 'Now, Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.'" They imagined that his soul was really taking its flight to the mansions of bliss, and called his friends together. In this, however, they were disappointed. It would almost appear as if the soul was for a moment disembodied, and permitted to visit its heavenly home, and then remanded back to its earthly tenement a few days longer. When he came to himself, he exclaimed, "What a disappointment! I thought I had been gone! I thought I had been in heaven!" His soul continually broke forth in gusts of praise, and he said, "I must now watch; I only fear being impatient."

On the afternoon of the same day he gave his last solemn charge to his brothers and sisters, charging each to meet him in heaven;—an address this which, it is hoped, will not soon be forgotten by the relatives of the deceased. He further said "O!

what a precious Saviour is he! *he is best at the last!*"—and addressing a friend who stood near him, he said, "Preach him, preach him faithfully, and may God help you."

On Thursday, the 19th, his soul continued happy in God. In the morning he prayed fervently that God would bless, assist, and keep his brother Benjamin; observing, at the same time, that he should have liked to have seen him in the flesh; "but it cannot be," said he: adding, "perhaps I shall see him when he does not see me." He was so completely overpowered by his feelings, that he could say no more. He continued in the same blessed frame of mind, constantly praising God, till Sunday, the 22d instant, when, through the pressure of bodily affliction, and the injections of Satan, he felt his spirit much depressed, and said, "I have been struggling the whole of this night to lay hold on him, and cannot raise my mind to Jesus." Being told it was a temptation from Satan, together with the influence of his corruptible body, which pressed down the soul, he prayed very fervently that the Lord would help and bless him, and that the enemy might be made *finally* to quit the field. After pausing for a considerable time, he broke out, "He must bless me; praise the Lord." It was not long before he experienced a complete deliverance, and believed that the enemy had now abandoned him. He continued to grow weaker and weaker in body, but experienced that consolation of mind

> "Which pain and death defies;
> Most vigorous when the body dies."

Whenever his strength would permit, he gave renewed proofs of his enjoyment of the love of God.

On Thursday, the 26th instant, being almost choked with phlegm, those who were around him imagined that he was about to make his exit, when he cried out, "Lord Jesus, receive my spirit. Praise the Lord! Glory be to God!" repeating the former clause for half a score times together.

He continued patiently resigned to the will of God,—daily rejoicing in him, and giving renewed proofs of the consciousness he had of the Divine presence, until Thursday, the 3d instant. At a late hour on the night preceding his death, he took a friend by the hand, and said, "Praise the Lord, it will soon be over!" But his strength failed, and he could add no more. He remained perfectly sensible during the whole of his affliction, even when dreadfully convulsed: but now nature appeared to be quite exhaused; the period of his dissolution arrived; and, on Thursday, July 3, 1817, he breathed his last, about a quarter before ten o'clock in the forenoon.

Bradford, August 18, 1817. SAMUEL SELBY.

MISCELLANEOUS.

ON INFANT BAPTISM.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

I take the liberty of sending you, for insertion in your useful and widely-extended Magazine, an Extract on the subject of Infant Baptism, from the publication of a most benevolent, pious, and intelligent author, the Rev. E. S. Ely, late of New York, America. Having similar views on the subject of Baptism with this author, I have refused to baptize the children of such parents as I supposed did not make a credible profession of the religion of Christ, though children of these parents had been baptized by my predecessors. If the views of this subject given by this author, and entertained by myself, are incorrect, I should take it as a very great favour if yourself, Sir, or any of your numerous intelligent readers, would set me right. I am in danger of giving offence by my conduct in reference to this subject, but must continue to act in the same manner as long as I retain my present views.

The extract is as follows:—

"In the square ward, I was requested to baptize an infant; but I declined. The mother expected it would die, and felt a very common but foolish apprehension, that if the babe died before baptism, it must perish. It was stated to her that baptism is a sign and seal of God's gracious covenant, which is designed to signify to all believers, and particularly to the assembled church, this truth, that by the sprinkling of the blood of Jesus, and the washing of regeneration, God's people shall be saved. The outward ordinance cannot save any one. If you were a member of any church, and your minister should request me to do it, or if you were now to make a credible profession of saving faith in Jesus Christ, I would baptize the child. You cannot give your child to God, without first giving yourself to him; and if you do not truly believe in the Lord Jesus, on your part a profession would be all mockery. But although I cannot baptize the child, yet, in the name of Jesus, I will bless it.

"The writer, therefore, prayed for the mother and infant to that Saviour who received little ones, put his hands on them, and blessed them; after which he solemnly pronounced this benediction: 'The Lord Jesus Christ, the Saviour of sinners, bless thee, sanctify thee, and keep thee: his blessing rest upon thee in life, in death, in time, and eternity. Amen.'"

Though the writer of the work, from which the above is an extract, is Calvinistic in his sentiments, yet this, I presume, does not affect the correctness of his views on the subject of Infant Baptism. It appears to me that the following proposition is correct, and accords with the representations of Scripture; viz. That parents who have not given themselves to God, and who do not make a credible profession of saving faith in Christ, cannot acceptably dedicate their children to God.

Permit me to propose the following questions, which have a reference to this subject. Are any other persons than Christian believers entitled to bring their children to the ordinance of baptism, and to receive the sign of the new covenant? Can immoral persons, though professing Christians, perform the duties which are binding on those who present their children for Christian baptism? If not, ought ministers to permit them to make these engagements, by baptizing their children?

I have examined Mr. Wesley on Infant Baptism, Dr. Doddridge's Lectures on Baptism, Dr. Watts's Sermon, and an extract from Dr. Lightfoot, on the subject; but have not found these questions satisfactorily answered. Mr. Wesley observes, in his "Thoughts on Godfathers and Godmothers," that the Church of England orders that none but communicants are to be permitted to stand in that relation to children. Are parents, then, who are not communicants, to be permitted to represent their children at the ordinance of baptism, without any other sponsors but themselves?

An answer to these questions by yourself, Sir, or by any person who has thoroughly examined the subject, or even a reference to a work where they are fully answered, would greatly oblige, and would be gratefully received by,

A SINCERE INQUIRER.

THOUGHTS ON READING NOVELS.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

SHOULD you judge the following thoughts, on a very fruitful source of evil, likely to benefit any of your numerous readers, by giving them an early place in your valuable Miscellany, you will greatly oblige

Your's, very affectionately,

G. BIRLEY.

"*But refuse profane and old wives' fables.*"—PAUL.

The pen, whose worth has ne'er been told,
By Christian bards, nor Heathens old,
Has been employ'd in various ways,
In wisdom's school, and folly's maze:
The wrangling bar,—the filthy stage,—
The *Novel* and *Romantic* page,—
The libel black, and satire keen,
With slander's more malicious spleen,
Have all unto the pen laid claim,
Yet is its real worth the same.

READING is most certainly a very pleasing and a very profitable source of both mental gratification and intellectual improvement. Through an acquaintance with books, we are enabled to possess ourselves of (at least) some of the knowledge of the wise and learned of all ages; and then every succeeding generation may and ought to be wiser and better than that which preceded it, having an opportunity of profiting by the knowledge of the anterior age, in addition to the stores which were before possessed.

But alas! while we gratefully reflect on the superior advantages of the present enlightened era, the contemplative mind is deeply affected with the prevailing neglect or abuse of these; for, instead of the generality of our fellow-mortals being diligently engaged in cultivating an acquaintance with those writings which have a direct tendency to expand the mind, and store it with useful knowledge, we find multitudes of beings, who lay claim to rationality, wasting their precious time in poring over the "novel and romantic page." A glance over the labels on the shelves of many of our circulating libraries will sufficiently demonstrate the truth of the above assertion, and likewise discover unto us the lamentable vacancy and dissipation of many minds capable of knowing "the only true God, and Jesus Christ whom he hath sent:" as also of cultivating an acquaintance with many topics which would produce both personal and social advantage.

To a thinking mind, various arguments present themselves in opposition to that course of reading pursued by the novelist; and some of these arguments we shall take the liberty of advancing, in order to exhibit such a pernicious course in its proper point of view, and then endeavour to lead its votaries to "consider their ways."

1. The incongruity of novels to the powers of the human intellect, is one very weighty consideration against such a course of reading as that just alluded to.

It is an unquestionable truth, that the mental capacities of men vary very widely; and it is equally true, that the possession of wealth, and dignity of station, yea, all the authority and grandeur of royalty, do not form the standard of intellectual capability: for, sometimes, great minds emerge out of the depths of indigence and obscurity, and, breaking through the dark clouds with which, in consequence of their low situation, they are enveloped, shine forth with amazing splendour, and enlighten a wondering world, and even become the means of conveying light and instruction to ages unborn; and no human being knows what he is capable of till he has made a trial of his power.

It may be true, that but few are capable of diving into the depths of philosophy, and thus become able to develope to wondering beholders the various powers, laws, and operations of nature; or of soaring into the sublime heights of astronomical learning; or of exploring the intricate mazes of mathematical science: yet, we venture to aver, that every human being, in a sane state, is capable of making some progress, if not in these, in some of the narrower circles of mental acquirement.

And certain it is, that every sane man is capable of the most important and valuable of all acquisitions; viz. of knowing, loving, and serving his adorable Creator through our Mediator and Advocate, the Lord Jesus Christ; and this knowledge is absolutely essential to our present and eternal welfare: "For this is life eternal, to know the only true God, and Jesus Christ whom he has sent." Now, can the light and fantastic, not to say licentious and polluting, fictions of Fielding, Smollet, &c. furnish suitable employment for intellectual powers of the above description? Ask the man, who with a smiling but vacant countenance, rises from reading Tom Jones, Don

Quixote, &c. if his judgment is better informed; if his mind is more expanded; his stock of ideas increased; or if he is better prepared for performing the duties of his station? Unfettered common sense fixes a negative on the inquiry; and experience, perhaps with the hesitancy of shame, answers, No.

2. The dissipating influence of novels upon the mind of man, is another consideration worthy of serious attention.

If business calls the novelist from his infatuating fictions, his mind is engaged in reflecting on what he has been reading; and so closely are his thoughts wedded to the pernicious volume, that not seldom the most important duties are either totally neglected or hastily and carelessly performed; yea, sometimes, the licentious ideas of his pernicious author, acting upon the depraved materials of his heart, produce a strange ferment, which may not improperly be termed a mental intoxication; and, like a person in a state of inebriety, he is fit for, or prepared to engage in, any act of uncleanness which opportunity and the tempter of mankind may suggest; and if, unhappily, a mind naturally strong and active has been led into this course of reading, it is very often engaging in aerial pursuits, spining out fictions of its own, when it ought to be cultivating an acquaintance with some useful science, which would produce solid gratification and real advantage.

3. On this subject, the mind very naturally glances at the waste of precious time, as another powerful argument against the novelist. Time, that precious boon of heaven, was given to man for the great purposes of eternity; and every hour mis-spent, or misapplied, is an hour lost to its original design. The language of the Supreme Being to man, on the subject of time, is of a commanding nature, and ought to have almost, if not altogether, an equal influence upon our minds with "Thou shalt do no murder." The Divine mandate is, "Redeeming the time, because the days are evil." As reading novels has no reference, either directly or indirectly, to that important end of time which heaven has ordained, such a course is, to say the least, a very injurious method of "killing the moments as they fly."

It may be well to add the following affecting calculation:—Two hours a day spent in this, or any other way equally useless, (calculating by what is called the labourer's day,) amount to a loss of *two months* in each year; and this, in fifty years, makes an awful total of *eight years and four months* of precious time! In what manner will the novelist, or "time killer" of any description, estimate these murdered years when the "king of terrors" shall look him in the face, and summon him into eternity? We anticipate the horror of his already affrighted soul, when (if we may use the expression) the ghosts of these departed years shall pass in awful review before his eyes; and then, perhaps he will vainly wish that these abused and mis-spent hours could but be recalled, and lived over again.

4. Finally, the incompatibility of novels with the heavenly precepts of Christianity, furnishes an argument which ought to have considerable influence in what is commonly called "a Christian country." The language of that Sacred Volume, to the important contents of which the inhabitants of this highly favoured nation profess to give their assent, is directly opposed to novelism, as the following specimens

sufficiently prove:—"Be ye perfect, as your Father which is in heaven is perfect," (Matt. v. 48.) "Ye are not your own, but are bought with a price, therefore glorify God with your bodies and spirits which are God's," (1 Cor. vi. 20.) "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," (1 Cor. x. 31.) "Let no corrupt communications proceed out of your mouths," &c. (Eph. iv. 29.) "But as he which hath called you is holy, so be ye holy in all manner of conversation," (1 Pet. i. 15.) Multitudes of preceptive passages, equally strong and binding, might very easily be selected from the writings of the New Testament. But in order to shew the inconsistency of novels with these Divine precepts, it will be quite sufficient to ask, How can any man sit down, and read such productions "to the glory of God?"

It is candidly hoped that no one who shall peruse these thoughts, will continue a course of novelism, until he has (in a manner satisfactory to his own conscience,) answered the above arguments.

Cardiff, Dec. 7, 1818. G. B.

ON RELIGIOUS LIBRARIES.

Rev. Sir,

Amongst the many excellent institutions and means so frequently brought before, and pressed upon public attention, as calculated to do good and disseminate truth, knowledge, and wisdom, the writer of this does not recollect to have seen the subject of this letter named, viz. *Religious* Libraries. If, Sir, the following hasty thoughts should by you be thought worthy a place in your most valuable publication, the writer would feel himself gratified by their insertion in your Magazine. Your's, &c.

South Shields, March, 1819. J. D.

Respecting the spread of the work of God through the instrumentality of the Methodists, one blessed consequence, which is admitted even by those who do not particularly favour Methodism, is, that it has in general been accompanied by a proportional diffusion of useful knowledge; and in the manufacturing and coal districts of this country, our opposers in sentiments have witnessed and acknowledged the improvement of morals and manners amongst a valuable and numerous class of the community.

The Methodists in general may be considered as a reading people, and their desire for knowledge has been extended and gratified, by the judicious assortment of publications which are sent out by our Book Room. But at the same time it must be observed, that many who are desirous of instruction, not having the means to procure those books, are yet deprived of the gratification of their desires. This hindrance, however, has, in many places, been removed by the considerate attention of many of the friends of the rising generation, in establishing Religious Libraries, in which at the small acknowledgment of one penny per week, the youth of both sexes have an opportunity of gratifying their taste for reading, without danger to their morals.

To an ardent open mind, there is nothing more dangerous than a mixed and indiscriminate course of reading. When youth, left to no other guidance than their own fancy, take up a catalogue, or cast their eyes on the title of a book specious and striking in itself, they are often led to a perusal of what acts as a deadly poison to corrupt the mind. This kind of reading lays them open to every species of imposition, and while they indulge a taste for the marvellous, which a young and uninformed mind is apt to do, their passions become heated; they are seized with a kind of mental fever; are led to behold men and things through a false medium; and proceeding to read infidel writers, or such writers as are lax in sentiment respecting moral obligation, they gradually enter into their views, and imbibe their spirit, so that their blessing of reading is turned into a curse; and those, who once bid fair to become useful members of society, or ornaments of the church, have been rendered depraved in their morals, and corrupt in their principles, to their own ruin, and that of many others, whom they infect by their example; all which has frequently arisen from the one single source of reading improper books.

Persons who keep a circulating library, generally do it for a living, and consequently endeavour, not so much to improve the minds, as to gratify the tastes of their readers. But the collections of books that have been formed in most of our principal societies, are not for gain, but solely for edification; and at the same time that they may be perused with safety, they likewise afford an opportunity of indulging a taste for books to a far greater extent, than could otherwise be done, and at a very small expense.

A library of this description was established in this town under the superintendency of Mr. A. E. Farrar; but it has frequently struck the writer of this, that sufficient publicity had not been given to it, and, in consequence, it has not met with that support which might have been expected.

The writer would therefore press this subject on public attention, that where such collections have not already been formed, it may be recommended to form them; and no doubt but such institutions, under the guidance of judicious persons, would join their influence with that of Bible Societies, Tract Societies, and Sunday Schools, in disseminating truth, and consequently checking error and sin; shaking the seat of satan's power, and in training up the youth of the age in habits of piety and virtue.

To the Editor of the Methodist Magazine.

Rev. Sir,

If on perusal you should think the following observations calculated to be useful, their insertion in your excellent publication, would oblige one, who in thankful remembrance of having received at an early period of life, his first serious impressions by reading the christian experience in your Magazine, would cast his humble mite into its treasury.

Your's, truly,

South Shields, May. J. Dungett.

On the Necessity *of* Constant Union *with* Jesus.

If we were not in some degree acquainted with our procrastinating nature, it would be matter of infinite surprise to observe the want of proper growth in the souls of Christians. Reflections of this nature have often led the writer of these observations to examine into the cause of this cessation of spiritual increase in the children of God: and while considering the power, the truth, the ability and willingness of the Lord to give and do, every thing necessary to sustain and make the soul truly happy, he has been led to conclude, the grand and principal cause of this slowness of progress in the Divine life, is, neglecting to maintain a constant sense of union with Jesus.

That such union is absolutely necessary, Scripture and experience sufficiently evidence, and it is from such union alone, that all the blessings of religion flow. The soul by faith is joined with Christ, with a degree of nearness, proportionate to its advancement in holiness; but when we neglect this, the soul draws back from this fellowship, and the life of God in the soul proportionably decays.

Its nature and necessity is represented in Scripture by the union of the head and the members of the human body, the branch and the vine; the members being governed by the head, and the grafted branch bringing forth fruit proper to the vine.

Jesus Christ, as our Head and King, governs us, the members of his church: he is the true vine, and by our union with him we receive the constant infusion of his Spirit, bringing forth his fruits, holiness of life, meekness and humility of spirit, with every other gracious fruit.

If we stand in the cloudy hour of strong temptation, it is by the strength we receive through this union; if we are made wise to salvation, Jesus by this union is made unto us wisdom, together with righteousness, sanctification, and redemption. If we continue happy in his love, he himself by this union sustains it in our hearts. "For without me," (says he,) "ye can do nothing:" but, "we can do all things through Christ strengthening us;" that is, by this union, for no longer do we receive strength, or bring forth fruit, than we continue united to the Lord.

It is by this we are made sensible of the presence of God: we feel ourselves surrounded by Deity; know what it is to *dwell in God*, and have a clear consciousness of our interest in Christ's blood: by continual intercourse, the soul rises in God, "strength is perfected in weakness," and that love brought in, which "casteth out fear."

And we are not only saved, brought into Christian liberty, and sanctified to God here, but continuing in this union, we shall be saved eternally, for being joined with Christ, it is impossible the believer should perish; every faithful child of God being a member of his mystical body, "of his flesh and of his bones."* And he giveth unto such eternal life, and they shall never perish, neither shall any pluck them out of his hand."†

But if we altogether or partially obstruct this union by sin, or unwatchfulness, or neglect of prayer or any other duty, we become shorn

* Eph. v. 30. † John x. 28.

of our strength, the stream is divided from the fountain, and is soon dried up; the warm beams of the Sun of Righteousness are intercepted, and we become dead and careless; duty becomes a task, the means of grace afford us no delight, our enemy comes upon us, and having lost our helper and deliverer, we are overcome and brought into bondage, and it will be a mercy if we escape eternal destruction.

O ye highly favoured, ye sons and daughters of the King of kings, seek incessantly closer union with your Saviour and Lord. Will he, think you, who has been so loving, so compassionate as to die for you, if you ask bread, give you a stone? No, rather ask largely: pant after constant and more intimate communion with him, and larger communications of gospel grace, and your enlarged souls shall receive a growing conformity to your living Head, and an increasing capability to receive and enjoy the glory of Christ and the Father for ever and ever.

To the Editor of the Methodist Magazine.

REV. SIR,

Some time since, being in London, I went, on motives of curiosity, to hear mass at a Roman Catholic chapel in South Audley Street, Grosvernor Square; the mass was wholly, as usual, performed in latin; and as no sermon was delivered, not a word was spoken by the priest which could be understood by an illiterate person. On going out with the congregation, I perceived an old woman in all the apparent zeal of enlivened devotion, crossing herself, beating her breast, and by her uplifted eyes and gestures evincing how much she had benefited by the service: on witnessing her emotion some time, I was induced to address her thus; "Good woman, you seem very much edified;" she answered, "Yes, Sir, I am indeed;" "then you understood what was said by the priest?" "No, Sir, I am no scholar, I do not know a word of latin." "How then could you be so edified?" "Because I know he is too good a man to say any thing that is bad."

If such be a specimen of the religious ideas of the Roman Catholics in general, who are still kept in the most profound ignorance by the prohibition of the bible, or other means whereby they might be enlightened, by the overweening craft of their priesthood, it is easy to conjecture why the means employed by the Bible Society, the Missionary Associations, and other establishments, bent on diffusing religious light around them, should grate on the feelings of the pope, and his legion of ecclesiastics, and it shows how much more desirable it would be to emancipate the poor misguided Catholics from those fetters of ignorance which keep them from the throne of heaven, than to remove those disabilities of which they so loudly complain, but which were wisely contrived to restrain them from climbing the steps of the throne of our beloved sovereign, and to provide that it may never be stained with the blood of any of our monarchs, or occupied by any of those who, like *Mary* or *James*, would patronize laws tending to bind the papal yoke on the necks of British subjects.

Your's,

Retford, May 13, 1819. X.

To the Editor of the Methodist Magazine.

SIR,

Your insertion of the following extract from "*Cecil's Remains*," in your useful Miscellany, will oblige your constant reader,

M. E. H.

"I have felt twice in my life very extraordinary impressions under sermons, and that from men least calculated to affect me. A man of great powers, but so dissipated on every thing, that he knew nothing,—a frivolous, futile babler, whom I was ready to despise—surprised and charmed me so, in my own church at Lewes, that I was thunderstruck. I think it was concerning the dove not finding rest for the sole of her foot: he felt the subject strongly himself; and in spite of all my prejudices against him, and my real knowledge of his character, he made *me* feel it as I have scarcely ever done before or since. In the other instance, I had to do with a very different character; he was a simple but weak man; it pleased God, however, to shoot an arrow by his hand into my heart. I had been some time in a dry, fruitless frame, and was persuading myself that all was going on well: he said one day at Lewes, with an indiscribable simplicity, that "men might cheer themselves in the *morning*, and they might pass on tolerably well perhaps without God at *noon;* but the cool of the day was coming, when God would come down to talk with them." It was a message of God unto me: I felt as though God had descended into the church, and was about to call me to my account! In the former instance I was more surprised and astonished then affected religiously; but, in this, I was unspeakably moved."

On LUKEWARMNESS *in* RELIGION, *and some* CAUSES *of it.*

REV. SIR,

It is with no small degree of fear and trembling I have prevailed upon myself to address you, conscious as I am of my incapacity for the task. I have just returned from hearing, (and I trust profiting by,) a discourse by one of our esteemed pastors—a minister, be it observed with *sorrow*, more pious than *popular;* a man whose zeal appears never abated, but unceasing in his endeavours to promote the spiritual and temporal welfare of his flock. The whole of his subject was directed, to point out the most effectual remedy for the cure of an evil, which he deplored in the most powerful and heart-affecting terms. This evil, Mr. Editor, you will be deeply pained to hear, is no less than an awful torpor, a prevailing deadness, a standing still in the work of God amongst the Methodist body in the town where I reside. And I am sorry to say, I fear it is an evil of no recent standing. Be that as it may, my *present* object in addressing you, is to request your permission humbly to suggest, what, in my opinion may be *one* cause of so lamentable a calamity. Happy shall I be if the subject lead to proper animadversion.

The evil of which I complain, is the universal practice of *running after popular preachers*, i. e. following them on the Lord's day from chapel to chapel, leaving their own pews deserted. And this, sorry

am I to say, is not confined to the congregation *generally* speaking, but includes many of our class-leaders, stewards, &c. men, who are considered the very props and pillars of the church! Sir, I am an ignorant man, and therefore I trust you will excuse me, when I say, that were I a minister of the gospel, thus cruelly and thoughtlessly deserted by the flock committed to my charge, in the very face of all my anxiety to advance their best, their eternal interests, the reflection would be a very painful exercise and discouragement to my mind. And yet so it is. The persons to whom I refer openly defend, nay, advocate its propriety. "*We go*," say they, "*where we can get the most good.*" But I would ask them, "*Do* they thus get most good? Is the work of God revived by the additional stock of piety they thus acquire? Do you find them as assiduous at the *early* preaching of these very ministers? Or are they found as punctually attentive at the Missionary and other *prayer meetings* when *conducted* by the same?"—Alas! no; ask the ministers themselves.—How often have we heard them deplore the thinness of their congregations at these time; insomuch that they have been compelled to express it as their opinion, that they will be under the necessity of converting the *Missionary prayer-meeting* in particular, *into preaching*. "But," say some of them, "why should we sit under Mr. ——? we receive no good under him. His sermons are too learned, too dry." And this, they flatter themselves, is *humility*. What! is the evil so deep! —so rooted!—Oh, how many mercies do we pass unthinkingly by! Here is the finger of a merciful Providence in amazing goodness—pointing out the very seat of the disease. Yea, in the very hardness of our hearts. What! if we felt as drowning men, should we not catch even at a straw! If our souls were truly humble and alive to their real situation;—if we were indeed in *earnest*, "working out our *salvation* with fear and trembling," surely, the *sound* of the gospel, nay, the very *sight* of the preacher would be as a cordial, a precious balm to the wayfaring man. To a man dying with thirst, oh how sweet! how truly precious is even a cup of cold water!—But, no:—we are like drunkards. The plain "water of life—the sincere milk of the word," will not do for us.—No.—We want *stimulatives!* In the week, we give into the seductive incitements of spiritual sloth, sinful practices, and worldly conformity, whereby our hearts become hard and insensible to the sweet, the mild, the precious influences of heavenly desires and spiritual enjoyments: so that, on the Sunday we require the most heart-searching remedies, and perhaps, even *then* the awful denunciations of an inspired Boanerges, aided by all the powers of fervid eloquence, are scarcely capable of rousing our drowsy, torpid souls. Depend upon it, the evil is not in the preacher, but in the *hearer*. And what shall we say of our leaders? If they lead us, well may we follow. Have we not their sanction? their example, to desert the faithful exhortations of a devoted servant of God?—To leave our forms vacant,—our pews empty,—our chapels deserted? To oppress and incommode an overburdened congregation,—bursting into their pews, and disturbing them at their devotions—even at the sacred and solemn moments of prayer,—with all the noise and violence of banging of doors,—loud trampling,—contending for seats,—and

rushing to and fro, treating the sacred sanctuary of God with no more —nay, with less respect than a play-house!—Oh! where is our piety? Our humility? Our respect to, or *feeling* for, faithful, assiduous, affectionate, (and I blush to add,) deserted ministers?

Before I have done, Sir, permit me to add, that it is not my intention to cast one single reflection upon the ministers themselves, whose preaching is so justly popular: far otherwise, I love and respect them. Their talents, their labours, are as far above my praise as they are above my censure. It is theirs to blow the gospel trumpet to all comers; to offer the riches of salvation; the water of eternal life to all who will partake, whether "Greek or Jew, Barbarian or Scythian, bond or free."

And now, Sir, if you deem these few plain and sincere remarks worthy of notice, the early insertion of them in your highly valuable Miscellany, will oblige me, and I would *hope* produce that *impression* which is the object I have in view, in the present address.

I am, Rev. Sir,
Your's, with deep respect,
Lancashire, 1819. A METHODIST.

To the Editor of the Methodist Magazine.

DEAR SIR,

In the February number of the Methodist Magazine, some pleasing instances were inserted of the happy effects produced by an attentive perusal of Mr. Fletcher's "Appeal to Matter of Fact." An account which I received from the lips of Mr. Fletcher's late venerable widow affords another proof of the utility of that work. As the circumstance referred to has not, to the best of my knowledge, appeared in print, you may perhaps consider it eligible for a place in your Miscellany.

A gentleman of considerable respectability, had a servant decidedly religious, and a member of the Methodist society. This gentleman was confined to his room by a long affliction. One day he called his servant, and said to him, "John, go into my library, and fetch me a book; but, (added he, with a pause,) I have looked my books over till I am tired of them." "Sir, said the servant, I have a few volumes of my own, which will probably be new to you. If you please, Sir, I will bring you them." "What are they," said the master. "I have Mr. Fletcher's Works, Sir," replied John. "Fletcher! Fletcher!" said the sick gentleman, "Ay! I have heard of him. He was a Methodist clergyman at Madeley. Well, let me see some of his writings." John very cheerfully fetched his books. The first his master perused was the "Appeal." It was not in vain. He was awakened to a sense of his lost condition—cried for mercy—and soon after died in the triumph of faith.

Oxford. E. B. LLOYD.

To the Editor of the Methodist Magazine.

MY DEAR SIR,

The following letter, from the Reverend John Berridge, of Everton, to Mr. Edwards, of Ipswich, on the death of his wife, was communicated

to me by a worthy Baptist of this place. If you think it deserving insertion in your very interesting Miscellany, it is at your service.

I am, dear Sir,
Your's, sincerely,
W. Hill.

Keighley, Feb. 12, 1819.

On the Death *of a* Wife.

"Dear Brother, *Everton, Nov.* 26, 1771.

"Mr. Winter informs me of the loss of your wife. You knew that she was mortal: but she has put off mortality, and is become immortal. Can this grieve you? O! that I was where she now is:—

'Safe landed on that peaceful shore,
Where pilgrims meet to part no more.'

She once was a mourning sinner in the wilderness, but is now a glorified saint in Sion. The Lord is become her everlasting light, and the days of her mourning are ended. Does this trouble you? She was once afflicted with bodily pains and weakness, encompassed with family cares, and harassed with a crowd of anxious, needless fears. But she is now arrived at her Father's house; and Jesus, dear Jesus, has wiped all her tears from her eyes; and freed her in a moment from all pains and care, and fear, and want. And shall this afflict you?

'She ranges now the heavenly plains,
And sings in sweet heart-melting strains.
'Tis now her soul begins to prove,
The heights and depths of Jesu's love.
He cheers her with eternal smile,
She sings Hosannah all the while;
Or, overwhelmed with rapture sweet,
Sinks low, adoring at His feet.'

You have *not left* your wife. She has only *left you for a moment;*—left an earthly husband, to visit an heavenly Father; and expects your arrival there soon, to join her in hallelujahs for redeeming love. Are you weeping? Fie upon you, Brother! Weeping, because your wife can weep no more! Weeping, because she is happy; eternally, gloriously happy! Weeping, because she is joined to the glorious assembly, where all are kings and priests! Weeping, because she is daily feasted with heavenly manna; and is hourly drinking new wine in her Father's kingdom! Weeping because she is, where *you* would be, and *long* to be eternally! Weeping, because she is singing, and singing sweeter anthems to her God! O shameful weeping! Jesus has fetched his bride triumphant home to his kingdom, to draw your soul more ardently thither. He has broken up a cistern, to bring you nearer, and keep you closer to his fountain: has caused a moment's separation to your affection from the creature; and has torn a wedding-ring from your heart, to set it a bleeding more freely, and panting more vehemently for Jesus.

"Hereafter you will see how gracious the Lord has been in calling a beloved wife home, to betroth the husband more effectually to himself. Remember that the house of mourning becomes and befriends a sinner; and that sorrow is a safe companion for a pilgrim, who walks much astray till his heart is well broken.

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"May all your tears flow in a right channel, and waft your heart to Jesus! May the God of all consolation, comfort you in life and in death; and afford us both a triumphant entrance into his kingdom.

J. B."

REMARKS on Mr. WARD'S STRICTURES on Dr. CLARKE'S LETTER.

To the Editor of the Methodist Magazine.

Dear Sir,

It is at the request of the Committee to whom the Conference has entrusted, for the present year, the superintendence of the Book-Concerns of our Connexion, that we take the liberty of addressing you. In the exercise of that discretion which is vested in you as the sole Editor of the Methodist Magazine, you have deemed it proper to insert, in your number for June, some Animadversions by the Rev. Valentine Ward, on a Letter addressed by Dr. Clarke to the Missionary Committee, and printed in the number for March. The Book-Committee are of opinion that, under all the circumstances of the case, those animadversions demand some public notice. It is their wish that a few observations upon them should be inserted in the Magazine for August; and, as the Letter of Dr. Clarke appeared in that department of your work which is appropriated to Missionary affairs, and as such was officially transmitted to you by us, they have requested that we would undertake the task of explaining to you, and to your readers, our views of the subject in question. We shall endeavour to do this in a way consistent with the affectionate respect which is felt by us towards all the parties concerned.

The passages in Mr. Ward's communication to which we, and the Committee in general, most strongly object, have reference partly to our fellow-Christians of other denominations, and partly to Dr. Clarke's Remarks on Foreign Missions, and on the State of Religion in our own Country.

We begin with the former. Dr. Clarke had stated, that, since the first appearance of Methodism, "a goodly number of eminent men, both in the Established Church, and the different bodies of Dissenters, have arisen to proclaim the Truth as it is in Jesus." This statement Mr. Ward has thought it right to impugn, in terms of which we cannot but express our deliberate and most decided disapprobation. We will not here quote his observations at length; because we too sincerely lament their first insertion in your Magazine, to make ourselves the instruments of their being repeated, even for the purpose of being minutely answered: but we enter our solemn protest against the reasoning by which Mr. W. has attempted to shew that those "Gospel Ministers" who "are Calvinists," cannot be said to "proclaim the truth as it is in Jesus." We are not Calvinists. On the "doctrine of unconditional election and predestination" we most firmly differ from the persons so denominated; and when our own views on those subjects are unfairly assailed, we have no very

criminal or cowardly unwillingness to defend them, and to assign our reasons for thinking that they are both *true* and *important*. We should, of course, be glad if all the "Gospel Ministers" in the land were brought conscientiously to believe and preach on these disputed points as we and our brethren do; and we are fully persuaded that the way in which the Methodists are accustomed to speak of "full redemption from all the power, guilt, and pollution of sin, through the blood of the cross," and of the other points connected with the privileges of believers, to which Mr. W. refers, is the most scriptural and the "most excellent way" of treating those subjects. But we are of opinion, too, that there are many pious Calvinists who differ from us on these particulars much more in phraseology than in reality; that not a few, who, from their prejudices of education, and peculiar habits of thinking and expression, would be very reluctant to speak as we speak, do, nevertheless, feel as we feel, and enjoy as we enjoy; and that however defective and objectionable may be the *theories* of some of that denomination on the connexion of peace and joyful hope with justification, on power over all sin, and on Christian perfection, they ought, in Christian candour and courtesy, to be judged less by their doctrinal system than by their actual *experience* and *practice*. If so judged, we believe it will be found that there are numerous Calvinists who excel among the excellent in all the inward and outward fruits of righteousness. And we should be ashamed of our narrowness of spirit, if we could hesitate cordially to acknowledge hundreds of Calvinistic Ministers, both in the Established Church, and out of it, as our fellow-labourers in the progagation of those great and fundamental verities which are, by whomsoever preached, and with whatever modifications, the power of God unto salvation. These verities, and these only, we deem it allowable to dignify, emphatically and by way of eminence, with the appellation of "*The Truth* as it is in JESUS." We justly complain of those Calvinists who so identify with *the Gospel* the peculiarities of their school of theology, as to deny to Evangelical Arminians the character of brethren and coadjutors in the common cause; and GOD forbid that we should fall into the very fault which we censure in others, by so identifying even *our Arminian peculiarities*, true and highly valuable, in their proper places, as we esteem them to be, with the essentials of Christianity, as to arrogate to ourselves the honour of being *exclusively* preachers of "the Truth." Mr. WARD *seems* to have done this. We trust he wrote hastily and inadvertently. Methodism, we solemnly believe, is not to be served, in Scotland or any where else, by being considered or represented as a sort of controversial crusade against Calvinism, or by resting its pretensions to public usefulness on its pugnacious hostility to the dogmas or to the forms of any other sect of Christians who "hold the head." We claim for it a much holier and sublimer character: its sword is not that of ARMINIUS so much as of the LORD and of his CHRIST; sin and Satan are the enemies against whom its enterprizes are directed; and it is not by contentious disputations about minor mistakes, but by a faithful exhibition of the great doctrines of the cross, and an affec-

tionate offer of the privileges connected with them, to all who hear us, that it will acquire increasing influence and more extensive success.

Mr. W. quotes the name of the venerable Founder of Methodism. We agree with Mr. Wesley in his fixed disapprobation of Calvinistic sentiments; but we agree with him also in the desire to maintain a catholic spirit towards pious Calvinists. We admire the method of controversy which, on various occasions, he adopted towards his opponents, by taking pains, not to widen the existing differences, but to meet their views as far as he conscientiously could. He saw the injustice of caricaturing their opinions, and imputing to them, generally, the actual adoption of those Antinomian inferences which *he* indeed might think to be *logically* deducible from their avowed doctrines, but which *they* deemed to be an abuse and perversion of their creed. Men do not always follow out their own theological views, so as to push them to what may in reality be, or may be thought by others to be, their fair and legitimate consequences. Nor is it very kind and Christian to reproach any body of people with the rash and violent expressions or conduct of persons with whom they may agree in premises, but from whom they dissent *toto cœlo* in conclusions, even though the process by which they arrive at such dissent may not seem to us to be strictly accurate. To us, Calvinism may appear to be very capable of serving the purposes of Antinomian licentiousness, and there may be occasions on which it may be our duty to point out that capability, and to counteract it by the statement of opposite views: but we grossly violate all historical truth, and all equitable and friendly feeling, if we talk or write as if *Calvinists* and *Antinomians* were synonymous terms. Calvinists think that Arminianism, even when held most evangelically, has its latent tendencies towards Pelagian and Socinian heresy; and the fact is, that there have been some individuals, who in "implacable abhorrence," as Mr. W. expresses it, of Calvinism and every thing connected with it, have actually adopted those vague interpretations of particular texts, and latitudinarian principles of theologising in general, which, in the judgment of sober and judicious Arminians themselves, have betrayed them into errors quite as unscriptural, and as injurious to spiritual religion, as any which can be attached to the Predestinarian hypothethis. But we have good reason to complain of unfair treatment, when, by taking advantage of such occasional instances of human infirmity, Arminianism generally is confounded with those systems which deny the Lord that bought us, set free-will in opposition to free grace, and dispose men to be content with the barren generalities of a merely outward Christianity, instead of that kingdom of God which is "righteousness, and peace, and joy in the Holy Ghost." Let us not imitate the injustice of which we complain.

We conclude this part of our observations in the words of Mr. Wesley: "I will not quarrel with you about any opinion; (I speak of such opinions as do not *touch the foundation;*) only see that your heart be right towards God, that you know and love the Lord Jesus Christ, and that you love your neighbour, and walk as your Master walked, and I desire no more. I am sick of opinions

—I am weary to bear them. My soul loathes this frothy food; give me solid and substantial religion. Give me an humble gentle lover of GOD and man; a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinions they are of. 'Whosoever thus doeth the will of my Father which is in heaven, the same is my mother, and sister, and brother.'"

We now proceed to notice that portion of Mr. WARD'S Letter, which has reference to the observations of Dr. C. on the special call of the Methodists to take an active and decided part in the work of Foreign Missions. Mr. W. does not deny this call: he admits that "it is our duty to do all that we possibly can" for that object. This is a very ample concession; and if explained in its proper latitude, would bind us, we are sure, as a body, to missionary efforts and sacrifices, much more considerable than have ever yet been made. But Mr. W. accompanies this concession with observations, which go to prove that there still exists a great and pressing necessity for exertions to spread religion at home, in connexion with those which ought to be made for its propagation abroad. Such observations we think were not called for in reference to Dr. C.'s Letter; because on that point there is no real controversy between Mr. W. and Dr. C. The latter has, indeed, argued, that much has already been done by us, and by others, at home; and that our cause is now in such a state of vigorous maturity as will admit of our undertaking foreign enterprises with perfect safety to our home establishments. But he no where states, that there is *nothing more for us to do* in our own country. On the contrary, he describes in detail the domestic work in which, as a people, we have yet to labour. We have, he says, "to maintain the conquest we have gained." Already much of that initial and preparatory work which Missionaries have to perform in heathen lands, and a great part of which the first Methodist Preachers had to do in this land, is in this happy country accomplished. The kingdom of God is *among* us. In most of our large towns, and in a great number of our villages and hamlets, the standard of the cross has been erected; multitudes have rallied round it, and are yielding a "professed subjection to the gospel of Christ." We, and our co-adjutors of other denominations, have taken, as it were, *military occupation* of the most populous and important districts of the land in the name of Christ. We have actual possession of those posts, from which we can, with the greatest advantage, and with a certainty of increasing success, carry on our further operations. This is, in an important sense, a "conquest." And we have now to maintain and improve it, by assiduous and unwearied exertion, until that disaffection towards Christ which still exists in the hearts and lives of an immense number of our countrymen, shall be generally subdued; until the disloyalty of merely nominal Christians, as well as the undisguised and avowed rebellion of open infidels, shall be completely put down and vanquished, by the continued operations of Divine truth, and grace, and power.—But Dr. C. tells us further, that we have to employ our-

selves in "inducting the rising generation into the fold of Christ;" a work, surely, which requires labours the most abundant, patient, and unceasing. And he closes his statement by telling us, that we have still to "sow," that is, to sow more extensively than we have yet done, both in the adult and juvenile population of our country, "the seed" of the kingdom, and to "water" it, where we find it already sown;—encouraged in these perpetual and complicated labours, by perceiving, as we do from time to time perceive, through the mercy of God, and the successful preparations of our predecessors, who have broken up the clod, and by various introductory operations, made it ready for our more direct cultivation, that some portion, at least, of the seed which we commit into the earth is "in almost every *place* received into good ground," and brings forth fruit unto perfection. Thus our present successes should be the stimulus to a persevering and more extensive use of means which God has so signally owned.

This, we think, is the construction which ought in fairness and candour to be put on the statement of Dr. C.; a construction which, in substance, he did himself put, in the hearing of Mr. WARD, on a like statement of his, when he had occasion, at our last Conference, to explain and defend sentiments similar to those contained in his Letter. It really was not necessary, after Dr. C.'s description of those domestic labours which yet claim our attention as a body, that we should be reminded, in a way which insinuates that Dr. C. had intimated the contrary, that "much, very much, remains to be done at home." Dr. C. had said the same thing in a way more forcible, because he entered into the detail of that duty which Mr. W. asserts only in general terms. The real difference seems to be, that the Doctor very properly reckons on the co-operation of other pious ministers, in the Church and among Dissenters, as agents jointly with ourselves in the further spread of vital Christianity at home; while Mr. W. *seems* to have adopted the opinion that *we only* preach *that* gospel by which the moral renovation of this nation, so happily begun, is to be completely accomplished. We own we should be sorry to be of Mr. W.'s opinion on that point; because if we thought that the efficient cultivators are so very few, we should have little hope of that speedy and general harvest, which, on the other supposition, it seems not unreasonable to anticipate at a comparatively early period. The more labourers are employed, the more work will be done.

Mr. WARD, we think, ought not to object to the explanation we have given of Dr. C.'s statement, on the ground of its not being a very strict and literal paraphrase; for we apprehend there are several passages in his own Letter, which require at least an equal liberality of construction. We hope he does not mean precisely what he seems to mean, when he quotes with apparent acquiescence the opinion, that "Immorality, of every description, is nearly as prevalent now as ever it was." That it is awfully prevalent, and ought to excite our most zealous and persevering efforts for its counteraction, there is no question; but it really is too much to say, that after all that has been doing in Great Britain, by the extensive preaching of the gospel,

and by other means, during the last 80 years, vice is almost as prevalent *as ever*. We believe the fact to be otherwise; and if we did not, we must cease to appeal, as you, Sir, and other writers in defence of Methodism, have long been in the habit of appealing, to the good effects produced by it on the morals of large and populous districts, as one palpable and unquestionable proof of its having the blessing and sanction of God. It is true, those who reject the gospel, and sin against the light, may wax worse and worse; and there are yet many parts of the country which the light has not properly reached, or effectually penetrated. But, generally speaking, there has been an improvement in morals, correspondent with the increased diffusion and influence of Divine truth. The grace of God which has brought salvation to so many tens of thousands of our countrymen, of the lower classes especially, has not been inoperative on their conduct. It has taught them to deny ungodliness and worldly lusts, and to live a sober, righteous, and godly life. And the effect of their example, and exertion, and influence, and prayers, must necessarily have been great even on the mass of society, and will be greater still. The little leaven, we trust, is going on to leaven the whole lump.

We ought not to undervalue, any more than to exaggerate, the privileges of nominal Christianity; we know that it will not save men, if they rest in it; but it brings salvation near to them; and, in the mean time, it invariably checks the power of moral evil, and in a thousand indirect ways renders less vicious, than they otherwise would be, multitudes whom it fails to convert and save. It is a great mercy, therefore, that the kingdom of God is among us; that we have the doctrines, and ordinances, and grace of the gospel brought to our doors; that a system of means is in operation among us, which, if faithfully and diligently pursued, will end, by God's blessing, in a general prevalence of truth and righteousness. Already we have, in every considerable part of the land, many tokens for good; and we may say, probably with quite as much of *literal* accuracy as SAINT PAUL did, "Now, thanks be to God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us *in every place*." Probably the preaching of the gospel is much more *general* and *effectual*, on the whole, in Great Britain, than it was in certain countries which were the scene, at one time, of his apostolic ministry, and of which he did not hesitate to say, "From Jerusalem round about even unto Illyricum, I have *fully preached* the gospel of Christ." These expressions of ST. PAUL are quite as strong, unqualified, and triumphant, as any which are found in Dr. CLARKE'S Letter; and *he* added, in the latter instance, what Dr. C. has not said concerning us as a body, "I have now *no more place* in these parts," which did not by any means imply that all the sinners of those parts had been truly converted.

We will only further observe, that there is no real incompatibility between the continuance and increase of the work at home, and the support and multiplication of our Missionary efforts abroad. Foreign Missions are one of the blessed fruits of the religion which we are spreading at home. The more success we have at home, the greater will be our motives, and our inclinations, and our means for extending

our pious services to other countries. The real friends, therefore, of our Foreign Missions will never be found cold or half-hearted as to any scriptural and judicious plans of domestic usefulness. On this point we are not afraid to appeal to facts; but our limits forbid us to enlarge. Let us push our Christian enterprises at home to the utmost possible extent for which we can, by just and prudent means, procure resources. We are doing so; and let us go on from strength to strength. But while we do so much, in various forms of labour and expense, by Sunday and other Schools, by Bible Associations, by Tract Societies, by Benevolent Societies, by our extensive Itinerancy, by our Local Preachers and Exhorters, &c. for the comparatively little world around us, let us not forget that there is a yet wider world beyond us, which claims a portion of our pity and our help. Let us do our best to supply the family at home; that is our primary duty:—but let us remember that we fail to imitate, in a very material point, our Father in heaven, if we overlook the prodigals in the far country. Let the majority of us attend to the domestic fold; but let us send, from time to time, detachments of our body to seek and save the lost sheep in the wilderness. That there are practical *heathens at home* is no reason, even if we were to allow the full and unmetaphorical propriety of that expression, why we should not spend a part of our means in trying to save the idolatrous and perishing heathen of other lands. "This ought ye to have done, and not to leave the other undone." The apostles, whose ministry should be the model of ours, never thought of staying in any one particular place first visited by them, to the neglect of all other spheres of labour, because all the people of that place were not yet brought to feel the power of the truth. When a few genuine converts were made, they appointed some to take the oversight of the rest; and as soon as things were thus put in train for further usefulness, went to other cities, and other countries, there to lay the foundation of new churches for Christ. We all contend for a similar rule of action, in reference to our work at home. We should have deemed it most absurd and criminal if our preachers had refused to visit Wales, or Scotland, or Ireland, merely because there was yet much to be done in England, in the way of spiritual conversion. And why are Wales and Scotland and Ireland *only* to have the benefit of this Missionary principle? Why are not we to extend its operation to Continental India, to Ceylon, to Madagascar, to Western and Southern Africa, to every place from which the invitation reaches us, "Come over and help us?" We cannot send the gospel to any for whom it was not designed, or by whom it is not needed. We cannot send it to any who are not, in the *Christian* sense, our *neighbours*. And if Mr. Wesley's advice to his preachers be really founded in his characteristic wisdom and piety, and entitled to receive from us a filial obedience, "Go not only to those who *need you*, but to those who *need you most*;" then our neighbours in pagan lands, among whom Christ is not even named, who are comparatively in circumstances of much greater moral destitution than can now be fairly pleaded in a country that has so many Christian teachers and ordinances as ours, must ever have a peculiar claim on *our* regard. Those of our brethren, to whom it pleases

God to grant the "*grace*" to undertake this department of the general labour, are doing a great work; and are entitled to our best wishes, our fervent prayers, and our zealous support.

In these sentiments we are happy to believe, that we have the general concurrence of our brethren in the ministry, and of our connexion at large; and beg leave to subscribe ourselves, dear Sir, your's affectionately,

JABEZ BUNTING,
JOSEPH TAYLOR,
RICHARD WATSON,
General Secretaries of the Wesleyan Missionary Society.

LONDON, June 23, 1819.

OBITUARY.

DIED, on the 15th of May, 1819, at his father's house, Snowsfield, Southwark, THOMAS HADLEY PRESTAGE, having just completed the 23d year of his age: a young man of promising talent, and distinguished piety. He was appointed an itinerant preacher to the Launceston circuit, Cornwall, in Oct. 1817, where he laboured with acceptance, and profit to the churches, until the last Conference; when he was stationed in the Exeter circuit; in which he continued to proclaim the glad tidings of great joy, till compelled, in the month of November, to retire from his beloved work, and to yield to the virulence of a lingering disorder, (supposed to be a fungus in the bladder) which baffled medical skill, and ultimately led him to a state of suffering beyond the power of language to describe, 'ere it brought him down to "the house appointed for all living."

He was confined to his room six months; during which period most of the preachers in the London East Circuit visited him. He continued to bear his heavy affliction with Christian fortitude, and patience; though the springs of life appeared to have been nearly drank up some months before his death. His enervated and oppressed frame, almost precluded him from dwelling upon any subject but his agonies;—except, when a few intervals from pain occurred; but these were seldom, and so limited, that he continued a stranger to joy, yet, still held fast his confidence in God; and the evening previous to his departure, though scarcely able to articulate, declared he had a prospect of a better inheritance. Those who did not see him, cannot judge even of the appearance of his sufferings: he might indeed have experimentally exclaimed in the language of Job, "Even "to day is my complaint bitter, my "stroke is heavier than my groaning. "My eye also is dim because of sorrow, "and all my members are as a shadow."

How high above our feeble comprehension are these dispensations of God! But a few months ago this valuable young man entered upon his important mission,—blooming with health,—endowed with such physical and moral powers, as rendered him apparently fully adequate to his labours: and now, "he lies mouldering in the silent grave!—"Yet, "Shall any teach God knowledge, seeing "he judgeth those that are high. One "dieth in his full strength, being wholly "at ease and quiet. His breasts are full "of milk, and his bones are moistened "with marrow. And another dieth in "the bitterness of his soul, and never "eateth with pleasure. Thy ways, O "Lord, are in the great deep. Clouds "and darkness are round about Thee, "Judgment and righteousness are the "habitation of thy throne."

It was the particular wish of our departed brother, that his grave might be made in the burial-ground of Southwark chapel; that, as he observed, in the morning of the resurrection he might rise near the spot where he had received his first serious impressions, and so much spiritual good. There, he was accordingly laid, on Friday evening the 28th of May. The funeral was attended by several preachers and respected friends. A concourse of spectators followed the corpse into the chapel; to whom Mr. Riles delivered an appropriate exortation, and Mr. Bunting conducted the burial service. Oh! that this warning voice might be regarded by all those who hear its sound. He has left a journal, which he commenced in March, 1814: this, and his letters, afford matter of peculiar interest, and will be introduced in a memoir that is shortly to be written for the Methodist Magazine.

H. R. GRIFFITHS.

MISSIONARY INTELLIGENCE.

CEYLON.

The last arrivals have brought us various letters from the brethren in the island, with the Minutes of their Conference, held January 14, 1819, at Point de Galle. The contents of these communications are such as to call for lively thanksgivings to God, who continues his blessing upon the rising Mission in that benighted country; and is there, as well as in India, opening doors for new exertions and usefulness. The number in society, in Ceylon and Madras, is now 249, making an increase upon the last return, of 149 members. The number of children now taught in the schools, is 4484. The Conference was marked by the unity of affection which prevailed among the brethren, who departed to their respective stations more fully determined to consecrate themselves to the glorious work and service of their Saviour. Five additional assistant missionararies were taken on their list.—*Cornelius de Sylva*, a converted Cingalese, who had been employed for a considerable time as catechist and school-master; and John Anthoniez, a young man of Portuguese descent, who had also been similarly employed. We deeply regret, however, to state the necessity of the return of Mr. Harvard, (now daily expected in England,) whose health has fallen a sacrifice to his pious and indefatigable exertions; and the painful circumstance of the death of Mrs. Fox, as mentioned in a subjoined letter. Mr. Fox had also been seriously ill, but was recovered by the mercy of God, "lest the brethren should have sorrow upon sorrow."

The brethren have had calls to establish Missionaries at *Molativa*, on the eastern coast of the province of Jaffna; *Poonereene*, in the province of Jaffna, to the south of the town of Jaffna; and to *Ramisseram*, the celebrated resort of pilgrims from India. To these stations they would pay attention as soon as the Missionaries, now on their passage, arrived. They had also received invitations from some important stations on the Continent of India; which, however, must depend on our exertions at home for supply.

The whole of the excellent plans of the brethren appear to be in regular and efficient operation; and promise, with the continued blessing of God, important successes. We are happy to notice in these Minutes, that an opening had presented itself in the Candian province of Saffagan, for the establishment of schools; and that the first attempt to establish Christianity in that part of the dominions of the late king of Candy, was about to be made.

Extract of a letter from Mr. Fox *to the* Committee, *dated Point de Galle, Jan.* 7, 1819.

I have several times begun to write to you; but by a succession of afflictive occurrences, which I could only surmount by sustaining them, I have hitherto been unable to finish. It has pleased the all-wise Disposer of events to strew my path with afflictive circumstances;—he saw it best—I submit and adore. On the third of December last, it pleased him to visit me with the most severe stroke of fatherly chastisement I can ever suffer,—by removing to everlasting rest my beloved wife. This was an almost insupportable stroke; it was hard to say, with a broken heart, thy will be done. Her disorder was a consumption, and her decline gradual;—but the end sudden to me. I had only just recovered from a severe illness, in which I was given up by an eminent physician.

The Lord brought me from the grave; and, O how inscrutable are his ways! he removed my dear wife thither. How gladly, had heaven permitted, would I have ransomed her life with mine, but it could not be. 'Twas her's to enter heaven, 'tis mine to mourn below. I have lost, till death shall join us again, a most powerful stay, a most valuable counsellor, comforter, and friend. I have lost all, but the favour of God, and a honoured place in his vineyard. I do not murmur, but I grieve. Though in the blessed abodes she rests, I mourn her absence. When I look back a few months, and com-

pare it with the present, then surrounded with my happy little family, now stripped of all, my Katherine, my little girl going to Europe, and my little boy not a year old, must be absent from me a few months,—I cannot refrain weeping; but I look upwards, and in my deepest sorrow say, Thy will be done! I shall finish my labours and the journey of life, animated by her love to the cause of Christ; and I cannot offer a more worthy tribute to her memory, then by more zealously labouring in that blessed cause which she loved unto death. How long I may stay behind her, or how soon I may follow her, I know not:—while I live, no power, of body or mind, shall be inactive, or directed to any other object than the glory of God in the salvation of mankind. I do not know that I have a feeling of discontent; I believe I am in the place and work that God approves. The residue of my days will, I trust, be spent in the jungle, labouring to bring the ignorant idolatrous tribes of the Ceylon wilds to the knowledge of the true God and Saviour of mankind. I feel myself, more than ever, the property of God, of his church. To him I again offer myself and my little ones,—may I faithfully endure to the end; and then, dying in the harness, join my partner in the skies.

In the latter end of February, or the beginning of March, I intend to go up into the Kandyan territories, about 90 miles. I have a school on the banks of Caltura river, about 12 miles from the Kandyan limits, and from that point I shall probably make an attempt on the ground on which the Kandyan idols stand, *Ignorance*: and trust that even the wilderness shall become a fruitful field. It is represented as not very healthy;—that will have no influence; I shall use all prudence; but no *bodily* fears will influence me. The report of our present number of children under instruction exceeds 4000, and our Cingalese congregations, which we have raised with great labour, are very pleasing.

The following letters are of earliar date, but they are necessary to fill up the series of intelligence from the different stations in Ceylon.

From Mr. M'KENNY, *dated Point de Galle, June* 30, 1818.

Every day's experience has the immediate tendency to deepen in my mind, the conviction, that our work is the most important and glorious in the world. Most important, because of its object, the present happiness and eternal blessedness of the human race: and most glorious, because of its end, *the glory of the* ETERNAL GOD! Surely, then, no other subject is so capable of supplying the mind with strong and powerful motives to zeal and activity. It appears to me that no principle is more necessary for a Missionary, than *faith*, for this alone can enable him to enter into the designs of infinite WISDOM, POWER and GOODNESS, in reference to the conversion of the heathen; and all this is necessary to his being enabled to rise superior to *seeming* impossibilities. When I meet with heathen temples, as I travel through the country, sometimes I am almost put to a stand, and the working of unbelief would say, where is the strength sufficient to pull them down? and where is the influence required to remove from the minds of the deluded natives, the ideas of *sanctity* which they are accustomed to attach to the spot on which they stand? I confess if I knew no more, than that which directs the world in forming its decision on this subject, I should say with it, the task is impossible: but faith comes, and lends its mighty hand to my help; and by its aid my mind takes fast hold on this truth; *it is the word of God*. This is enough. I pass on, from the gloomy habitations of demons, to be cheered with a sight of our *neat*, *clean*, and *commodious* schools, for the instruction of youth. These I look upon, as one of the very important means, which God will bless to the accomplishment of his great purpose of bringing "all flesh to see his salvation."

It is true, idolatry appears formidable, in this *land of darkness*; but you know it has had time to take root, and has met with little to impede its progress; but I am far from thinking, that it is very rapid in its advancement. On my circuit there are several temples unfinished, which have been in hand, two, four, six, and eight years! Now, when I contrast with this, the facility with which our blessed work goes on, I am comforted, and encouraged; that without the noise of pomp, or glare of show, our work will (I trust) imperceptibly, sap the foundation of the towering walls of heathenism. The wickedness of man may build temples, and establish idolatry; but the power of man can destroy neither. However, *let* the light of *Divine truth* enter the minds of the people—*let* the rising generation be brought up in Christian principles—*then* the former will moulder into decay, and the latter be forgotten.

The last quarter has been still more

abundant in labour, and also in blessings: it has added six to my former number of schools, and four hundred and twenty-three children. The schools are as follows: 1st, Amblamgodde, which contains 84 boys. 2d, Tilwatte, in this village there are two schools; 1st for boys of the fisher cast, and 2d for those of the Mahabadda; the two schools contain 132 boys. 4th, Wawelle, which contains 74; 5th, Dodandowe, 30; Boepe, 56; and Boesse, 50 boys. As I am about to prepare my school report, a more detailed account will appear there of these schools. I feel very grateful to be able to say that the work in general on this circuit is in a prosperous state. With few exceptions, the schools continue to improve. In my last quarterly letter, I mentioned the commencement of a meeting in our little chapel in the Fort, for the instruction of the school-masters; and it is with heart-felt satisfaction, that I have now to inform you, that this meeting, which was at first composed of but a few, has so increased as to fill the chapel. I thought it well to allow the school-masters to bring with them some of the most attentive and forward of their boys. By this means they are greatly encouraged, as they consider their liberty to attend with their masters, an honour and privilege. It also appeared to me that it would be well to make this meeting more public, and to give a general invitation to all the Cingalese people of the Fort; at the same time, keeping in view the original object of the meeting; knowing that in general, the instructions given to the masters would be suitable to all. As I could not expect the school-masters from Hickkode and Amblamgodde, to attend weekly at Galle, I have commenced a similar meeting at Hickkodde, for the school-masters at that side; this is held every second Monday. These meetings are likely to be attended with happy effects.

During the last session of the Supreme Court at this place, I attended a few hours, to hear an important trial, which, however did not come on that day. While I was in court, many native witnesses were sworn: they had all *Christian names*, with the exception of one; but, to my astonishment, every man was sworn according to the Budhist religion! It would not, my brethren, be difficult to prove, that, with very few exceptions, the whole *reported* body of nominal Christians, among the Cingalese, are pure heathens; and not only Budhists, but also worshippers of devils! About two weeks ago, after preaching in our school at Amblamgodde, I heard the sound of several tom-toms, at but a little distance; and, on inquiring into the cause, I was informed that it was a devil-dance. I went to the spot, and found them in the heat of their performance. I called for the man of the house, asked his name, he replied, Johan, &c. then I said, you have been *baptized?* Yes. You call yourself a *Christian?* Yes. I told him of the sinfulness of his conduct, and thought to persuade him to give up the ceremony, but in vain; he said some of his family were *sick*, and that he had been at great expense! This is the constant practice of those who are called *Christian*, among the Cingalese inhabitants of Ceylon! and those who think otherwise are strangers to the real state of things.

From Mr. CALLAWAY, *dated Matura, June* 30, 1818.

ABOUT three months ago, brother Lalman's health seemed very precarious; but through mercy it has evidently taken a favourable turn; and for the last eight weeks he has been as strong and active as ever. He regularly conducted our meetings, &c. while I was away, and I am happy to learn they were well attended. He also itinerated a good deal. Some of the letters he sent me, will, I think, be very interesting to our friends at home. Two Mission-schools have been opened, within three miles of this place, both of which are in a promising state, and some are preparing in other places. I am happy to say our school-masters preserve unblemished characters, and have the general confidence of the people. Their adherence to their work, and the consequent improvement of the children, has exceeded my expectation.

I have been exerting myself in supplying the wants of the schools, and attempting to facilitate the progress of the children: and I confidently hope the coming quarter will in every respect far exceed any preceding one. The poverty of the people in general will not allow the children to spend more time at school than they can conveniently spare from labour, and it is highly desirable that this golden opportunity should put them in immediate possession of what is sure to be of continual service to them. As the generality of those under our care will probably remain in the humbler walks of life, I have required none to learn English: but such as have expressed an inclination, and displayed a capacity to learn, are instructed.

It is our delight to fall into conversation with the natives, and give them spi-

ritual instruction in a free and familiar manner. Their attention and capacity is known by their replies. Last evening we were at a heathen village about a mile from hence. We talked for some time with an intelligent man, by profession a writer. Old and young quickly assembled, and stood around. The conversation was supported in an interesting manner, and several of the men made occasional remarks. I think of sending home an outline of what passed. The stillness of the evening—old and young attentively listening—some standing—some leaning against the trees—others sitting on the ground—an aged matron looking through the paling—and the rich variety of surrounding objects—led me to fancy that a painter could scarcely conceive a more interesting Missionary scene. We have an opening for a school in that neighbourhood; and were our labourers equal to the harvest, I believe this heathen wilderness would be changed to the garden of the Lord.

There is a pious sergeant here of the 73d. He was brought to God at Galle, under our brethren, some time ago. He tells me, with gratitude to God, how wonderfully he has been preserved in the interior, from the invisible stroke which has removed many into eternity. He enjoyed Divine consolation and reliance on God, though far removed from Christian friends, and deprived of the public means of grace.

Brother Lalman's acquaintance with medicine, and his long experience, has enabled him to rescue several of the poor people from an early grave. The absurd prescriptions of the heathen doctors, their enforcement of charms and ceremonies, are well known. Those who have been brought to see the futility of these things, have rejected them; and as regular medical men seldom interest themselves in the complaints of the natives, partly in consequence of having much to do besides, and partly because it is reckoned no part of their professional duty, several individuals in the neighbourhood must have perished, if timely aid had not been afforded them. Among a dozen dangerous cases, a few I think deserve particular notice. We were going to see a school one morning, and found a poor beggar lying on a bridge, reduced to a skeleton, exposed to the piercing rays of the sun, and with half his left foot literally rotting off, and devouring by worms. His condition did not seem to excite the least notice in the numerous passengers. He could scarcely speak. We had him brought to a room near our house; and by proper attention, and the Divine blessing, the poor man is considerably recovered. His general strength is so far restored, and his foot so much healed, as to allow him to walk a little. He has gladly listened to instruction, and his heart is in a good degree affected by Divine things. The moment he sees us, his countenance beams with gratitude.

A poor Cingalese female, about two months ago, was sadly afflicted with a dropsy in her chest. Her husband had caused a variety of charms and ceremonies to be performed by her, but all to no purpose; and as he fancied her case to be desperate, he sent her to the house of her mother. There her distress was doubled, by the extreme poverty of the family, who were destitute of the necessaries of life. Brother L. being sent for, he went directly, and took from the poor woman 24 bottles of water! Through mercy she is now well, and able to work, and attend to her business at the bazar, as usual. I have not seen her; but I understand her gratitude is extreme.

From Mr. NEWSTEAD, *dated Negombo, July 7*, 1818.

THOUGH I have nothing particularly new or interesting from this station to communicate this quarter, it is yet with real and undiminished pleasure that I address you; having already experienced the benefit of our quarterly correspondence in many respects. Through the past quarter the circumstances of the mission here have varied very little: the work of God on this station has much to counteract is progress; which will, in the natural course of things, prevent a very rapid spread to our cause for some time. It is, however, I humbly hope, taking root. Notwithstanding the apathy of heathenism, and the bigotry of superstition, (the latter of which is evinced by a systematic opposition,) I do hope that *Divine truth* is making its way in some hearts; and a spirit of inquiry, which nothing can quench, is certainly awakened, and many are searching the Scriptures to see whether these things be so. The congregations here, whatever is the language, are exceedingly small: except indeed those which I can recollect in the Bazar; but I have the pleasing satisfaction of observing them always very attentive, as well as of knowing that their minds are gradually enlightening; for they almost all come frequently under private instruction, either at our little class, or at the sacrament. I have also been considerably blest, in some of my late

school visits, in preaching to the poor heathen people who attend, and who truly have every thing to learn relative to their eternal salvation. But, not so much from any outward encouragement or circumstances, as from inward conviction, I have this quarter felt blessedly assured, that we shall certainly be prospered of the Lord, and eventually successful, yea, and speedily successful too, if we live for eternity, and labour on with a single eye, in faith and patience. For the work is the Lord's, and not ours; and his blessed word has engaged that every man shall be rewarded according to his own labour. I freely confess I have been much humbled, of late, before God, for the want of more of the faith of a Missionary, and for looking for too much, perhaps, from my own exertions; and that where the seed was scarcely sown.

I have established, this quarter, a Cingalese service, between the morning and evening sermons, on the Sabbath; principally for the use of their schools; at which we read brother Clough's Cingalese translation of the liturgy, which is also read by the masters in all the native schools in the country; and I believe will be very useful in establishing *order* and *decorum* among a people who have little idea of the nature of Christian worship! After this service, the children are taught for two hours, by catechizing, reading the Scriptures, &c. in the Mission Bungaloe.

Our little class, which now consists of nine members, generally meet with a Divine blessing. Several of the number have truly Christian experience; and I am not without hope from their prayers; for surely every praying soul is a real acquisition to the cause of God. May they be greatly increased all around the island, till their united prayers shall penetrate the interior, and instrumentally throw down all the altars of idolatry.

I lament to state, that I have this quarter had the pain to witness the destruction of another of my schools, from a spirit decidedly hostile to the gospel, not at all uncommon here. This school had cost me more than usual care and anxiety; but the instruments of its overthrow, I forbear to mention, as it would answer no good end. I am much consoled under this loss, by a pleasing prospect of being able soon to establish two schools more, considerably into the interior, from the coast, and in places now entirely under heathen dominion. If I succeed in this, it will more than recompense me in every point of view. May the Lord prosper it, without whom, "Nothing is strong, nothing is holy!" My other schools are generally going on well; praise the Lord.

Perhaps it may not be improper to mention here, a circumstance which has no doubt occurred to the brethren who are acquainted with this station, before; I mean, that, at the first practicable opportunity, there should certainly be two brethren here; one entirely for the Malabar department: precisely for this reason, that there is as wide a field of usefulness in that language here as in the Cingalese. One brother certainly could learn both the languages, after a long time; but he could not properly attend to the work which would open before him. The work at the station does not call for it, but round the station it does, and loudly too. I have several schools entirely Malabar and English; two of the best in the circuit are of that description; many more might be established: but it would be impossible for me to attend to them all, if at all; indeed there might be a complete Malabar circuit formed on the more northern side of the station.

The young men under my care, I am happy to say, continue to maintain a consistent and upright conduct, in every respect suitable to the profession of religion they have been led to make. Their attention to the duties of the closet, to reading the Scriptures, meditation and prayer, is truly exemplary; and I do humbly hope that the Lord will train them up to be useful to our mission hereafter. They are not inactive now; it is customary with one of them to collect all the servants, &c. together on Sunday afternoons, to pray and converse with them on Divine subjects; and the other I can with confidence send, when I cannot go myself, to speak to the prisoners, or to visit the sick.

I bless God that I never felt less disposed to be inactive in his blessed cause, or more determined to lay myself out in service so divine! But my daily prayer is for more of the *spirit* of my work, of which I am conscious I still stand in need.

"Jesus confirm my heart's desire,
To work, and speak, and think for thee;
Still let me guard the holy fire,
And still stir up thy gift in me!"

From Messrs. SQUANCE *and* OSBORNE, *dated Jaffna, June* 30, 1818.

"HAVING obtained help of God, we continue to this day;" our souls prosper and are in health: the work of God is reviving; and upon the whole we have reason to say that the past has been one of the happiest quarters we have spent, since

our arrival in this country. For, although we have been exercised with many afflictions, yet these may be reckoned among our blessings; for with David we can say "It is good for us that we have been afflicted." "No affliction for the present seemeth to be joyous but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Our afflictions, through the Divine blessing, have been productive of this good; they have tended to draw our affections more fully from the present world, to increase our spirituality, and to stir us up to seek with greater diligence to be found of God without spot and blameless. "Most gladly, therefore, will we glory in our infirmities (afflictions) that the power of Christ may rest upon us."

At the commencement of the past quarter we were visited by our dear Bro. Erskine, whose state of health obliged him for a time to leave his station. Soon after his arrival, he began to recover, and in a little time was able to resume his labour. While here he often told us his soul was greatly refreshed by witnessing the happy state of our little Society.

Soon after Bro. Erskine's arrival here, it was deemed adviseable that Bro. Carver should take a little journey to the coast. It was evident that a little relaxation was necessary for the recovery of his health, which had long been in a declining state. God was pleased to bless the means used, and in a short time he returned, strong to labour. Before Bro. Erskine could have time to leave this, we received the painful intelligence that brother Osborne was laid up with the Trincomalee fever. As nearly all who had been taken with it, had been carried off, we had alarming apprehensions that this would be the case with our dear brother. It was considered by some experienced persons, that the only hope of his life was in his leaving Trincomalee. Brothers Erskine and Squance therefore wrote, praying him to come hither as soon as possible. He took our advice, and arrived in Jaffna, the night before brother Erskine's departure. We were deeply affected when we saw him; and brother Erskine left, entertaining but little hope that he should see him again in the flesh. But in a few days he began so revive, and through the goodness of God he is now able to preach, though he still continues weak.

Brother Carver is gone to Trincomalee, for the present, to supply his place; and it is likely he will be obliged to remain for some time. Sister Osborne was last week delivered of two daughters. She, and one of the children are doing remarkably well; the other child it pleased God to take to himself. Sister Osborne, during her illness, was very happy in God; and though at the commencement she had some apprehensions that she should not live, yet she was enabled to "rejoice in hope of the glory of God." O blessed religion, that carries the soul superior to every earthly trial. Thus dear brethren, we have given you an account of some of our individual and domestic afflictions.

During the past quarter we have had no increase to our Society, but God has deepened his work in the hearts of many. The progress which several of them have made in holiness is equal to any thing we have ever seen, for the time, even in England; and we seldom hear them relate their experience without being humbled in the dust on account of our great unfaithfulness. The young men's class is in a blessed state; and of late they have been greatly stirred up. They have often prayer-meetings among themselves; and there is only one of whom we stand in doubt; all the rest are very much in earnest. During the last month three of them have found peace with God: they are now going on their way rejoicing, and adorning the doctrine of God their Saviour in all things. Last night their tickets were renewed; and they were much delighted to find that they were now considered as regular members of our Society.

Our congregations are all on the increase; both the Malabar and Portuguese congregations fill the chapel: and even in our English preaching we have often more than a hundred hearers. Numbers of these have received good by our preaching, though they do not meet in class.

We have established a prayer-meeting on Sunday mornings, at six o'clock. It is very well attended; and here the young men have an opportunity of praying in public, which will, we hope, be the means of bringing them forward to greater usefulness.

Our schools begin to assume a more encouraging appearance than ever. We informed you in our last of our intention to open one at Vannarpannay, which we did on the 26th of April, with 64 boys; it has since increased to 92, 24 of whom are the children of Moormen; many of them can already read the Scriptures, and all are making rapid improvement. But a few have already returned to the heathen schools, because that heathenism is not taught in ours. This is a trial we shall no doubt be often exercised with on this side of the island. Our Jaffna school

was become so large that we found it necessary to divide it; so we have now in Jaffna two schools, the one consisting of European descendants, and the other of natives. But our Sunday School is by far the most encouraging of all; for in this we find many whose minds are opening to receive religious impressions. Upon the whole, we have reason to bless God for what our eyes have seen.

From Mr. CARVER, *dated Trincomalee, June* 29, 1818.

THIS being the proper time for communicating to each other an account of the several stations, shewing the progress of the blessed work of God among us, as I am the only brother found here, it behoves me to give you all the information which is in my power.

The unhealthy season which has awfully prevailed at Trincomalee, and carried so many, at a short notice, to the tremendous bar of God, was felt also, but in mercy, by each of our dear brethren. Brother Osborne, as most of you know, has been severely afflicted; and was finally obliged to make a hasty departure to Jaffnapatam, where he has happily recovered, although sister Osborne's health remains delicate.

I had but just returned from an excursion to Tanjore and Trinchinopoly to regain a little strength, by a change of air, when it became necessary some one should join brother Erskine at this station. Therefore I set out from Jaffna, on the 8th instant, and after a run of 24 hours landed here.

Brother E. was taken ill the day after my arrival; and becoming worse daily, was constrained also to seek a purer air. He sailed for Batticoloa on the 19th instant.

Having immediately on reaching this, to become the companion of a sick bed, I could learn little from my brethren of the station, which will be accepted cheerfully by you as my apology for not being more particular in my remarks.

Such is the state of this place at present, that it wears a rather unfavourable aspect towards religious things; and many have paid litte attention to the dying groans of their fellow creatures, hardening themselves against the voice of God, which has so loudly sounded in their ears. May they finally escape the severe censure of an incensed judge, when God shall say to the wicked, "I called, and ye refused; I stretched out my hand, and no man regarded; I also will laugh at your calamity, and mock when your fear cometh."

The cases of fever have diminished, and it is to be hoped the wrath of God has nearly passed over us, for this season. In regard to the work, our English congregations are small, and the Portuguese I am told seldom attended. They are not very numerous, and still less inclined to hear the word of God. Of the Malabars I can say nothing, not having had any opportunity yet of seeing many of them; and as it respects the school, that is reduced very low indeed; only eight boys have attended since I came. They have been dispersed by sickness, and are afraid of taking the fever; most of them complain, saying they cannot come out in the sun. So that my present situation recommends itself to the prayers of the brethren, that God may bear with us a little longer, and awaken those that sleep; and that he may yet proclaim himself to us as a God of mercy, pardoning iniquity, transgression, and sin.

From Mr. ERSKINE, *dated Batticoloa, July* 10, 1818.

A short time after my return from Jaffna, I was seized with a violent headache, and soon after a burning fever. Brother Carver had just arrived one day. Medical assistance was obtained, and by strong opening medicines, the fever was carried off, but I was left very weak; and my cough so bad, I could not rest at night, nor enjoy ease in the day. The doctor said I must leave Trincomalee,—that the climate did not suit me. I felt very reluctant again to remove; but finding my appetite failing, my weakness daily increasing, and that I was rendered unable to do any work, I consented to remove. It was my wish to have got round to Galle or Colombo; but there being no opportunity by sea, I sailed for this place the 19th ultimo, and arrived the morning of the 20th. Through the mercy of God I got a house in a convenient situation; and was not here three days before I experienced a considerable change for the better. I have had no return of fever, and my cough is much abated, so that I sleep without interruption. And although I still feel at times much indisposed, yet thanks be to God that I am so well. Batticoloa is a pretty spot, and I think healthy; it is about 3 miles in circumference, surrounded by a beautiful river.

The island contains about 500 inhabitants, and the district about 15,000. Here there are many nominal Christians, professing the Protestant religion, and many

Roman Catholics—they have two chapels. Contiguously, over the river, there is a village, pretty populous, and many nominal Christians, that I intend to visit the 15th instant, if all be well. Several Modeliars and their sons have called on me.

I ventured to preach twice, the 28th ult. The morning congregation consisted of a company of soldiers, the commandant, two officers, burghers, &c. The evening I preached in Portuguese, at 5 o'clock, to 20 serious hearers, males and females. Finding there were nearly 30 in the hospital, wounded sick, I obtained leave of the commandant to visit them; this I do twice a week, when I am heard with thankful attention. I had a pretty large congregation last Sabbath.

From Mr. CLOUGH, *dated Colombo Mission-House, October* 16, 1818.

During the last eight months we have met with many and serious hindrances in our proceedings. The Lord has been pleased to visit us with afflictions, insomuch so, that during that time one or the other of us has been entirely laid aside. These have been trials, and trials that we have greatly felt; yet, bless the Lord, who has thus far helped us, kept us from repining at any of his gracious dispensations, and has so blessedly accompanied his providential visitations with Divine grace, that I rejoice to think they have all been much sanctified to our good, and have tended to revive the work of grace in our souls. Thus we are enabled to praise God for our afflictions.

When I left Madras, I felt much rejoiced at the prospect of so soon joining my dear colleague, brother Harvard, in the arduous concerns of this station, and, as I thought, with body and soul benefitted, and better prepared to enter on my work, than I had been for a long time. But on my arrival at Colombo, I found brother H. confined to his bed by an attack of inflammation on the lungs, and utterly unable to attend to any thing. As I had not heard a word of his affliction, previous to my arrival, you may easily conceive, my dear brethren, what a trial this was to my feelings. I could not help recalling to my mind those words of our blessed Lord: "What I do thou knowest not now, but thou shalt know hereafter."

I felt, however, truly thankful to God, that I came so providentially, and just in time to lend a hand to the work, which otherwise, in some of its departments, must have stood still: and though a partial relapse of my affliction, which I had met with in Jaffna, had greatly weakened me again, yet I do bless God for the strength which he has hitherto given me, and which has enabled me to take my quantum of labour on the station, and which we are constrained almost to consider miraculous. O that my soul may be kept humble, and thankful to the God of all grace and goodness.

But notwithstanding we have had these afflictive dispensations to encounter on this station, I am happy to assure you, dear brethren, and you will be no less happy to hear, that every department of our work has been carried on, almost as usual. We have derived great help from the great kindness and continued exertions of our dear brother Callaway; and I met on my arrival here, our dear brother Newstead, who had left his station to our help, when brother Harvard was supposed to be in dying circumstances. The Lord reward these dear brethren.

I am, however sorry, that I cannot enter into an exact detail of things during the last three months, having only just arrived; and brother Harvard's attempting to write is out of all question; and I must also assure you, there is nothing affects the complaint I feel still to hang about me, more than writing; so that these circumstances will necessarily curtail our correspondence from this station. I have indeed heard of a variety of pleasing and interesting circumstances which have occurred in my absence, and which convinces me the Lord is still with us, and blessing our labours. The work appears going on well, and prospering in all its branches; not indeed so *extensively* as we wish, and pray for, and expect; but so *really*, as leaves not a doubt on our minds that it is of God.

We are much satisfied and pleased with the prospects of good in our English congregation and society in the Fort. During the last quarter I understand the congregations have always been comparatively large, and a sensible unction from above has accompanied the word. I have felt my own soul greatly refreshed since my return in preaching to them; and the other night, at the renewal of the tickets, had the pleasure to join two or three new members, who appear in earnest for the full salvation of the gospel. Last night, when I preached to them, our preaching-house was so crowded that numbers could not get in, and the heat was so great that several were taken ill; and indeed I could hardly proceed with my sermon, yet the tears and prayers

of the people assured us that God was with us.

Nearly half of our Fort society are in the field, and it is a satisfaction to learn that they continue steadfast, and are advancing in Divine things. It has afforded us no small degree of pleasure to hear of the little *ola* churches which they have erected in the jungle, in different parts of the interior, to which they retired when duty allowed! O that our efforts to enter the interior ourselves, may not be entirely frustrated, but that God may graciously open our way to go and preach the gospel of Christ to the benighted and idolatrous Kandians!

Our English congregations in the Pettah still continue small; but this is more than compensated by our Portuguese and Cingalese congregations, which continue not only undiminished, but are evidently on the increase. I am confident there is a real work of grace on the minds of some of our Portuguese hearers.

But notwithstanding we have these prospects of usefulness among the Europeans and country-born inhabitants of this station, we are the most pleased and encouraged with the openings we have among the poor native Cingalese. Our schools are *all* doing well; praise the Lord! Our school-masters are drinking into a spirit of piety; and as they begin to feel the happiness of religion themselves, they do all in their power to bring the children to an acquaintance with it. Some of them have lately requested us to form the serious part of their scholars into classes, like those of Colpetty and New-bazar: but as it is impossible for us to be present with them unless very seldom, we feel it necessary to act a little cautiously; yet the work will go on, nay it is going on. In my absence brother Harvard opened a new school at a village called Kallibowilla, near Papiliana, most delightfully situated, and quite in the jungle, on the new road, lately cut into the interior. It promises well; the inhabitants have earnestly requested us to give them a sermon every Sunday, in the school-house. Thus we now supply four places in the country with preaching every Sunday.

In this part of our Sunday labours we have now an additional assistant in Don Adrian, one of the priests spoken of in our last January letter, who has been appointed a *reader of sermons*, and who we hope will prove in time a useful native preacher. The sermons which he reads, are copied principally from those which we and Cornelius supply him with. We do the best we can, until we can do better.

At Wellewatte, about six miles from Colombo, Cornelius preaches every Friday evening in Cingalese. This is an additional sermon which the people earnestly requested. In that village there is a man who was formerly a notorious gambler and cock-fighter; he came one night to hear Cornelius preach; the word went with power to his soul: he began to be alarmed at his situation, insomuch so that on his going home, the first thing he did was to cut off the heads of his fighting cocks; resolving, lest they should again lead him into temptation, to put an end to that kind of wickedness at one stroke. A small class has been formed in this village, of some native people, who have begun to inquire what they must do to be saved, and appear under much concern. Cornelius meets it regularly.

I would gladly give you a full and exact account of the printing department for the last three months, but I am prevented by not having been on the station. Brother Callaway has it at present under his care, and has furnished me with a few particulars of what has been done since his arrival; the rest I have learned from brother Harvard. The whole concern appears increasingly important, and requires much more attention than a single Missionary could be supposed to give it. The arrival of Mr. Gogerley to take the concern under his care and superintendance, is most providential; and I have not the least doubt, by prudent management, it will prove a blessing, not only to the present generation, but millions yet unborn. I never think of the fact that we are now, by means of the presses, sending Divine light into all directions, but my heart glows with gratitude to God, who has so singularly favoured us in this respect.

We have just finished the sixth report of the Bible Society, and the anniversary sermon. Since our last letter we have nearly printed off 1000 copies of the book of Genesis in Cingalese. We have begun a second edition of 3500 copies of the New Testament in Cingalese. This is for the Bible Society. The Gospel by St. Matthew is nearly finished. As this is printing in the new type, it will give the Cingalese the whole of the New Testament in a pretty portable octavo volume. We are happy also to inform you, that we have in hand an edition of 3500 copies of the Common Prayer-Book in Cingalese. This has been translated by Mr. Armour, and we are printing it at the expense of

the Bishop of Calcutta, and the Hon. and venerable the Archdeacon of Colombo. We are just going to print another edition of 2000 copies of the little Form of Prayer which we had selected from the Liturgy, for the use of our native congregations; and I intend to add the burial service and the marriage ceremony, and also a short collection of Cingalese hymns, principally translations from our own hymn-book.

I wish my time would allow me to translate for the use of our school-masters a series of short sermons on the most important subjects, for them to read in the schools on Sundays, when a preacher cannot attend. I had indeed begun this work when I was taken ill, and forced to go to Madras. I still see it of such importance that it will not be lost sight of, until an opportunity occurs to effect it. In addition to those, we have printed a variety of little things; and among others, for our brethren in the Tamul stations, we have finished,—

1, Mr. Wesley's Instructions for Children, 1000 copies.

2, Wood's Catechism, 1000 copies.

3, Folly of Idolatry, a Scripture Tract, 1000 copies, all in the Tamul language; and which will help forward the blessed work.

The type-founders have been busily employed since our last. Many Cingalese, and some Tamul types have been got ready, and we are trying if we cannot accomplish a font of European types, of the size called *minion*.

It gives me pleasure also to inform you, that I have been enabled to resume my seat in the translating-room. We are now going through the book of Psalms. At our last meeting we finished the 38th Psalm. By degrees we hope to have the Word of Life in Cingalese, which will preach when we are gone.

I have not lost sight of the Cingalese Dictionary. I am giving all the time to it I can possibly spare from other engagements; and consider it in fact as part of my missionary work. It will be a most essential help, not only to all classes of people in the island, but to Missionaries who may succeed us in the great work. The farther I get, the more arduous I find the undertaking; yet have no fear about me respecting it, should the Lord spare my life.

From Mr. NEWSTEAD, *dated Negombo, October* 8, 1818.

In my last quarterly letter, I with much pleasure noticed the progress and improvement in spiritual things, of the two young men who were with me. And it is with increased satisfaction that I now confirm that statement, with this addition, that I have placed one of them (the young man that came with me from Galle,) under favourable circumstances as English master, over a very flourishing school of nearly 80 children, newly formed, and which is doing very well under his care. I believe he is not only truly converted, but also seeking holiness with great sincerity; and hence I have reason to anticipate that he will be useful in many ways; the school being in an entirely heathen neighbourhood. The other youth who continues with me, goes on with much application to improve in mental and spiritual acquirements, and is so great a help to me on frequent occasions, that without him, not being favoured with a colleague, I know not how I should have carried on the work of the station.

I cannot but mention the deep concern I have felt at the prospect of the loss to the mission of the valuable labours and services of our dear brother Harvard from his present affliction and proposed removal. May he, in answer to united prayer, be raised up again to his health and to his work! My late visit to Colombo for a few days, in consequence of brother Harvard's illness, was very profitable to me, having an opportunity of preaching several times in my own language, to a people who not only understand, but who also enjoy the precious truths of the gospel. And this to me, who am on a station where not a single European resides, is no inconsiderable privilege.

By the grace of God, I feel an undiminished desire to be useful in any way that I can, to the blessed cause in which we are engaged, and to answer the end, in some humble measure, of Divine Providence, in bringing me to labour in conjunction with the brethren on this island; an honour of which I often feel myself deeply unworthy, a situation in which I am but too unprofitable.

From Messrs. SQUANCE *and* OSBORNE, *dated Jaffna, November* 19, 1818.

DURING the last quarter we have gone on much as usual in our work. Our members in society visibly grow in grace, and our class-meetings consequently, are peculiary interesting and profitable.

Our Portuguese young men increase in knowledge as well as in grace, and promise very fairly at present to be useful. They read *much*, and frequently are meeting together for prayer.

A few weeks ago we missed two of them from our preaching on Sabbath-day,

and class-meeting on Monday night; but upon inquiry we found they had gone into the country of their own accord, and had read the scriptures to as many natives as they should collect in different places, and had exhorted them and prayed with them, and returned much delighted with the prospect of being made useful to the heathen. A few days after, one of them (who was the first that joined our society) came and informed us that he had often been offered good situations, and refused them, and that his reason for so doing he had never made known; but thought it proper to inform us that it was purely that he might wait for some opening among us, whereby he might be employed in making known that salvation he through grace experienced. He requested nothing more from us than just enough to support himself. We of course were glad to see a pious young man thus willing to give himself up to the service of God at the expense of many sacrifices of temporal good (with which we were acquainted) and consequently made no hesitation of placing him at one of our country places to visit our schools in the week days, to speak to the people and to pray with them, and on sabbath days to fill up a part of our circuit, which is now becoming rather extensive.

Brother Squance spends more than half his time in the country. For the last fortnight he has been living at Copay, superintending the building of a bungaloe for the school there, also for the preaching.

Our most promising country place is Puttoor, about half way between Jaffna and Point Pedro. This school a few months ago had gradually decreased to the small number of five boys; since that time the number has increased to sixty-five, and now it is seldom the case that any boys are found absent.

The congregation at Puttoor is also the largest. In general our prospects among the natives are more promising. A few of them venture to think for themselves, which causes little disputes among them, that leads to inquiry and explanations, and we are sure we have every thing to expect from this. But hope is still our greatest encouragement, and though in some cases we have to hope against hope, we look to the promises of God, and labour on with them in view.

Brother Osborne is now (through mercy) quite recovered from the effects of the fever, and is able to resume the study of Tamul with moderation. Brother Squance has been rather unwell in consequence of wet weather, and it is likely he will be under the necessity of removing to Point Pedro during the wet season, which will soon set in.

We have been favoured with a visit by brother Clough for a few days, and regret his stay with us was so short, as we all found it very profitable, and we trust it was mutually so.

Brother Squance is getting forward with his short Tamul Grammar, and hopes to accomplish it in a short time, He intends to add to it, rather an extensive vocabulary. A part of the grammar is already sent to the press, and the whole will be forwarded as soon as possible.

From Mr. LYNCH, *dated Madras, Oct. 5th*, 1818.

You are already acquainted with my confinement for several months past by dangerous wounds in my ancles, yet thank God I have not been altogether prevented from preaching. The people have attended while I sat and expounded to them the word of life. I have lately begun to move out, though not yet quite well. In my last I neglected to inform you that a notice for a school which had been established for some time, near to where I live, had been given into my charge. The English master was a Catholic, and not well qualified to teach English, the Tamul master was a heathen; and not being able to procure a Christian master, I was under the necessity of continuing him in the school owing to the opposition of the Catholics, who have lately established free schools of their own; and also on account of our introducing Christian books; the number both of English and Tamul scholars is greatly reduced. The English school is now under the direction of my own boy Theodorus, and the Tamul under a Christian master. I have lately commenced the building of a place 65 feet by 21, which I intend to occupy as a school-room, and a place to preach in: and I flatter myself that whoever succeeds me will find it a convenient place for both. I believe there are several in the neighbourhood where I live who have almost determined to be Christians, and there is evidently a deepening of the work of grace in the minds of the society; a few more have begun to meet, but still in town we have no regular place of worship. In the country the congregations are pretty good. I feel alone since brother Clough's departure, his visit was profitable to us. I truly rejoice to learn from my brethren of their individual happiness, and their resignation to their several stations. I believe since our arrival in India, we were never so strongly united in soul to each other as we are at present.

Extract of a Letter from Mr. HORNER, *dated Bombay, September 29th, 1818.*

I bless God that my labours meet with some success; though far from such a degree of it as will satisfy me, or warrant its being described as something very splendid or remarkable. Though we all hope to see greater things than any that have appeared, yet let none "despise the day of small things:" the grain of mustard seed will in time become a great tree; only "let patience have her perfect work." I have often experienced a great deal of pleasure and encouragement while conversing with the people, in the bazars, or walking in the roads, or sitting down near the temples: there is no difficulty in collecting a congregation: though they will hardly allow any thing like a regular discourse to be delivered, proposing questions as foreign to the subject of conversion as possible. At such times I observe it a general rule, after giving a short answer, to return to the subject immediately in hand; having frequently noticed that without a determined adherence to some such method, a straggling, unconnected conversation is introduced, which cannot convey any real instruction. The Hindoostanee, which I began some months ago, is become quite familiar to me: being able to express myself in it with tolerable ease; I have lately devoted a part of my time to Guzeratte, and find it easy.

My schools come on pretty well; I have two, containing about a hundred boys, several of whom manifest a great deal of native genius, and an aptitude to learn whatever is put into their hands. The more I see of the education of the native children in the principles of religion, and other useful knowledge, the stronger is my conviction of the importance and necessity of the measure. Many of my Hindoo boys can repeat from memory the ten commandments, and several other little things in Mahratta of a religious nature; some portion of these things, I hope, will remain in their memory whenever they leave the school and enter on the world; and who can say, but that the seed thus sown, may spring up and bear fruit to everlasting life! May God grant it his blessing.

Our week-night preaching in the Fort bears a promising appearance; several strangers have regularly attended of late, and I have no doubt that some good is done.

CANADA.

THE Canada District Meeting was held at Kingston, February 18, 1819. The brethren were all in health. The official letter to the Committee states, "Upon the whole, our prospects are encouraging; 216 have been added to the societies during the past year, and we trust that the ensuing year will be crowned with increased success."

JAMAICA.

We have the pleasure to state, that, from the Minutes of the Jamaica District, just received, the work of God in that Island is in a state of very encouraging progress. The Societies now amount to 5487, making an increase of 766 in the course of the last year. With respect to Kingston, the Minutes state, "That, it was long the subject of serious concern, that our Chapel was far too small to accommodate the vast numbers of people who were desirous to hear the word of life from us. But by the good hand of our God, and the zeal and benevolence of our Christian friends, we have procured a second Chapel in an eligible situation, which affords the means of instruction to hundreds. The marked attention of our congregations, the pious and unblamable conversation of the members of society in general and the triumphant, or peaceful deaths of many during the past year, yield us the utmost assurance, that our work is of the Lord, and will continue to prosper."

It is among the pleasing circumstances of the Mission in Jamaica, that opposition has very generally ceased, and that some persons of respectability and influence, not only encourage efforts to spread the truths of religion, but are also ready to give their testimony in favour of Missions, and the dissemination of the Word of God. This is illustrated by the following extract of an excellent letter, written by S. D. Esq. Barrister at Law, and Magistrate for the Parish of St. Ann's, to a respectable Gentleman in the Island; a copy of which we have been favoured with by the Rev. W. Ratcliffe.

Will you allow me to avail myself of this opportunity, to state to you the very great benefit I have derived in respect to my slaves, through the teaching of the Wesleyan Ministers. I have tried the result of their system, and after two years experience, I am enabled by the event, (and therefore I think bound in justice to them,) to declare that my negroes are altogether an altered people, since they have been brought by them to a proper and deep sense of real religion. All outward immoralities of every kind have been long banished from among them; most of those who are marriageable, live in the decencies of a married life, and the rest I do assuredly believe refrain from every illicit connection; I mean excepting a few on whose minds no very serious impression has yet been made, and even they begin to feel, and abstain from all gross irregularity. The Sabbath is regularly spent by all of them under my own eye, as a day of devotion and rest. That they may not suffer, I give them weekly a day for their own ground, which loss of time is, I am assured, more than compensated to me, by the health and cheerfulness with which, after the rest of the Sabbath, they can begin their work on Monday.

These are of themselves great steps towards moral improvement, yet are but little compared to my being able to say that under the peculiar view of religion impressed on them, I believe their hearts and tempers are much reformed, so that I have the strongest proofs arising from their more willing obedience, and their much better work, that they are become more valuable as slaves, and more useful as members of the community. Surely therefore these ministers, who thus act from a conscientious impulse, and without fee or reward, do deserve well from every gentleman who has a real regard to the permanent security of this island, and whose properties may be so strengthened and benefited by their unwearied labours. I ought also to add, that, these things are not peculiar or personal to the ministers who are now here, for they are all under the very strict discipline of a strictly religious society at home, having no connections whatever with any reforming or political men, but united together merely to carry into practice the plain commands of scripture, and to support as scriptural, those doctrines of the church, which were established at the Reformation; their preaching and mode of instruction must therefore, be uniform in its tendency, for it is founded altogether on the words of the gospel. At the request of some very intelligent and respectable relatives, I examined their doctrines with sincerity, and I do most firmly believe that the pious exertions of Mr. Wesley, and of the many other great and learned men who now lead that very numerous society, have been used by Providence as a barrier against the compliant and alluring doctrines which have been so long fashionable, and as a means of rekindling that spirit of pure and serious religion which had well nigh gone out, but which is again so remarkably spreading thoughout the world.

I am not ashamed, nor do I apologize for speaking in this strain to a man of your mind, because I know it is a subject which you can endure; and am assured, that if you would examine the excellent Sermons of Mr. Wesley, (which, together with the writings of the great men of the Reformation, are the model by which all their preaching is framed, and which I would lend you very gladly at any time, or you could get from any of the ministers,) you would approve them as much as I do, and would say, that they are the most useful that ever were written, and that such preaching is the very thing needed to promote the welfare and security of this Island, and to make us all what we ought to be. I assure you, that I am thankful to God for bringing me to the knowledge of them.

In addition to this subject, will you allow me to suggest to your consideration the many and urgent motives for endeavouring to establish an Auxiliary Bible Society among us; you have doubtless read their Reports, and seen what astonishing progress is making by that excellent Institution. Jamaica stands singular! Why should it do so? Certainly there are few countries, where a knowledge of revealed truth is more wanted, and after supplying ourselves, there are few islands which from their commercial connections, have greater facilities for spreading the word of God among many people.

But who can so properly commence or patronize such an attempt here as yourself? or better plan out the most prudential means for carrying it into effect? I am confident that a blessing will overtake every country, and every individual, who zealously does his utmost in this mighty work, which men of the greatest rank and talents seem to agree, with the most serious and religious, in considering as the commencing fulfillment of those prophecies, which promise, that religion and happiness shall be established throughout the world.

From Dr CLARKE, *dated Millbrook, April* 28, 1819.

IT will be pleasing to the Committee to hear that the Cingalese priests are in very good health, continue to behave well, and are making considerable progress both in Christian knowledge and learning. In proportion as they gain information in Divine things, I perceive, that the wish to communicate what they have learnt, increases. I rejoice to see, that pity for the dark state of their countrymen deeply impresses their hearts. This is surely a token for good. It is but lately that I have noticed this strong desire; and I believe nothing would prevent them, even now, from soliciting their return, but the consciousness that they have not yet got a sufficient acquaintance with the Christian religion. They think that were they now in Ceylon, and the people would listen quietly to what they can say *for* Christianity, and *against* Budhuism, Brahmanism, and other kinds of idolatry, they would surely be convinced of their errors, and embrace the religion of Christ. In conversation with *Munhi Rathana* to day, he said, "I no want, clothes; I no want money; I no want meat drink, I no want people to me bow down; but I want to know Bible about; and to make well [convert] poor Cingalese men. I loss much time in temple; and there learn nonsense only, since five years old. When I look back on temple, I not pleased: I very sorry; always I pray God to know Bible, and make well poor Cingalese men.' This concern I have been long looking for, and am thankful to find that it is coming in the right way; that it is not the offspring of *man's suggestions*, but appears to come immediately from God himself.

Extract of a Letter from Dr. CLARKE, *dated Millbrook, June* 7, 1819.

THE two Cingalese priests go on well, and are now in good health; and study as hard as they can. In catechising them last night, I had much satisfaction; their *minds* grow in religious knowledge, and their *hearts* in religious feeling. They are very conscientious in all things, and most rigidly upright.

They excite a great deal of interest here. Yesterday, we had no less than eight Clergymen to visit us, besides others in their train. Among the Clergy were, Mr. Simeon, of Cambridge, and Mr. Marsh, of Colchester. The humility of their carriage, and the simplicity of their answers, gave great satisfaction; and I believe it was the general feeling, that a signal Providence had placed these interesting and intelligent strangers under our care, whom they all seemed to believe were designed by the great Head of the Church for some great and glorious work. Is not this a loud call from God, *Be faithful, and go on!* Yes, God now, in the most forcible manner, says to US, "Go YE into all the world, and preach my Gospel to every creature!" And have we not the utmost proofs that HE IS with us? and the strongest assurances that he WILL BE with us. For some time after our Lord's resurrection, there appeared to have been little concern in the minds even of the Apostles, for the evangelizing of the world: but God did not long suffer this; he permitted them to be *burnt out* by persecution from Judea, that they might be obliged to go, and preach among the gentiles the unsearchable riches of Christ. We have not been thus dealt with. He has given us peace in our borders; a sufficiency of power to occupy and maintain the whole length and breath of Immanuel's land in our own country: and power, men, and means, to carry the glad tidings to the remotest bounds of the creation. O how highly are we honoured! May God make us faithful!

Contributions to the Missionary Fund, received by the General Treasurers since the account published last month.

	£	s.	d.
Mr. Holland, Spilsby	35	0	0
—— Burton, by Rev. J. Buckley	1	0	0
Joseph Bulmer, Esq. London	807	0	0
T. Holy, Esq. Sheffield dist.	623	7	4
Mr. Wilson, Dumfries	5	0	0
Mr. Osborne, for Margate	28	10	0
——— Deal	5	17	3
——— Dover	11	13	0
——— Rye	23	4	2
——— Rochester	10	10	5
Benj. Sadler, Esq. Leeds dist.	250	0	0
Mr. Seckerson, Portsmouth	21	4	6
Mr. J. Ashworth, Halifax dist.	925	19	0
Miss Houston's (late) Legacy, in part of £2000 -	1500	0	0
Mr. Battye, Isle of Wight	14	0	0
Mr. J. Sanders, Tiverton	12	0	0
Mr. Dixon, Lancaster	17	10	0
C. N. Wawn, Esq. Newcastle district - - -	340	0	0
Mr. Furness, Louth -	20	0	0
Mr. R. Spence, York dist.	497	13	6
Mr. Douglas, Kendal	9	7	0
Mr. Jerram, Nottingham dist.	240	0	0
Mr. Allen, Macclesfield dist.	121	0	0
Mr. Pike, Oxford and Northampton - -	55	5	8
Ditto for Newbury,	24	0	0
A Debtor to Free Grace	20	0	0
Miss Walker, Ponder's End	1	1	0
Mr. T. Collinson, sub. 1818	5	5	0
Mr. Thompson, Kendal	22	0	0

	£.	s.	d.
J. Husband, Esq. Plymouth Dock	62	0	0
——— for Camelford	30	0	0
——— Kingsbridge	4	10	0
Mr. G. Oliver	1	0	0
A Lady, by Rev. Jos. Benson	5	0	0
W. B Gurney, Esq.	1	1	0
J. T. by Jos. Butterworth, Esq.	1	0	0
Ladies at Ilford and Laytonstone, by Rev. Joseph Benson	5	2	0
Mr. Hatton, Halifax, being the profits arising from the sale of his pamphlet on the rise and progress, abilities, and usefulness of the local preachers	2	0	0
Mr. J. Monkhouse, Barnard-Castle	46	18	6
Mr. Aikenhead, Leicester	30	2	6
Mr. Calder, Brighton	25	0	6
——— Groombridge	23	13	6
——— Eastbourne	6	0	0
Mr. Theobald, Ampthill	4	0	0
Mr. Pearson, High Wycomb	9	14	2
Mr. Kelk, Deptford	14	18	6
Mr. D. Simpson, Bishopsgate	2	2	0
A Friend of Towcester	1	1	0
Sergeant Wood, France	1	3	0
A. B.	40	0	0
Mr. Waller, Wisbeach	6	0	0
H. Foxall, Esq. America	50	0	0
Mr. Pipe, for the Oxford dist.	120	0	0
Do. do. by Mr. Hinson	10	0	0
Mr. Broadbant, for the Lynn dist. by Mr. Fussell	21	5	0
Do. do. by Mr. Noddings	33	13	0
T. Thompson, Esq. for the Hull district	60	0	0
Do. do. by Mr. J. Beaumont	52	0	0
T. Holy, Esq (donation)	50	0	0
Do. for Budheo Priests	10	0	0
Do. for the Sheffield dist.	21	11	4
W. Morgan, Esq. for the first Welsh dist.	78	11	9
Do. do. by Mr. G. Birley	7	10	0
Do. do. by Mr. Jos. Hunt	10	0	0
R. Campion, Esq for the Whitby district	84	12	2
Do. do by Mr J. Marsden	39	15	6
Mr. Holland, for the Lincoln dist. by Mr. Bonifant	47	11	7
Mr. Jerram, for the Nottingham dist. by Mr. Gillson	56	9	2
J. Husband, Esq. for the Plymouth Dock dist. by Mr. G. Pearse	52	0	0
Do. do. by Mr. W. Jewitt	9	0	0
J. M'Culloch, Esq. for the Guernsey district	146	3	2
W. Carne, Esq. for the Cornwall district	285	0	3
Mr. G. Osborne, for the Canterbury district	80	1	6
H. Noyes, Esq. for the Portsmouth dist. by Mr. T. Dod	2	14	10
Do. do. by Mr. G. Branwell	1	10	0
Mr. Mollard, for the Exeter dist. by Mr. F. Collier	36	0	0
Do. do. by J. Worden	5	0	0
Mr. D. Davies, for the second Welsh dist.	95	0	0
Do. do. by Mr. J. Davies	10	0	0
Do. do. by Mr. H. Jones	2	15	6
Do. do. by Messrs. Lloyd and Williams	34	0	0
Sums received at the City Road General Meeting, viz.			
Missionary Boxes, by Rev. J. Reynolds	3	16	5
Do. Mrs. Holloway	2	0	0
Do. Mrs. Hovatt	2	0	6
Do. Rev. J. Benson's grand child	1	1	4
Do. Mr. T. Crowe, Moor-lane	0	15	6
Do. W. Crump, a little boy, for black children	0	2	9
A Female member of society, by Rev. J. Bunting	0	10	0
Rev. Dr. Steinkopff, (donation)	1	0	0
W. Burls, Esq. do.	1	0	0
Dr. Hamilton, do.	1	0	0
Two Ladies at Clapham, by Rev. J. Hawtrey	1	0	0
John Wilks, Esq. Finsbury Place, (donation)	10	10	0
Mr. Dallison, Islington, (subs.)	1	1	0
J. Bulmer, Esq. for the London dist. by Mr. B. Millman	12	16	0
Mr. J. Griffin	10	0	0
Mr. G. Stanley	10	0	0
Mr. J. Gartrell	5	0	0
Mr. Holditch	3	0	0
S. Jennings, Esq. Rotherhithe, monies collected for the Missions in his School-room, and by the Collectors from house to house, incidental expenses deducted	22	6	2
T. Roberts, Esq. for the Bristol district	490	18	10
Mr. Broadbent, for the Lynn district	77	16	6
Mr. Ashworth, for the Halifax district	12	6	0
F. Marris, Esq. for the Manchester dist. by Mr. Robinson	11	0	0
The Treasurer of the Shrewsbury dist. by Mr. W. Woodall	24	18	0
Mr. Mollard, for the Exeter dist. by J. Bryant	11	16	0
Do. do. by Mr. M. Day	8	15	0
Do. do. by Mr W. Radford	5	0	0
Mr. Holland, for the Lincoln dist. by Mr. T. Fawcett	8	2	7
Do. do. by Mr. J. Dixon	66	0	0
Do. do.	40	0	0
J. Bulmer, Esq. for the London dist. by Mr. J. Brittain	13	14	11
For Jewels given by the late Mrs. Brewerton, of Bawtry	4	16	0

POETRY.

To the Editor of the Methodist Magazine.

DEAR SIR,

Having derived very considerable pleasure from reading the subjoined beautiful Poem, I have transcribed it from the Appendix to the fourteenth Report of the British and Foreign Bible Society; and feeling desirous that it should yet have greater publicity, I transmit it for insertion in your excellent and widely extended Miscellany.

Your's, most sincerely,

Kettering. W. B. BROWNE.

ICELAND,

TO THE

British and Foreign Bible Society,

IMITATED IN ENGLISH.

SOCIETY OF CHRIST! whose fame
The world shall raise o'er thy compeers;
Thou most deserving of such name,
Or in the past or present years.
Thy beam has shone, more lovely bright,
Than solar blaze, or lunar ray,
Has shone, when all around was night,
And bade the darkness pass away.

When they, our unbelieving foes,
Would crush the hopes they could not feel,
You, sons of England, then arose,
With hearts of love, and hands of zeal;
You, bound by charity's blest tie,
And fearless in defence of truth;
Spent in our aid unsparingly
Riches, and pow'r, and age, and youth.

And what! though near the Arctic pole,
And like a heap of drifted snow;
The chilling north-winds round me roll,
The land of ice—call'd rightly so.
Though circled by the frigid zone,
An island, in a frozen sea;
Yet I this charity have known,
This Christian zeal has glow'd for me.

For see the messengers of peace—
From Albion new Apostles come:
They, like the old, shall never cease
To quit their kindred and their home.
Like them, with canvass wide unfurl'd,
Careless of life, they tempt the gale,
And seek the limits of the world,
Ye friends to God and Iceland, hail!

One visits me—thou great First Cause,
Inthron'd in majesty above;
'Tis here I recognize thy laws,
And feel how mindful is thy love:
And shall I, when thou deign'st to bless,
Forgetful sleep the years away:
And sunk in torpid listlessness,
Nor strike the lyre, nor raise the lay?

The 'unfeeling heart, the sordid hand,
Would mourn, per chance, the vast expense,
With which on earth's remotest land,
You spread the gifts of Providence:
The treasures of the word sublime
Go forth, where'er your banners wave!
In ev'ry language, ev'ry clime,
The mind to form, the soul to save.

What then can merit more of praise,
The mortal and immortal crown;
What better shall your honours raise,
And call the tide of blessings down:
Than pouring through this world of strife
The healing balm of sacred lore;
And minist'ring the *Word of Life*,
Which, tasted once, man wants no more?

Yet, what your ardent breasts could lead,
These gifts to spread, these toils to share?
Could hopes of gain impel the deed?
Could thoughts of avarice be there?
No:—'twas the love of Him on high,
The safety of the poor on earth;
Hence rose your sun of charity,
Hence has your star of glory birth.

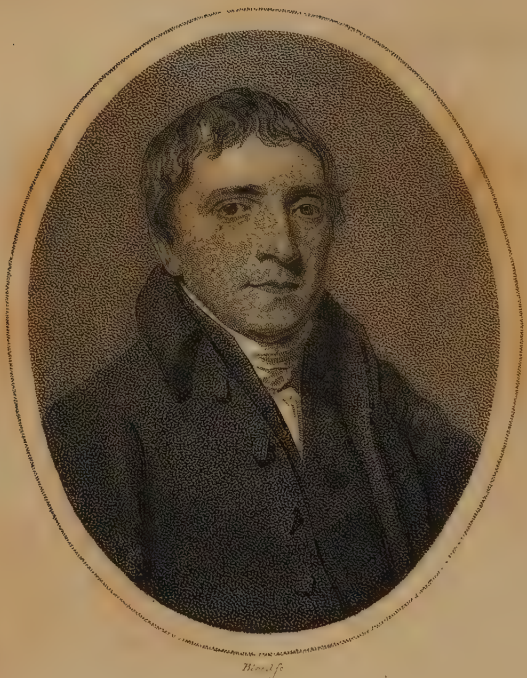
SOCIETY OF CHRIST! most dear
To heaven, to virtue, and to me!
For ever lives thy memory here,
While Iceland is, thy fame shall be.
The triumphs of the great and brave,
The trophies of the conquer'd field!
These cannot bloom beyond the grave,
To thee their honours all shall yield.

Thy fame, far more than earth can give,
Shall soar with daring wing sublime;
And wide, and still more wide, survive
The crush of worlds, the wreck of time.
Thus Thule and her sons employ,
Their harps to pour the grateful song;
And long thy gifts may we enjoy,
And pour the grateful tribute long.

Aged and clad in snow-white pall,
I twine thy wreath, and twine for thee;
Though mingled howls in Thule's hall,
The north-wind with our minstrelsy.
These strains, though rigid as the clime,
Rude as the rocks—oh! scorn not thou!
These strains, in Thule's elder time,
Kings have receiv'd—receive them now.

Yet, not the harp, and not the lay,
Can give the praise and blessing due;
May he whom heav'n and earth obey,
Ye CHRISTIAN FATHERS, prosper you!
May he—if prayers can ought avail,
No joys in life or death deny;
Crown you with fame that shall not fail,
With happiness that cannot die!

T. CORDEUX, PRINTER.



Mr. John Bryan,
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR SEPTEMBER, 1819.

CONVERSION OF A BUDHIST PRIEST.

Continuation, from page 730 *of the Methodist Magazine for* 1817, *of the Account of the Life and Conversion from Heathenism to Christianity, of* GEORGE NADORIS DE SILVA, SAMARA MAHA NAYEKA, *late a Budhist Priest in the island of Ceylon.* By Mr. HARVARD.

ANOTHER circumstance will shew how exceedingly shrewd a person he is, and how necessary it is for persons in our situation, and especially in our intercourse with the *inquiring heathen*, to be on our guard even in the smallest matters. One day, I had been waiting for him, as usual, at the appointed hour, and observed him coming up the street; but instead of his calling, he rode by the door, as though not intending to pay us a visit. On this I immediately sent a messenger after him, to tell him I was waiting his usual visit. He immediately ordered his palanquin bearers to turn back, and put him down at our door. As soon as he saw me he said, "I thought I would try you to-day. I have often come and sat down with you, and you have conversed with me in the freest and fullest manner. But I thought I would try for once if you had love enough for my soul, and desire enough for my conversion, to call me in, in case you saw me going by your house." He then entered, as usual, into conversation on the subject of Christianity.

He did not fail to urge, with great force, the argument, "that Christians were no better than other people."—I believe he has set a very close watch upon us; and we have sometimes supposed that he had his spies observing our conduct.

I remember one day, having been under the painful necessity of submitting to punish one of our servants for theft, about two or three hours only before one of his daily visits. He had had notice of the circumstance; and when he arrived, he took his seat with a degree of triumph, referring to the circumstance, and intimating that it was rather a sign of the defect of our religion, that we were obliged to have recourse to the civil magistrate to make our servants honest, and added, "If you cannot make

your own servants good, who live in the same house with yourselves, how can you expect to convert me, and make me a good Christian, who have not that advantage." We explained to him, that conversion was a work of God; and that we could only pray for our servants, and instruct them, and set them a good example; and that if, after all, they were bad characters, the fault was in themselves, and not in our religion. We likewise convinced him that it was with the utmost reluctance, and from the peculiar circumstances of the case, that we had consented to the punishment of the dishonest servant.

He sometimes evinced considerable respect for the ministerial and missionary character; and drew many comparisons, which shewed that he was a man of much observation on the conduct of the Christian part of society. We nevertheless felt it our duty to check every thing of an uncharitable condemning of persons indiscriminately, who might, in some points, differ from those, in whose favour he might have formed a prepossession. But while we did this, we assured him that we held it essential to salvation that there should be a consistency between our practice and our faith and profession; and were obliged to allow that the unholy lives of many, who call themselves Christians, was a stumbling-block in the way of the inquiring heathen, and gave cause to unbelievers to gainsay the religion such persons professed.

When making such observations as these, Brother Clough and I were almost led, sometimes, to conclude he was on the verge of becoming a Christian; but we found him very fluctuating, and often had to go over the same ground again. I have many times thought he did it to try our patience; as there are few virtues which rank higher among the Orientals than self-command in disputation and contradiction; a virtue in which, as far as I have been enabled to observe, the natives of India are peculiar proficients. Any undue warmth, therefore, in argument; a display of mortification or impatience, weighs more with an Indian, than fifty subsequent syllogisms.

Though Rajagooroo had many times confessed the existence of the eternal God, he would often times start new objections in the form of interrogations. We have answered a host of these, apparently to his satisfaction. But still he continued to keep up the same kind of warfare;—and we saw no likelihood of bringing the matter to a conclusion, since, every day, he came with new difficulties. At last I determined I would begin myself to propose a few interrogatories, in order to convince him that difficulties in solution were no invariable sign of error in position,—and that it was easy to start objections, and put questions which could not be answered.

The next day he came as usual, and began proposing his

questions. I observed to him pleasantly, that it was much more easy to ask questions, than sometimes to answer them; and that as we had answered him a great number, if he would give me leave, I would ask him one question, as a proof of this, which I was sure he could not answer candidly, without disproving his own religious system. Smiling, with a kind of certainty of success, he immediately replied, that he would most willingly hear my question.

"Well," said I, "how can you account for it that the human body is possessed of *such* and *such* highly convenient and necessary organs, and that the various operations of nature are performed in such and *such* becoming and suitable ways? How is it that these things are not done *so* and *so?*" (giving him, at the same time some plain and evident examples of what I referred to.) "Oh," said he, "there is no difficulty at all in that. When the first people came into existence, it *chanced* to be so, and it has continued so ever since." I begged to observe to him, that such an answer, he must be convinced, was by no means such as would have satisfied *his* mind if we had given it to him in answer to one of his own inquiries. That if we traced mankind up through all its preceding generations from son to father, until we should come to the first inhabitants of the world, we could not believe that, with all their faculties of body and mind, they could have come into existence merely in a way of *chance.* That if the organs of the human body had been produced and disposed of by *chance*, we should have expected to have seen the mouth and the eyes transposed, and an arm to be growing out of the head instead of a nose.

"Chance is a word," said I, "which does not admit of being associated with any thing like uniformity, and had we derived our being from such a source, there certainly would have been no apparent design or adaptness to our future comfort, such as we cannot help beholding in our organization. *Chance* is nothing; and like begets its like: therefore *nothing* can proceed from *nothing*. If therefore this be the best answer you can give, it should teach you how defective is your system in its very first principles. And whatever morals such a religion may contain, this one defect of attributing creation to *chance*, and robbing the Deity of the glory of its formation, taints all the branches of your system; and like a flowing stream, which is poisoned at its source, it carries the deadly quality wherever its waters extend. With this difference, still more worthy of attention and observation, that *poisoned water* affects only the body, which sooner or later is due to mortality, but a *poisoned religion* affects the immortal soul, paralyses all its noble efforts, and defeats every blissful purpose of existence. Our religion," I continued, "is not attended by such evils and objections. If it were, I would

this moment shut up my bible, and become a man of the world, and never more speak a word in its behalf. When I look at my own body, I consider that I carry about with me, not only an evidence of the existence of God, to command my reverence; but I am in myself, in my bodily organization, a standing sermon on his power, wisdom, and goodness, which, if I am properly affected thereby, produces lively affectionate remembrances, and constant pious devotions. Thus, if I am asked, why I am formed *so* and *so*, and possessed of such and such faculties of mind and body, our holy Scriptures teach me to reply, *I am the workmanship of that God who made heaven and earth. He has made the vast human family, that they might glorify him in their own happiness;* and hence we are endowed with suitable faculties of mind and body, with a view to that end; and not one faculty is superfluous, or by the minutest research can be ascertained to be deficient, for any of the purposes of human comfort."

He acknowledged the propriety of this appeal, and was again brought to profess his faith in the supreme Creator! Some difficulties, however, seemed to occur to his mind, relative to the prevalence of *natural evil*, and he observed, he could still hardly reconcile himself to our system, when he reflected on the number of sicknesses and miseries which are in the world; and which he could not conceive could exist, had all things been the production, and still continued under the government of a powerful and merciful supreme Creator.

However, he very patiently and candidly listened to us, while pointing out to him the manner in which pain and death were introduced into the world. And when we had directed his attention to the exercise which the ills of humanity gave to the sympathies of our nature; and the salutary and blessed consequences resulting from sanctified afflictions, even in cases in which prosperity had long proved insufficient to reform the vicious, he seemed fully satisfied. And indeed, when one considers the *corrective* tendency of what is called *natural evil*, so far from favouring the sentiments of the atheists, it weighs powerfully on the other side of the question; and if properly viewed in this light, is as strong an argument in favour of a Divine Creator and Providence, as the existence of an instrument of correction in a family, is an evidence that there is some one at the head of the household, who justly sustains that character, and exercises his discipline over it. Whatever other objections, therefore, those who wish to cavil may affect to raise upon this fact, yet so far from its disproving a creative and providential energy, it is a strong presumptive evidence in its favour.

By this time Rajagooroo had thrown off every thing of the *opponent*, when conversing with us relative to Christianity; and our various interviews with him began to assume a calmer and

more pleasing aspect. He was now busily employed in collecting information from every quarter, and was officially spoken of from the pulpit, as one whose belief of Christianity was beyond a doubt.

But still he wore his Budhist robes, and hence the worshippers of Budhu did not give any credit to the reports which were in circulation relative to the change in his religious views. We, therefore, resolved to propose to him the propriety of his making a publick renunciation of idolatry, promising him, if he did, that we would receive him into our house, allot him an apartment to himself, and supply all his wants. He received our offer with much apparent thankfulness, but urged that he had some affairs to settle at his temple, before he could publickly avow his convictions in favour of Christianity. For this purpose, he said, he would immediately repair to Dadalla, and, on his return to Colombo, he would, without hesitation, attach himself to the true religion, and make a publick renunciation of his former faith, by submitting to the sacred ordinance of Christian baptism.

Those who know the native character in its unconverted state, will easily suppose there was at this time some room for us to fear, that his departure from Colombo would prove to be final; his case being now advanced to such a crisis, and himself being so closely pressed, beyond the power of denial, to enter upon a change of situation, so momentous to him in its probable consequences. We confess we felt something of this fear: our hearts grieved, as we looked on him about to take his departure, and feared it would be our last interview with him: one of us said, "Well, Rajagooroo, after your return to Dadalla, supposing one of us were to pay you a visit, would you allow us to preach in your temple about Jesus Christ and the true religion?" He replied *that* he would, with much pleasure, and even pressed one of us to go down with him for that purpose. This, our situation prevented, and hence, anxious to embrace such an opportunity, we proposed to give him a letter of introduction to one of our southern brethren, and begged him to give the same invitation to him; explaining to him, that we were alike in doctrine, and affectionate desire for the salvation of the heathens. His answer was, that he had no doubt of the truth of what we said, but as he had not the same acquaintance with any other Missionaries as with us, he could not so freely give the invitation to others, in whom he had not so much confidence as in us. We certainly felt peculiarly circumstanced. To be allowed to publish the gospel in a temple consecrated to idolatry;—to correct, as it were, the moral stream at its source;—to place Budhu and the Saviour in so fair a competition,—was not a light object, and the reader is by this time led to feel that it was an opportunity which

ought not to have been neglected. We had the same feeling; but, notwithstanding our ardent desire, it appeared, at the time, next to impossible to embrace the offer, consistently with our attending to the pressing duties of our own station.

The work of a Christian Missionary is, however, the work of God; if actuated by a right principle, or desirous of being so actuated, a Divine Providence will regulate all his affairs, and his desires of usefulness shall be fulfilled, though perhaps oftentimes in a way not previously anticipated. In a few weeks after, the health of our whole family proved to be so seriously undermined, as to render it necessary to relax, and to seek a change of air. We yielded to the exigency of the case, and the repeated peremptory letters of our affectionate brethren, to desist from labour; our brethren at Galle sent us a pressing invitation to pay them a visit, and try the effects of the southern air; brother Squance likewise kindly offered to supply our circuit for us in the mean time. Our way was thus opened, and we set out all together, brother Clough, and myself and family. I trust never to forget the feelings with which we set out on this journey. We were surrounded with so many mercies. We had such a striking proof of the affection of our beloved brethren, and of the Divine goodness to us, that we often, while passing under the cocoa-nut trees, which line the road to Galle, sung aloud the song of praise and thanksgiving to God.

On our arrival at Galle, we were placed within a short distance of Rajagooroo's temple, and of course, one of our first thoughts was in reference to the promised treat of preaching there. What was our disappointment, to find that he had taken his departure for Colombo, not knowing of our coming to Galle, and that we had unknowingly passed each other on the road. In a few days we were, however, relieved from our regret, by a man coming from Rajagooroo, for whom he wished me to do some favour, and bearing a letter, which is as follows:

"My dear Sir, *Colombo, Jan.* 17, 1816.

"I came to Colombo with an intention to see you and the family; but I was greatly vexed; for I was not able to meet you, and I was informed you have gone to Galle; and in case, as I hope, you will go to my temple, and do what you please there, I have, by the bearer, written to the assistant priest in the temple, that you are going thither for preaching, and I hope they will be ready to receive you accordingly. The bearer, ———, I have well instructed in the Cingalese knowledge, during his younger age, he being a proper worshipper of Budhu. And now I have dictated to him the knowledge of Christianity, so far as I have learnt from you; and I hope that you also will bring him into some further knowledge thereof.

"But as he has a small business to get done by ———, I hope you will have the goodness to do the favour of recommending him to that gentleman, for the purpose; as he is a person to whom I am bound to do any favour in my power. Dear Sir, I am, with the greatest desire of knowing how Mr. Clough and your family are at Galle, and offering my due respects and compliments, Your's, affectionately and sincerely,

RAJAGOOROO."

This letter, as may be supposed, was highly gratifying to us, and we resolved to accept so unequivocal an invitation. But how short-sighted is man! At the very place to which we journeyed for comfort, we met sorrow.—It pleased God to afflict us sorely, by the death of our youngest son, a most engaging infant, eleven weeks old. His disorder was a catarrh, brought on by a violent cold. It was at Galle we became first acquainted with the poignant feelings of bereaved parents—may all our sufferings be sanctified! Amen.

Shortly after, Rajagooroo sent us another letter, one of condolence, on hearing of the loss of our child. It is copied as a curiously interesting document. It was a remarkable instance of a heathen chief priest, but a short time before a confirmed atheist, consoling a Christian missionary under severe affliction, by a reference to the Divine Will!

"MY DEAR SIR, *Colombo, Feb.* 1, 1816.

"I received your's on the 31st of January, and thank you much for your kindness of recommending ——— to ———.

"I am extremely sorry to hear of the death of your charming infant; but I comfort myself through the great grievances attached to my mind thereof, *as it is God's own will!* I am very sorry indeed that I am not able to be at my temple on your arrival there; but however, I have already written to the assistant head priest, and others, of your intention of going to the temple, and I hope and trust that they will be happy to receive you there.

"I let you know, Sir, that there will be about twelve priests in my temple, excepting the common people, and so you are requested to go and do your own wish as you please there. But I do not believe, that they will be able to call any strange priests on the day, as I am not there. I offer my utmost respects and compliments to your family and Mr. Clough.

"I am, Sir, your's, ever faithfully,

"RAJAGOOROO."

If this letter was acceptable and encouraging to us, it was rendered additionally so by a small slip of paper being inclosed, in Rajagooroo's own hand-writing; the letters already referred

to were dictated and signed by him, but there was *a certain particular* which he wished to communicate to us, which he would entrust to *no other pen than his own*. It is so memorable, that I wish a *fac-simile* of it could be printed: I will inclose the original for that purpose, if it should be thought proper in England: it is literally, "Sir, I have a *private* to speak with you; but I cannot so much to write from English, because if I get to speak with you and Mr. Clough, then I will say to you that is *my private*; and I am now very glad to the Christian religion."

The sense is, "I have a *secret* to communicate to you, but am not perfect enough in my knowledge of English, to write relative to it. But if I can converse with you and Mr. Clough, then I will freely tell you *the secret* I refer to. I am now very desirous of embracing the Christian religion."—Poor Rajagooroo's heart was too full to conceal *the secret*; and hence the reader will perceive it in the last sentence of his note.

The second letter was brought to us by two inferior priests belonging to the temple, who brought the respects of their brethren, and requested us to fix a certain day for visiting them, which we did accordingly, previously to our naming the day for the sermon. Brother Erskine accompanied us: and we made our first visit, one of curiosity; our principal design being to see the temple and dwelling-house, which well paid us for our journey.

The temple stands on a rising ground, on the borders of the cinnamon garden of that district. It is surrounded by a wall, which leaves a space round it, of about 20 feet; on entering it, the first objects which strike the attention, are the hideous figures of the Brahminical deities, which are placed at the door, on either side, as the guardian angels of the place. Their numerous hands, each grasping some instrument of death, and their long tongues, curling out like mustaches at each corner of their mouth, are well adapted to impress with fearful awe, the ignorant mind of the worshipper. Against the back wall, is the principal image of Budhu, in a sleeping posture, but with his eyes open, and his head resting on his right hand;—this figure is very long, and is formed of clay, well varnished, and painted yellow; a table stands before it, on which the sweet-scented flowers are placed, which are furnished for that purpose by his various devotees. Crowds of deities are painted on the wall, over the place where he lies, descriptive of the honour and reverence paid to Budhu by the highest order of beings; he is also represented as sitting and standing in other parts of the temple. In the standing posture he appears as a *preacher* of morals: he sits as a *legislator*, in kingly state; and as a *deity*, reposes to receive the honours of those who worship him.

The side and front walls, inside the temple, are covered by

hieroglyphics of moral tales, which are explained by the priests to any one who makes the request. They are generally, I believe, of a good tendency, inculcating gentleness and benevolence, integrity and truth. Those in the temple of Rajagooroo are, I understand, perfectly unexceptionable; I will endeavour to prevail upon him to give me the stories, for our entertainment at home.

In some temples the future miseries of the wicked are figured in the most horrid form. I do not remember to have seen any thing of the kind in the one I am now describing; but in one which we visited at Belligam, it was represented by a large iron tree, placed in the midst of an immense fire, and full of sprouting branches of the most exquisite sharpness.—The miserable sufferers are represented as endeavouring to climb up this tree, in order to escape the fire; in doing which their limbs become transfixed on the red-hot iron branches. Some had a branch piercing through their arm, some through their body, some through their head! while hovering devils, pursuing them with barbed spears, were ever employed in inflicting gashing wounds upon their broiling fugitives, and unceasingly tormenting them in various ways! I must confess it has impressed my mind with a more complete idea of corporal sufferings than any thing of which I had ever heard or read before.

The Dadala temple, like most of the others on the coast of this island, is not constructed for the accommodation of the worshippers; these stand without, at the door, excepting in particular cases, from whence they can have a view of the principal image, and where they can make their obeysance to it; while the attendant priest receives their various offerings, and disposes of them according to the rubric of their religion.—Having formed our ideas of a principal temple, from our large religious edifices in England, we were a little disappointed in our visit to this place. The head priest informed us, that in the Kandian country, there are temples capacious enough to accommodate from four to five hundred worshippers.

(To be continued.)

DIVINITY.

SERMON ON ACTS vi. 4.

(Concluded from page 579.)

See there the good man full of faith and the Holy Ghost, who spends much of his time in the mount with God; his heart is deeply affected with that infinite love and mercy of which he is an experimental partaker, and his lips touched with the sacred

fire. Thus prepared he goes forth from his closet to the performance of his

Second great duty—*The ministry of the Word.*

This implies, I. A clear explanation, and perspicuous statement of its meaning. A minister of great respectability in the church of God tells us, that he learned much on the subject of preaching from Nehemiah viii. 8, "Lo, they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."

Many parts of the Word of God need no explanation; and any attempt to make their meaning more plain, is seldom any thing better than darkening counsel by words without knowledge. With a very considerable part of the Bible, however, the case is very different; for to the great mass of the people many of the facts, doctrines, duties, and promises of the Scriptures, are very far from being plain. And here I would guard myself and my brethren against a dangerous mistake into which we are liable to fall. After having applied himself to the study of the sacred records for some time, many things which were at first obscure and difficult, to the Christian minister, are now become quite clear, easy, and familiar to his mind; and he is in no small danger of thinking that this is also the case with his hearers. It may indeed, happen, that some of them have kept pace with him in the course of theological knowledge, but this is far from being a general case. To multitudes, beside the young, who are too often forgotten in the pulpit, it will constantly be found necessary to teach, in the clearest and plainest manner, the first principles of the doctrines of Christ.

Men of fruitful imaginations may, with great ease, find many meanings, or senses, so called, of any text in Scripture, but the great, first business is, to find out the true sense. Nor can any man be innocent in discoursing upon any portion of God's Word without having, according to his most conscientious conviction, ascertained the true sense of the passage. To try to bend, or twist, the sayings of God, to support a favourite opinion or system; indolently to neglect those helps to understand the mind of the Eternal which are within our reach; or to aim at displaying our learning while professing to prepare the way of the Lord; are evils of such magnitude as to deserve the severest condemnation, and at the same time lie so near the path of every minister of the gospel, that the danger cannot too strongly excite either his fear or his vigilance.

2. Ministering the word implies also, that the truth made plain to the understanding, should wisely and faithfully applied to the conscience. By a wise application of the word, I mean such a discriminative enforcement of its truths as shall cause each person in the congregation, who is not wilfully blind

and obstinate, to know his own character and situation; and, at the same time, furnish each with a portion in due season.

Scarcely any thing is more dangerous and destructive than that indiscriminate application of Christian epithets, which is so common with fashionable preachers. How pleasing must it be to the ungodly, and unawakened of every description, to hear themselves called by the man in the pulpit, "Christians," "Beloved brethren," "Believers, &c." This is not learnt in the school of Christ, nor will it be imitated by the man whose aim is to win souls. He will habituate himself to the most accurate delineation of character, so that it will be difficult for any one to hear him without thinking himself singled out from the rest of the hearers, and as much concerned in what is said as though no other person were present but the preacher and himself.

Thus the careless, impenitent sinner, instead of appearing to himself and others as a personage of great importance, will be described as in the utmost peril of perishing everlastingly. The mourning penitent will be comforted and encouraged; the Redeemer of the world will be set before him in the glory and dignity of his person, in the variety and suitableness of his offices; in his internal operations on the heart; and especially in the sufficiency of his atonement, and in the abundance of his grace for the chief of sinners. The true believer will be comforted, admonished, reproved, directed, and, to say much in one word, edified, according to his progress and other circumstances.

By a *faithful* application of the word of God I mean, the *keeping nothing back that may be profitable*, not *shunning to declare the whole counsel of God*, though many should be offended, and though the effects of such offences should be fatal, not only to the temporal comforts, but even to the life of the preacher. "Who then is that faithful and wise steward, whom, when his Lord cometh, he shall make ruler over his household, to give them their portion in due season?"

By the union of these two indispensable excellencies in the Christian minister, he is prepared both to *comfort the feeble-minded*, and to *warn the unruly*; to *become all things to all men, that he may gain the more*, and to withstand to the face those who *deserve to be blamed*.

3. To minister the word is to enforce it with great *seriousness, earnestness*, and *affection*. The instruction and conviction of his hearers will ever be deemed important by the man of God; but a well-instructed scribe will be far from thinking these sufficient: "Knowing the terrors of the Lord" he "persuades men." "As an ambassador for Christ, as though God did beseech the people by him, he prays them in Christ's stead to be reconciled to God." Against an austere, dogmatical, magisterial, harsh, or trifling method of exhortation, every minister should guard

with vigilance; as against any thing, so delivered, the hearts of men will most resolutely close themselves. But whatever the preacher possesses of warmth, or tenderness, or pathos, or zeal, or love, should always be brought into action in the hortatory part of his discourse. Excess in this department of the work of the ministry seldom or never occurs.

It is much too common, however, either to neglect persuasion altogether, or to pass it over in a slight or slovenly manner. How improper! how very much out of character! A man comes forward professing himself to be Christ's ambassador, to be constrained by the love of Christ, impressed with the awful realities of the unseen, but never-ending joys of heaven and torments of hell. His grand business and intention is to win souls to Christ; to save souls from death; and yet from the beginning to the end of his discourse we see in him no signs of strong desire to attain the grand end of his ministry; no fear lest his efforts should, with many, prove ineffectual; no sorrow over the wickedness, misery, and obstinacy of sinners; no burning yearning pity, nor any marks of holy joy, at the prospect of success. The time is filled up in a way probably deemed respectable. The preacher, it is thought, has done his duty, and the hearers have done theirs. None, however, have been compelled to come to the gospel feast; the people are satisfied with their minister, satisfied with the sermon, with themselves, and with their sins.

But the preacher who is himself properly moved, will, while looking up to God for a blessing upon his labour, employ every argument and every motive which is calculated to move the human heart. For this purpose he seizes every circumstance connected with the sinner's situation: his privileges, helps, hindrances, or danger. At one time he takes his stand in Gethsemane, or on Mount Calvary, and points to God's awful justice and boundless mercy, as most strikingly manifested in the sufferings of the Sinners' Friend. At another time he penetrates into the heaven of heavens, and earnestly invites his hearers to prepare for that amazing bliss. Reluctantly he takes them to the verge of the lake which burneth with fire and brimstone, and with affectionate importunity warns and entreats sinners to "flee from the wrath to come."

The apostles thus preached the gospel publickly, by which we understand not merely in places built for that purpose, but in any publick place where people were willing to hear them. And although there are now in this country many buildings appropriated to this purpose, there are many sinners who require to be sought, and it is the duty of m[illegible]s to go "into the highways and hedges to compel them to co[illegible]." The Methodist preachers especially are called to this. It avails nothing to say that "This was once their call, but things are greatly altered:" unless it

can be proved that there are not still multitudes of sinners in danger of perishing everlastingly; who, though they will not, in the first instance, come to the chapels to hear us, will nevertheless hear us in the streets and lanes of the cities. "Have we not used field-preaching too sparingly?" said Mr. Wesley in the Conference held in London in 1744. Ans. "It seems we have, 1. Because our call is 'To save that which is lost.' Now we cannot expect such to seek *us*, therefore we should go and seek *them*. 2. Because we are particularly called, by going into the highways and hedges, (which none else will) to compel them to come in. 3. Because that reason against it is not good, 'The house will hold all that come.' The house may hold all that come to the house, but not all that *would come* to the field."

Some of these indefatigable men, if not all of them, preached the word also from house to house. To do this aright requires great prudence and resolution, method and piety. Without these the preacher will fall into the evils either of haughty distance or undue familiarity. Properly to *teach*, *rebuke*, and *exhort*, in private as well as in public, will require all his courage and all his patience.

The first teachers of Christianity gave themselves wholly to these things. "We will," say they, "give ourselves continually to prayer, and the ministry of the word." They had, therefore, no spare time for worldly speculations and employments, idle conversation, foolish or wicked amusements. "Are all such teachers? Would to God all were." Were this the case, Christianity would soon diffuse its benign influence all over the world. But the intrusion and continuauce of worldly and wicked men into the Christian ministry, has been and still is one of the greatest curses that ever afflicted our world. May we take warning by the sad examples around us, as well as those which history presents to our view; and, as a body of ministers, "Study to shew ourselves approved of God, workmen that need not be ashamed, rightly dividing the word of truth."

And to stimulate and encourage us to give ourselves continually to these things, let us ever consider that this is required,

1. By justice; we are relieved from secular employments and cares, and supported by our people, in order that our whole time and talents may be consecrated to the service of the sanctuary; that we may seek, and, if possible, reclaim the wandering sheep; and feed and guide those who are already under our care. If, therefore, we lounge away our time, or waste it in trifling pursuits, or suffer our talents to rust for want of use, or to evaporate upon things unconnected with our proper work, we rob the church of God of its due, and by robbing it may be said to rob God himself.

2. Our own peace also demands indefatigable diligence in our

ministerial calling. A more miserable being is not to be found in the world than an idle or wicked minister. His mind, however reluctant, is compelled frequently to come in contact with Divine things, and, unless his conscience is become seared, such an unnatural association must make him miserable indeed! But the holy and diligent minister is one of the happiest persons in the world.

Let us also remember the worth of souls, the dangerous state in which thousands of them are living, and that we must shortly give an account unto God. If, therefore, we would escape the most awful curse which can fall from the lips of God Almighty, and secure the most exalted honours and happiness to which he will ever raise any of his human offspring, and be for ever associated with numbers whom we have espoused to Christ, let us give ourselves continually to prayer and the ministry of the word. May God help us to *take heed to ourselves and to our doctrine*, that *we may both save ourselves and them that hear us!* To him be glory for ever. Amen.

GOSPEL PREACHERS DESCRIBED AND DIRECTED.

(Continued from page 582.)

[4.] With respect to your ownselves.

1. Desire communion with God above all things: esteem it the highest honour that you can be promoted unto, and the greatest happiness which you are capable of enjoying here on earth; expect happiness from no other quarter, and keep all other desires in subjection to this. "Thy loving kindness is better than life," Psalm lxiii. 3. "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee," lxxiii. 25. "Bringing into captivity every thought to the obedience of Christ," 2 Cor. x. 5.

2. Suffer not evil thoughts to harbour in your minds; when they rise, suppress them; if the devil inject them, cast out his injections immediately, lest your mind and consciences be defiled, Titus i. 15. "Keep thyself pure," 1 Tim. v. 22. "Sanctify the Lord God in your hearts," 1 Pet. iii. 15. Strive to increase in spiritual-mindedness, for "to be carnally minded is death, but to spiritually minded is life and peace," Rom. viii. 6.

3. Let your words be few and weighty, except necessity requireth a more free conversation for the glory of God, and the good of your fellow-creatures; and despatch your worldly business with as few words as you can. "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise," Prov. x. 19. "Whoso keepeth his mouth and his tongue, keepeth his soul" from troubles, chap. xxi. 23. "Let your speech

be always with grace, seasoned with salt, that ye may know how ye ought to answer every man," Col. iv. 6.

4. Do nothing, great or small, in public or in private, on which you cannot pray to God for a blessing. "In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God," Phil. iv. 6. Set the Lord Jesus before you for a pattern, and examine your conduct by this rule,—Would Christ, in the days of his flesh, have acted thus? "Christ also suffered for us, leaving us an example, that ye should follow his steps," 1 Pet. ii. 21. And do nothing of importance, whether of a civil or a religious nature, without consideration; for rashness plungeth men many times into much trouble and difficulty. "Without counsel purposes are disappointed," Prov. xv. 22.

5. Let your deportment be not only consistent with your profession as Christians, but also suitable to your office as preachers of the gospel, and ambassadors for Christ, 2 Cor. v. 20. "Walk in the Spirit," Gal. v. 25. See also the three last directions on the foregoing head.

6. Be always on your watch; the eyes of many are upon you; good men, bad men, angels, devils, and God himself, are looking on you; let this consideration keep you constantly watchful; your example may do much harm if you are not careful; and if you will take pains to watch the motions of your own hearts carefully and constantly, you will thereby gain much useful knowledge and sound experience. "Watch thou in all things," 2 Tim. iv. 5. "Keep thy heart with all diligence," Prov. iv. 23.

7. Meditate frequently on Divine subjects. That which our thoughts run much upon, we are apt to speak of; for "out of the abundance of the heart the mouth speaketh," Matt. xii. 34. It is the duty of all Christians to meditate often on the Word of God, for their own profit; but preachers are under a two-fold obligation to meditate upon it: first, for their own benefit; and, secondly for the good of others. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night," Josh. i. 8. "Meditate upon these things," 1 Tim. iv. 15.

8. Study,—1st, The Scriptures, as the most useful and most consolatory book in the world. "Search the Scriptures," John v. 39. "The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus," 2 Tim. iii. 15.—2dly, The works of those pious Divines that have written most clearly of the fallen state of man, most evangelically of redemption by the Lord Jesus Christ, and most experimentally of the work of grace in the soul.—3dly, Ecclesiastical history, and the lives of eminent Christians, because many times,

"Example teaches more than precept can,
And man is set a looking glass for man."

4thly, Other useful books on different subjects, such as will enable you to understand the English language thoroughly, and to speak it properly; in order to which Dr. Watts's Art of Reading, Ash's and Lowth's English Grammars, and Johnson's English Dictionary, will be of great use. Geography is useful, because it makes us acquainted with the state of the earth and its inhabitants; history informs us of the great actions that have been performed, and changes that have taken place among mankind; Chronology shews us the time of those events. Without some knowledge of these sciences we cannot properly understand divers parts of Scripture. Natural Philosophy exhibits the wisdom and power of God in his work of Creation; and sacred Poetry is both entertaining and edifying. Read the best authors on these subjects, but do it with a desire to glorify God. Learn also Vocal Music, if your voices are any ways fit for it, that you may be the better qualified to sing in the public worship of the Lord, and to pitch the tunes where the people are averse, or not capable to do it.

9. Pronounce your words distinctly; give to each of them its full and proper sound; speak always in public in a grave and solemn manner, suitable to the awful truths which you deliver, and loud enough to be heard by all your congregation. Weak voices may be strengthened by reading every day aloud for a considerable time; and as use is second nature, so a natural bad pronunciation may, by care and custom, be greatly improved. The famous Grecian orator, Demosthenes, was an instance of this. See an account of him in Rollin's Anct. Hist. vol. v.

10. Let the motion of your body, when you appear in public, be such as is suitable to the work you are engaged in; not too violent, which would not become the solemnity of Divine ordinances; nor altogether motionless like a statue, lest you should seem to be but little concerned for the salvation of your hearers; but whilst you are speaking, turn yourself sometimes gently to look on every part of the auditory, because people like to have the preacher's face toward them, and you may fix their attention more closely when you look them in the face, and also take notice the better of their behaviour.

11. Get the best information you can of the state of the souls of the people whom you address, that you may know the better how to suit your discourses to their capacities and spiritual condition. This is of great importance.

12. Live in the spirit of prayer; there is a necessity for this because you have the same work to do which Christians in general have, you are exposed to the same exercises and temptations which they experience; and over and above these things you have to perform the great work of preaching the gospel; you have temptations and exercises peculiar to that work; the devil hates you more

than he doth Christians in general, because you do his cause the most injury. Therefore you stand in need of peculiar assistance from the Lord: you want strength proportional to the greatness and difficulty of your work. A preacher of the gospel stands in need of more grace than a private Christian, because of the nature and burden of his office; when he prays in the publick assembly he is the mouth of the people to God; and when he preaches, he is as it were the voice of God to the people. Hence preachers should endeavour to excel in knowledge, holiness, and communion with God, which cannot be done without living daily in the spirit of prayer, and walking closely, Enoch like, with God. This is the way "to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii. 18; and to become "strong in the Lord, and in the power of his might," Eph. vi. 10. The Lord hath kindled a fire of sacred devotion in your hearts, by breathing his Spirit upon you, and you are to take this method to fan it, that the flames of holy desire and love may ascend to God continually. If this course be not pursued, you will grow cold and lifeless in your souls, and your preaching will be unsuccessful, or, perhaps, (unless you continue for the sake of worldly advantage) you will desist from the work entirely. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God," Jude 20, 21. "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance," Eph. vi. 18.

13. Aspire after that deep communion with, and freedom of access to, God, which not only most Christians, but also many preachers, are but little acquainted with; though it hath been enjoyed by some of God's faithful servants, even in these later ages of the church. That which Martin Luther, the great Reformer; Bishop Hooper, one of our English Martyrs; John Fox, the Martyrologist; Robert Bruce, John Davidson, John Welsh, Ministers of the Church of Scotland; Dr. Samuel Winter, an ejected Nonconformist minister; Alexander Peden, a persecuted Scotch divine; and John Purdy, one of the first Methodist preachers; were happily and remarkably favoured with.

Three things make a divine—*meditation*, *temptation*, and *prayer*. Three things are to be done by a minister—to read the Scriptures frequently, to pray earnestly, and always to be a learner. They are the best preachers who speak as to babes in Christ, in an ordinary strain, popularly and most plainly. So Dr. Martin Luther. A preacher, says Robert Harris, hath three books to study,—the Bible, himself, and the people.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

REVIEW *of "Original Letters from the Rev.* JOHN NEWTON, A. M. *author of Omicron's Letters, &c. &c. to the Rev.* W. BARLASS, *late Minister of the Gospel in New York."*

These original letters, written by the Rev. John Newton, whose piety, good sense, candour, and truly catholic spirit, entitle his memory to the love and veneration of the Christian world, cannot fail to prove highly acceptable to such readers as set a due estimation on his former publications. Mr. Barlass, a native of Scotland, to whom they are addressed, entered upon his ministry in connexion with that body of Christians usually denominated Antiburghers. The correspondence to which we are indebted for the volume before us, took its rise from the perplexities which agitated Mr. Barlass's mind, when about to engage in the great work of preaching the gospel. In these circumstances, and when no more than about 22 years of age, after having derived much spiritual profit, from the perusal of some of Mr. Newton's works, he, without any personal knowledge of the author, addressed him at considerable length. His introductory letter is such as might be expected from the pen of a pious, sensible, warm-hearted young man, who had been taught from his infancy to confound Calvin's *peculiar* tenets with the essential doctrines of Christianity. It is, however, to be hoped, that, in the course of his correspondence with Mr. Newton, who was a Calvinist, his views became so enlarged as to render him capable of relinquishing so unwarrantable an opinion.

In proof that Mr. Barlass, at the commencement of the correspondence before us, identified Calvinism with Christianity, and decided upon the famous points in controversy betwixt the patrons and opposers of unconditional election and reprobation, with a degree of confidence, rashness, and incivility, for which youth and inexperience scarcely afford a sufficient apology; we quote the following paragraph :—

" It gives me much pleasure to find, that God is still raising up and maintaining some witnesses for the purity of the gospel in the corrupt Church of England. I am afraid too many of your ministers have sided for some time with the Arminians. The Thirty-nine Articles have been abused and insulted. The writings of the worthy Reformers in the reigns of Elizabeth and James have been neglected, while the heterodoxies of Burnet and Whitby, or the still more loose ard incoherent stuff of some modern writers, have been admired and copied.

" Mr. Toplady's History of the Calvinism of the Church of England, is a standing witness against her present clergy! But, alas! our own church is little better. She is torn to pieces by

dissentions; she is overrun with heresy; her hedge of discipline is pulled down; wild beasts make her their prey. Some pulpits whisper Arminianism; from others proceed loud Socinian blasphemies; very few are free from the Neonomian scheme. Still, indeed, there are a number of ministers in her who are servants of Jesus. Of these, some are more, some less, faithful. But they are constantly on the decrease. If an orthodox religious minister dies, generally the patron thrusts in one whom none but a few, and those the worst in the parish, will hear. The general assembly is exceeding tame. A few dissenting voices are despised. The majority are not only inclined to bear, but seem to take pleasure in carrying, whatever burdens the civil power thinks fit to impose; they even add new ones." (p. 12, 13.)

In the former of these paragraphs, Whitby and Burnet are accused of maintaining heterodoxies; and their productions in favour of general redemption are pronounced "loose and incoherent stuff." Now, it is no disparagement to this zealous, and, no doubt, pious Antiburgher, to say, that those eminent divines, on whose works he decides so majisterially, were, with respect to every *doctrine* of Christianity, as orthodox as himself; while, at the same time, they were infinitely his superiors in point of learning and general knowledge. "The Calvinism of the Church of England," in favour of which Mr. Toplady wrote with such confidence, still remains to be proved. But were she proved to be Calvinistic, an event for which there is no ground to hope, yet still it would not follow that Calvinism has truth for its basis.

In the course of the three letters which succeed that from which we have given this extract, Mr. Barlass gives some account of the Seceders in Scotland, and of the state of religion in that country. But as most of the contents in this part of the volume would, however well written, be generally found uninteresting to our readers, to whom it would be difficult to communicate correct ideas on the subjects debated between the Burghers and Antiburghers, we shall proceed to notice some parts of the letters written by Mr. Newton.

Though not one of Mr. Barlass's letters bears any date, (a defect by the bye,) it is more than probable they were written in 1777, as Mr. Newton's first letter to that gentleman is dated Jan. 13, 1778. From this letter there is no danger of quoting at too great length. After styling his young correspondent, "*Dear Friend*," and apologizing for not answering his last favour at an earlier date, he proceeds thus:

"Your farther account of the state and aims of the secession, is very acceptable to me. Be assured my heart is with you and your brethren, and more especially with those who, like you, can look over the pales of an inclosure, and rejoice in the Lord's work where he is pleased to carry it on, under some difference of

forms. For myself, though I am sure I am where his own hand of Providence placed me, and have reasons which I trust he approves, for exercising my ministry in our Establishment, yet I do not consider myself as appropriated to any party; and had the openings of his Providence so guided me, I believe I could with equal cheerfulness, have served either in the church of Scotland, or among the Seceders, and been as well content, without either hierarchy or surplice. My chief difficulty would have been to join with any who are for confining the church of Christ within their own limits. From the imperfect account I had of the Seceders, before I was pleasured (favoured we would say) with your correspondence, I was led to think they were blamable in this respect; but I have now abundant reason to be satisfied, that some of them, at least, are far otherwise minded. I suppose it may be on your side the Tweed as it is on ours. We have bigots, (good men I hope in the main,) of all denominations, and a few of a more enlarged spirit, who, while they follow their light, and wish to approve themselves to their own Master, are willing to receive others, as he receives themselves, without doubtful disputations, and consider the exercise of mutual love and forbearance, as among the brightest evidences and fairest fruits of grace.

"I do not wonder that prelacy appears in a very unfavourable light in Scotland, as the principal characters who laboured to settle it there, and the general strain of their conduct, would have disparaged the cause of the truth itself. And even at present the general appearance of the Established Church in England can have nothing in it very inviting to spiritual persons, who have not acquired some previous good will to it by education. But I believe this is not owing to its outward form, but to the want of the gospel, and to the absence of the Holy Spirit, whose influences are only found concurring with the declaration of his own truth. I believe if all our Bishops were such men as Leighton or Bedel, and all our parochial ministers experimental preachers of the grace of God, the constitution of the church would be found no way to interfere with the general edification of the people; and without the influence of the good Spirit, and ministers filled with faith and grace, it signifies little whether the outward administration of church matters be in the hands of bishops, or synods, or general assemblies. The Jewish church service was formed upon a confessedly Divine institution; the place, the temple, the seasons, the sacrifices, the priesthood, were all by express direction from the Lord. But when they lost sight of spirituality, and rested in outward services, in vain they said, 'The temple of the Lord are we,' when the Lord of the temple had forsaken them, and declared himself displeased with his own appointments.

"At Olney, (and it is much the same in all the parishes where

the Lord has placed awaked ministers) we are *Ecclesia intra Ecclesiam.* I preach to many, but those whose hearts the Lord touches, are the people of my peculiar charge; and though I have no authoritative jurisdiction over them, yet the Lord gives me that weight by the word of the ministry, that they are, in general, as much unwilling to grieve me, as if I were armed with the plenitude of ecclesiastical power. Indeed, I desire no power as a minister, but what I derive from the power of the word upon their consciences. I do not seem to rule them, but when my desire is known, it is seldom crossed, and I believe many of them could not sleep in their beds if they thought they had displeased me. And though I have not a positive right by my office as a clergyman, to exclude any from the Lord's table, yet he has been pleased so to enforce what I have said from the pulpit, that few come thither without my approbation. Perhaps there are not many assemblies in the kingdom where there are fewer come to that ordinance, whom the minister would wish absent, than at Olney. So that without any explicit discipline, the end which discipline should aim at, is, in a tolerable degree, answered. On the other hand, my superiors in the church, leave me at full liberty to preach and manage, within my own parish, as I please. The bishop usually comes into the neighbourhood once in three years; the archdeacon annually. At those times, I wait on them, answer to my name, dine with them, and then return home. And this is all the weight of church power that I feel. Except for about four days in three years, I know no more of a superior, than if I was an archbishop myself." (p. 49—53.)

The author, after briefly mentioning the harmony, peace, and love, which shall eternally prevail in the church triumphant, proceeds to make the following sober and judicious observations; observations, the force of which we wish to be felt by every lover of the Lord Jesus:—

"Our Lord could free his people, if it were his will, from sin and sorrow upon earth, as perfectly as in heaven. But our troubles and difficulties are occasions which he appoints, for the proof, growth, and manifestation of his grace in us, and likewise of making his love, care, tenderness, and power, more manifest to ourselves. In like manner, he could remove every prejudice, and give equal degrees of light to all his people, so that there should be no difference among them, either about doctrine or discipline. But were this the case, their uniformity would not afford them such opportunities of approving their obedience to him, and their love to each other, as they may draw from their lesser differences. But, alas! remaining corruptions, and the subtilty of Satan operate so strongly, that the sheep of Christ think they do him service, by worrying and tearing one another. Alas, when self fights in holy armour, and the cause of our unsanctified

passions is honoured with the specious name of the cause of God, and of truth, then religious zeal is seen in all the sense, the original bears except the good sense, and breathes forth indignation, envy, and wrath. Then satan is transformed into an angel of light, and men suppose themselves to be men abounding in duty, in proportion as they depart from the spirit of love, which is the chief criterion and characteristic of the religion of Jesus."——

"Alas, when we have done with this state of darkness, and come to acknowledge each other in the light of glory, were shame, regret, and remorse, compatible with that state, many of the Lord's people would have room enough for grief, upon a review of their conduct while here, to reflect how they once treated many of their brethren, who were equally dear to Him as themselves."

"Blessed be his name, he thinks better of us than we do of one another. He knows our frame, pities our weakness, and multiplies to us the pardons which we daily need, and will not hear or receive our mutual accusations. But they are happiest who are favoured with most of that mild, merciful spirit, which shone in all his conduct when he was conversant upon earth." (p. 54—56.)

In a letter which occurs at page 60, Mr. Barlass mentions, in strong terms of approbation, several of his favourite authors; and with all the confidence of a young man of an ardent and enterprising spirit, says, that Jonathan Edwards has "for ever cut up the sinews of Arminianism." To expect a different sentiment from even a pious and learned Antiburger of his age, who had from his youth been taught to detest Arminianism with a hatred equal to what Hanibal is said to have conceived against Rome, at the age of nine years, would argue little knowledge of human nature, or of the almost incredible force of education. We know that much speculative error is compatible with eminent sense, piety, and learning. At page 97, Mr. Newton, in answer to Mr. Barlass, says:—

"The one question you have specified, rather surprized me, as coming from Scotland, where I thought written sermons were only of a late date, and even now in use only amongst those who, having departed from the great truths of the gospel, are of course necessitated to live upon their own funds. I will so far answer it, as to tell you simply how I have been led. My first essay, as a preacher, was in the year 1758, (six years before my admission into the established church,) in a dissenting meeting-house at Leeds. I attempted it wholly extempore. But I thought I had my general and particular heads very methodically arranged in my mind. I set off tolerably well, though with no small fear and trembling. But I soon feared and trembled much more: for after speaking about ten minutes, my mouth was stopped. I

stared at the people and they at me, but not a word more could I speak, but was forced to come down, and leave the people, some smiling, and some weeping. My pride and self-sufficiency were sorely mortified, and for two years afterwards I could not look at the place without feeling the heart-ach, and as it were saying in myself, *Hic Troja stetit.* This disaster made me conclude it would be absolutely impossible for me ever to preach without book. Accordingly, I began to compose sermons at full length. The next time I was asked to preach, I did not feel much trepidation. I had my discourse in my pocket, and did not much doubt but I was able to read it. And I read it, sure enough. But being near-sighted, and rather ashamed to hold up my notes in view, I held my head close down to the cushion, and when I began I durst not take my eye off for a moment, being impressed with a fear that I should not readily fix it again upon the right part of the page; so that I hardly saw any body in the place during the whole time; and I looked much more like a school-boy poring over his lesson, than a preacher of the gospel. I was not much less disconcerted this time than the former; and applied to my notes the poet's words, "*Nec tecum, nec sine te.* At length the Lord put it into my heart to have a meeting of a few select friends in my own house, on the Lord's-day evening, which I continued for about the last three years I lived at Liverpool. And in these exercises he was pleased, in some measure, to open my mouth." (p. 97—99.)

The following observations on the subject of preaching the gospel, merit the attention of all who engage in the ministry:—

"I would encourage you, by all means, to aim at extempore preaching. The great difficulty seems to be owing to unbelief, and an undue regard to self; both of which are perhaps strengthened by the custom and example of those around us. We see that pleaders in the courts of justice, and speakers in parliament, can express themselves with propriety and ease for an hour or two, or longer, on the subjects which they understand and have at heart. There are, doubtless, many merchants who could, at a minute's warning, and without premeditation, furnish out a long discourse on the nature and advantages of commerce. I can see no reason why ministers of the gospel should be the only people who must be necessarily confined to notes and schemes; or why, if we can talk upon other subjects, and declare what we have seen, heard, and felt in common life with liberty, why we should be subject to a peculiar restraint with regard to those points, which our experience and study are always conversant with. I should think the importance of the gospel in itself, and our call and appointment of the Lord to preach it, would rather enlarge our faculties, and draw forth the fullest exertion of our powers, than limit their exercise. Why should a man who is continually attending to

these things, and labours to be *totus in illis*, be always obliged to read the sentiments he has formed of them? Besides, we have a promise of the Lord's presence and influence to assist, and in a degree, to inspire us when we are simply devoted to his service, and are employed in it. There will be something of an awkwardness and hesitation at first, like that of a person beginning to learn to swim; but habit and frequency will make it more easy. I do not mean, however, that we shall ever acquire by use, such a mechanical readiness as will free us from all difficulty. A man who has employed many years in making baskets or tables, is so far master of his work, that he is morally certain beforehand of success in his next attempt. I believe it may be so in a good measure with publick speakers, whose business lies in temporals, and whose dependance is upon their own funds. But this kind of ability would not be desirable for a preacher of the gospel, because it would not be safe. Our dependance must be upon the Lord: we are strongest when we feel ourselves weak, and best qualified for service when most sensible that without him we can do nothing. He will fulfil his promise of assistance; but then at times he may so far suspend it, as to make us feel that when we do well we have nothing to ascribe to ourselves. An extempore preacher is subject to mortifying disappointments; and if at any time he comes down from the pulpit a little elated, and not at all displeased to hear the sermon spoken of; at another, he will wish to hide himself, and hardly bear to be looked at. At least this will be the case for a time; and till the Lord, by a variety of gracious and wholesome discipline, has in some measure broken the spirit of self, and made him indifferent what his fellow-creatures think of him, provided, whether he preaches with liberty or not, he has grace to be faithful." (p. 105—107.)

At page 118, Mr. Newton, resuming the subject of preaching, says:—

"To commit your sermons to memory must be a heavy burden indeed; it seems to me more inconvenient than reading them. And I think I could read them with more spirit, and probability of impressing an auditory, than if I repeated them by heart, as we commonly say, though in propriety, I should rather call it repeating by *head*, for my heart would have but little concern in it. But if you will be an extempore preacher, you must risk, and even suffer, something. You must not despise the day of small things, nor expect that liberty or compass in your service at first, which you may afterwards, by the Lord's blessing, attain to. To him that hath, that useth what he hath, more shall be given. When there is a competent stock of knowledge and ideas in the mind, and a person is not destitute of the gift of utterance, the chief hinderance and difficulty, as to extempore preaching, arises from an undue regard to self. That thought, What will my

fellow-worms think of me and my performance, will be ready to stop our mouths. Ah, what a solecism? Indeed, what high treason against our Lord, are we guilty of. We profess a zeal for his glory, and for the good of souls; we know that we are charged with a message of the utmost importance, and yet we are apt to be more concerned about the manner of delivering it, than for the success. If you were apprised that a person was coming to consult you in your study, about his soul concerns, it is probable you would not pen down what you wish to say to him, and commit it to memory beforehand, but you would talk to him according to the view his conversation would give you of his case. And, perhaps, what you would then say to a single person, with little pre-meditation, might be as useful and acceptable to a thousand, if they could hear it, as the most studious sermon you could compose. The Lord has brought you into the ministry, and given you a sincere desire to serve him in it. Depend upon him, therefore, so to bless your studies at other times, as that you may be enabled to speak for him in publick with composure and discretion, and he will not disappoint you. An act of simple faith upon him will give you more ability than many hours' rummaging for something out of your own stock. When we have the fountain of living waters running by us, why should we weary ourselves with hewing out broken cisterns." (p. 118—120.)

The custom of delivering sermons verbatim from memory has never, perhaps, in so few words, been more properly described than by Mr. Newton, who represents it as repeating "by *head*," in which practice, he says, his "heart would have but little concern." The man who descends to the drudgery essential to that practice, makes a monster of his memory, and that at the expense of cramping his reasoning powers, and subjecting his imagination and understanding to an undue and unprofitable restraint. But the worst of all is, that discourses repeated "by *head*," however excellent in point of doctrine and composition, very seldom find their way to the *hearts* of those to whom they are addressed.

That Mr. Newton considered the points in dispute betwixt the Calvinists and Arminians, as no more than matters of *opinion*, will appear by the following sentence:—"Mr. Wesley has one large chapel and several smaller: and though they are Arminians, as we say, there are many excellent Christians, and some good preachers among them." (p. 130.)

With the following just and sober observations we shall close this article:—

"I see that if you preach at all you will in due time be an extempore preacher. Be assured this practice does not depend upon

natural ability, or great learning, when the heart is rightly disposed, and the mind competently furnished with the knowledge of the truth, and the person really called of the Lord to preach the gospel. I am very sure your abilities, of every kind, greatly exceed those of many who are called Methodist preachers amongst us, who yet do very well. It is true they are not all masters of logic, nor very accurate; but I know some who speak sensibly, with power, and unction, by whom the Lord binds up the broken hearted, and awakens the dead. The habit of preaching extempore is a gift, to be obtained by prayer, and strengthened by exercise. The chief obstacles are unbelief, a regard to self, and a fear of man. I believe, my dear friend, if our minds were *duly* impressed with all the topics of the gospel, it would be difficult to study a sermon. If I were sure that both I and all my auditory were to die, and appear before God the moment I had finished my next sermon, how little should I attend to the minutiæ of arrangement and style! My heart would teach my mouth, my thoughts would be weighty, too big indeed for words fully to express; yet it is probable they would find the fittest words I was master of, waiting for employment. When you try, you will have trepidations and variations; you will speak sometimes much better and sometimes much worse than you expected beforehand; you will often perceive your own insufficiency; and now and then, perhaps, your hearers will perceive it likewise, but upon the whole you will get forward; you will preach more pleasantly to yourself, and more acceptably to the spiritual and simple part of your hearers. You may sometimes put a sentence out of its proper place, and expose yourself to the notice of nibbling critics, who make a man an offender for a word; but this you will not greatly mind if you are successful in winning and edifying souls." (p. 149, 150.)

To the Editor of the Methodist Magazine.

Sir,

A few months since was published, by the Right Hon. Sir John Sinclair, Bart. a Letter upon the Principles of the Christian Faith, written by his eldest daughter, who departed this life May 22, 1818. This letter had been written at the request of a younger sister of Miss Sinclair's, who wished to have in writing the substance of the instruction she and her sisters were in the habit of receiving upon this most important subject from this amiable and pious relative. It was not intended or expected by the writer that it would meet the publick eye; but her father thought it "Incumbent upon him to publish it for the satisfaction of her friends, and for the benefit of others." Above 30,000 have already been sold. I have sent you an extract from it, which you will, perhaps, think worthy a place in the Methodist Magazine.—I am, your's respectfully,

M. E. H.

Before we can cordially embrace the scheme of salvation by Jesus Christ, we must be deeply convinced of the total alienation of the heart from God. So far is man, in a state of nature, from loving God above all things, that there is scarcely any thing which he does not prefer to God. To the majority of the world what duty is so irksome as that of prayer? What day so wearisome as the Sabbath? What time so long as that which is spent at church? What books so uninteresting as those which treat of Religion?

Besides this dislike and repugnance to the exercise of devotion, or in other words to all manner of intercourse with God, there is, in fallen man, a spirit of disobedience and rebellion against his Maker. It is true, that many of the persons here described, do fulfil various moral duties, and so far obey his commands: but they do not obey them *because they are his commands.* Generally speaking, some motive of interest, pleasure, or vanity, of self-gratification of one kind or other, secretly influences them; or if they do pay any regard to God at all, it is the fear of his wrath which prompts them. They do not obey from a sincere filial desire of pleasing him, but from dread of a power which they know cannot be resisted. Such is man by nature, without any exception. This charge may be brought with as much justice, against the decent and moral, as against the vicious and profane. Nay, even the most eminent Christians, though this is no longer their character, will most readily acknowledge that it was once so. They can all of them remember a time when they were exactly in the condition here described. Now, as God has repeatedly declared in Scripture, that he will on no account admit into his presence, those who are thus alienated from him, it follows of course, that if we live and die in this state we must perish for ever; or, to use our Saviour's own words, "Except a man be born again he cannot enter into the kingdom of God." The change which our Saviour alludes to in these words, is described in the Bible, under a great variety of figures and phrases, such as being "renenewed and sanctified;" being "adopted into the family of God;" being no longer "under the law, but under grace;" having "passed from death to life," &c. &c.; and St. Paul expressly says, "If any man be in Christ he is a new creature; old things have passed away, behold all things have become new;" by which is plainly signified, not only that the change must be great, but that it is must be universal, "That all things must become new."

In describing this change, the first thing which I shall mention is, that every true convert becomes much more sensible than ever he was before, of his need of a Saviour. Though all are ready to acknowledge themselves to be sinners, yet those who are in a state of nature, are not fully sensible of what St. Paul

calls "The exceeding sinfulness of sin;" but Divine grace opens our eyes in that respect, shews us our deep depravity, humbles us in the very dust on account of our manifold transgressions, and compels us to acknowledge there is justice in the sentence which condemns us to everlasting punishment. For to those whose eyes are thus opened to behold their guilt and danger, the gospel becomes a joyful sound, and the Saviour is indeed precious. They can enter into the meaning of St. Paul's words, when he says, "That he counts all things but loss that he may win Christ, and be found in him, not having his own righteousness which is of the law, but the righteousness which is by faith in him." Instead of their former apathy and indifference about religion, they delight in reading about the Saviour, in thinking of him, in listening to those sermons of which he is the theme; and the chief desire, the most earnest wish of their hearts is, that they may be admitted to a further acquaintance, and to an intimate union with him.

Are we sensible that we are sinners? Let us think of the blood of Jesus, and believe, that it "cleanseth from all sin." I mean if we *sincerely*, and from the heart, renounce all dependence upon ourselves, upon any thing we ever have done, or can do in future, and rely solely and entirely on the Lord Jesus for pardon, salvation, and every spiritual blessing. This, believe me, is no easy matter. This is the rock upon which the great majority of the children of Adam do split, and suffer shipwreck. It is indeed what none are brought to, but by the effectual teaching of the Holy Ghost; for though it may be easy, in words, to renounce all dependence on ourselves, yet to feel in our hearts how lost and undone, how guilty and depraved we are, and how incapable, of ourselves, of doing any thing that is truly good, even of thinking a good thought; and at the same time to feel that implicit confidence, and firm reliance on the Saviour, which the Bible requires, is one of the hardest tasks which ever was proposed to fallen man. It is so contrary to his pride, and to his natural notions; and indeed it is *so very hard a task*, that we might well despair of ever being able to fulfil it, were it not for the promise of Divine assistance.

Faith, we are told, is the gift of God—this cannot well be said of a mere historical faith; but in reference to the faith I have been just describing, it is perfectly true that God alone can bestow it. The propensity to self-dependence in fallen man is so very strong, that nothing less than Almighty power can destroy it. To God then let us apply for this faith, with fervent and repeated entreaties; like the importunate widow, let us give him, so to speak, no rest, till he bestow upon us this inestimable blessing.

It is true, indeed, that there are some who pretend to have faith, and who fancy themselves believers, and yet continue to lead a

sinful, wicked life; but their faith is not the faith of the gospel. Of true faith we are told, "That it purifies the heart; works by love; and overcomes the world;" and whatever is not productive of these effects is not true faith, but only some false and spurious imitation of it, with which the ungodly amuse and deceive themselves. In fact, a true believer looks to Jesus *for sanctification*, as well as for justification.—He abhors sin, he longs to be delivered from it, and would account nothing worthy of the name of salvation which did not include a deliverance from the power and prevalence, as well as from the guilt and punishment of sin.

I cannot quit this subject without making one observation more, which is, that the faith of the gospel is our best preservative against the snares both of prosperity and of adversity: which remark I propose to explain at some length.

To begin then with prosperity. The chief danger attending that state is, that it strongly exposes us to the temptation of becoming "Lovers of pleasure more than lovers of God;" and this danger is considerably increased, when those, whose outward circumstances are on the whole prosperous, are also young and lively, and have been introduced into gay and fashionable circles. Persons in such circumstances may be said to stand on the brink of a precipice. They run the greatest risk of being drawn into a vortex of folly and dissipation, in which all sense of religion is likely to be swallowed up. But the faith of the gospel, that faith which I have been describing, not only fortifies the mind against such temptations, but I might almost venture to say, that, to a real believer, they cease to be temptations at all. Ask an eminent Christian, who has just been rejoicing in his Saviour, whether he would be willing to give up these delightful contemplations, or even to suspend the exercise of them for a while, that he might go to a play or to a ball, or read a novel? and he would be apt to smile at the question. Not only does he look upon these amusements as vain and ensnaring; not only does he know that they are apt to steal away the heart from God, to indispose him for the exercises of devotion, and to draw him back, as it were, to that world from whence he has with so much difficulty escaped; not only does he avoid them on these accounts, but he can with truth say, that he has altogether lost his relish for them, in the same manner as you, now that you are grown up, have lost your relish for the toys and amusements of children.

I proceed now to remark, that the faith of the gospel is not only our best preservative against the snares of prosperity, but that its blessed effects are equally conspicuous in *adversity*. It silences murmurs; it inspires contentment and resignation; nay, it is a firm and effectual support in the midst of every calamity to which a believer can be exposed.—Is the Christian visited with sickness? he anticipates the period when pain and sorrow shall

for ever flee away. Is he oppressed by poverty? he reflects on the treasure which he possesses in heaven. Is he deprived of a friend? he looks forward to the time when he shall join the society of saints and angels. In short, he knows and believes, "That all things shall work together for his good; and that his light afflictions, which are but for a moment, shall work out for him a far more exceeding, even an eternal weight of glory."

But perhaps you will ask me how this precious faith is to be obtained? How it is possible for us frail mortals, surrounded as we are with the objects of time and sense, and with a great variety of temptations, thus to live above the world; thus to dwell among heavenly objects? I answer in the words of our Saviour, "With men this is impossible, but with God all things are possible. Draw nigh unto God, and he will draw nigh unto you." There is no spiritual blessing whatever but may be obtained from the Almighty *by earnest persevering prayer*. But when you pray, *beware of formality*. Many think that when they have uttered before God, a set form of well-chosen words, they have done all that can be required of them; but I would not call this praying. When you pray you should use the same earnestness and importunity which you would employ in requesting, from an earthly friend, some favour which you had very much at heart,—and be solicitous also for an answer to your prayers. Many pray without even thinking of an answer; and how can they expect to obtain one? Surely you would not bestow a favour upon any one who, the moment after having asked it, turned away without waiting for a reply. If you then would really desire to be renewed and sanctified, look up daily, I might almost say hourly, to him who alone can effect this change; and examine carefully and frequently also, into the state of your own mind, in order that you may ascertain whether your prayers have been heard and answered. If you can perceive any symptoms of this blessed change in yourself, be thankful to God, and pray earnestly that you may be renewed yet more and more; and pray to him *in faith*, believing that what you ask of him, in the name of Christ, you shall in due time receive, and this will give vigour and alacrity to your prayers.

I have sometimes thought, that real Christians may be said to possess an *additional sense*. They see what is invisible to others. Like Stephen, they behold with their mental eyes "The heavens opened, and Christ sitting at the right hand of God." But we can no more confer on ourselves this additional sense than we can add to the number of our bodily senses. In fact, every conversion is so entirely brought about by the agency of the Spirit of God, that it may be called *a miracle*; and only differs from the miraculous cures recorded in the Gospels, in this respect,

that the latter were outward and visible miracles, whereas the former is an inward and invisible one.

But here I would remind you of what happened to the blind man who was sent to wash in the pool of Siloam. Though the miracle was performed by the power of our Saviour alone, it was his pleasure, that the blind man should use the means which he prescribed to him. Thus it is with us. Though God alone can convert us, we must not neglect the means of grace. The chief of these means, which is prayer, I have already mentioned to you, but I would wish to say a few words concerning the others.

To prayer then, you should add *a diligent study* of the Bible. It is not enough to read it through, but you should *study it carefully.* Endeavour to ascertain its meaning, and for that purpose compare one Scripture with another, looking up to God for light and direction in this most beneficial exercise.—You should also read frequently the works of evangelical writers; and hear, as often as you can, the sermons of evangelical preachers. The frequent perusal of religious books is of the utmost consequence to those who would wish to make progress in the spiritual life; but I have long thought that the writings and sermons of those who treat merely of morality, are comparatively of little use. To the outward means add inward endeavours. *Strive to believe,* strive to attain to a *realizing faith.*

Think of him who expired in agonies, at the very mention of which human nature shudders, to atone for your sins. Behold him as it were dying on the cross for you. Then direct your thoughts to that place where he still liveth to make intercession for you. Imagine the greatest and best of all beings, as looking down upon you with an eye of inexpressible benevolence, and addressing you in these most encouraging words, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest;" and then ask yourself whether there be any thing in this world for which it would be worth your while to turn your back upon such a Saviour, and to reject such gracious offers?

I must add, however, that you should not only think of what Christ has done for you, but also of what you ought to do for him. Endeavour to say with sincerity, as David did, "What shall I render to the Lord for all his benefits." Let your look to Jesus be a look of gratitude and of imitation. Read, with the utmost care, his life, his discourses, and the writings of his apostles, in order that you may ascertain how best to show your gratitude, that you may learn how to live to him who died for you. In short, my dear Catherine, it is my earnest wish and entreaty that you would use all these means and endeavours, and use them *immediately.* "Behold! *now* is the accepted time, *now*

is the day of salvation." He who promises pardon does not promise to-morrow, and if you should now reject that hand which is, as it were, stretched out to receive you, it may soon, (you know not how soon!) be withdrawn for ever.

I am now about to conclude; but before I do so, I would wish to say a few words in order to obviate some objections which may perhaps occur to yourself, or which may be suggested to you by others.

The first of these which I shall notice is this: you may perhaps be told, that according to my system you must be always thinking of religion, which is impossible. But this objection is founded on mistake. I readily allow that it is impossible to be always thinking of religion, neither is it possible for the learned to be always thinking of their books. Yet surely there is a very considerable difference between a learned man and an ignorant one; and to pursue the comparison a little further, though the learned may meet with many interruptions to their studies, they are apt to look upon those interruptions as troublesome, and they gladly return to their studies when they can. Thus it is also with the truly religious.

Another objection which may perhaps be made to my system is, that it is *too strict*, and that all this strictness is not necessary. To this I would reply, Can we make ourselves *too sure of heaven?* Is not St. Peter's advice most wise and rational, "to give all diligence to make our calling and election *sure*?" An error on this side can lead to no bad consequences whatever; an error on the other side must be fatal and irretrievable. Besides, every true Christian remembers, "That he is not his own, that he is bought with a price," with no less a price than the blood and the agonies of the Son of God; and this thought is of itself enough to set him free for ever, from all absurd apprehensions *of being too strict.*

But some, perhaps may tell you, that if you lead such a life as I have been describing, you will be *singular and particular.* To such I would answer, that the people of God are uniformly described in Scripture as "A peculiar people." We are told, "That they are not of this world; that they love not the world; that they are not conformed to the world; that they are crucified to the world." These are striking texts. But, above all, I would wish you seriously to consider, the very remarkable words of our Saviour himself—"Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

I SUBMIT to you the following observations on a passage of the Divine oracles.

Bransdale, Dec. 25, 1818. J. M.

Christ was once offered to bear the sins of many. Heb. ix. 28.

This, and similar passages of Scripture, may appear to some to favour an erroneous notion, respecting the extent of the great atonement. A few sentences, it is presumed, will convey the meaning of the word *many*. "The king has many subjects;" "The meeting was composed of many people;" "The preceptor has many pupils." In the first of these sentences, the word many has an undoubted reference to all the subjects of the king; and in the others it is used in a similar sense. Hence, I infer, that the apostle spoke with propriety, when he said, (from a consideration of the vast number of the fallen race,) "Christ was once offered to bear the sins of many." The same may be demonstrated in Scripture language, "As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For, as by one man's disobedience, many were made sinners; so, by the obedience of one, shall many be made righteous," Rom. v. 18, 19. The latter of these verses is evidently intended to bear the same extensive sense as that of the former. And the apostle, doubtless, had the same view, when he wrote the passage on which these remarks are made.

To the Editor of the Methodist Magazine.

DEAR SIR,

IF you think the following Testimonies in favour of the Bible, will be edifying to your readers, their early insertion in your useful miscellany, will much oblige,

Your's, respectfully,

South Shields, Feb. 1819. G. HAIR.

TESTIMONIES IN FAVOUR OF THE BIBLE.

THE celebrated Sir W. JONES, at the end of his Bible, wrote the following words: "I have regularly and attentively perused these Holy Scriptures, and am of opinion, that this volume, (independently of its divine origin) contains more true sublimity —more exquisite beauty—more pure morality—more important history—and finer strains of poetry and eloquence, than can be

collected from all other books, in whatsoever age, or language, they may have been written. The unstrained application of them to events which took place long after their publication, is a solid ground for belief that they are genuine productions, and consequently inspired."

Mr. ADDISON, speaking of the superior perfection of the sacred volume, to every human work, says, "The great and glorious truths which it discovers to us, are, when compared with those which we elsewhere acquire, as the Creator contrasted with his works. Had Cicero," says he, "lived to see all that Christianity has brought to light, how would he, who so fondly hoped for immortality, have lavished all the force of his eloquence in those noblest of contemplations—the Resurrection, and the Judgment that will follow it! How had his breast glowed with pleasure when the whole compass of futurity, revealed in these pages, lay open to his view! How would he have entered with the force of lightning into the affections of his hearers, upon those glorious truths which are contained in the Bible! Themes, which, when enlarged on by a skilful Christian orator, make us break out into the same expressions as those of the two disciples, who met our Saviour after he rose from the dead, '*Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures.*'"

The learned Mr. LOCKE, (after demonstrating the truth of the Holy Scriptures in various ways,) thus expressed himself, in a letter to a friend, just before he died: "Study the Holy Scriptures, especially the New Testament; for therein are contained the words of eternal life. The Bible has God for its author; salvation for its end; and truth for its matter, without any mixture of error."

Similar testimonies in favour of the Bible may be adduced in the immortal Bacon, Lord Verulam, in the great Sir Isaac Newton, in Mr. Boyle, in Mr. West, who wrote an admirable treatise on the subject of the Resurrection; in Lord George Littleton, whose illustrious rank received splendour from his talents, and who has done essential service to the Christian cause by his excellent work on the conversion of St. Paul: all these, it will be recollected, were laymen; and, therefore, cannot be suspected of any undue partiality for the Scriptures. And to such distinguished names, might be added those of Milton, Hall, Johnson, Cowper, Bryant, Beattie, Cumberland; laymen, also, most eminently distinguished for their learning and science; yet, who deemed all their learning and science of little worth, compared with what they derived from the Book of God.

The excellent Dr. WATTS, (in his advice to a young man,) says, "Whatever your circumstances may be in this world, value the Bible as your best treasure; and whatever may be your employment, look upon religion as your best business. The Bible

contains eternal life in it; and religion is the only way for you to become possessed of it."

Dr. LEECHMAN, upon his death-bed, thus addressed the son of a nobleman, who had been under his care: "You see, my young friend, the situation in which I now am. I have not many days to live, and am happy that you witness the tranquillity of my last moments. But it is not tranquillity alone, it is joy and triumph; nay, it is complete exultation." His features brightened, and his voice rose in energy as he spoke. "And whence," said he, "does this exultation spring? From that book,"—(pointing to the Bible) from that blessed book, too much neglected indeed, but which contains invaluable treasures, treasures of bliss and rejoicing; for it makes us certain, that this mortal shall put on immortality."

JUDGE HALE, in a letter to his children, says, "It has been my practice to require you to be frequent in reading the Scriptures, with due observation and understanding, which will make you wise for this world, and that which is to come." And in a letter to his son, he says, "There is no book like the Bible for excellent learning, wisdom, and use; it is want of understanding in them who think or speak otherwise."

The EARL of ROCHESTER, in his last illness, would frequently lay his hand on the Bible, and say, "There is true philosophy; there is wisdom that speaks to the heart. A bad life is the only forcible objection to this book."

Sir JOHN EARDLY WILMOT, in a letter to his eldest son, expresses himself in these words: "Let me exhort you to read with the greatest attention both the Old and the New Testaments; you will find your mind extremely becalmed by so doing, and every tumultous passion bridled by that firm belief of a resurrection, which is so evidently marked out, and impressed upon mankind by Christianity."

Dr. SAMUEL JOHNSON, in his last illness, called a young gentleman, who sat up with him during the night, to his bed-side, and addressed him in these words: "Young man, attend to the advice of one who has possessed a certain degree of fame in this world, and who will shortly appear before his Maker.—Read the Bible every day of your life."

"May this blest volume ever lie,
Close to my heart, and near my eye;
Till life's last hour my soul engage,
Be this my chosen heritage."

THE WORKS OF GOD DISPLAYED.

Account of the Halcydrus Pontoppidani; or, enormous Sea Serpent.
By Mr. GEORGE DERMOTT.

"THE works of the Lord are great, sought out of all them

that have pleasure therein," saith the prophet of the Most High; and as the most insignificant particle of organized matter displays the glorious wisdom and power of its author, far beyond the brightest orb of universal light, the more perfectly we consider the animated creation, the more we shall adore the Great First Cause of all being and vitality; for matter only exists for the sake of intelligent beings, and we should "search it out" in the spirit of the Psalmist.

Useful information in the great volume of nature is still wanting, after all our scientic researches; and every fresh acquisition to our stock of facts in natural history, and other branches of useful science, is to be valued.

The current accounts of a monstrous sea-snake, repeatedly seen by many sea-faring persons on the North American coast, has disposed me to present you with a variety of memorandums on the same curious subject. These were collected some years ago, from the only documents, I believe, that the world has yet been favoured with.

This animal has hitherto been supposed to be peculiar to the Norwegian and Greenland seas; but as it is now proved that it may be met with in other latitudes also, we may hope, that in this age of improvements, we shall not long be without a specimen of the animal itself, by some providential or enterprising atchievement, to enrich the department of natural history.

At a meeting of the Wernerian Natural History Society, in the year 1808, Mr. P. Neill read an account of a great Sea Snake, lately cast ashore in Orkney. This curious animal, it appears, was stranded in Rothsholm Bay, in the island of Stronsa, North Scotland. Malcolm Laing, Esq. M. P. being in Orkney at this time, communicated the circumstance to his brother, Gilbert Laing, Esq. Advocate at Edinburgh. Through this authentic channel Mr. Neill received his information.

The body measured 55 feet in length, and the circumference of the thickest part might be equal to the girth of an Orkney poney. The head was not larger than that of a seal, and was furnished with two blow-holes, such as whales have. From the back, a number of filaments (resembling in texture the fishing-tackle, known by the name of the silk-worm-gut) hung down like a mane. On each side of the body were three large fins, shaped like paws, and jointed. The body was knocked in pieces by a tempest, but the fragments have been collected by Mr. Laing, and are to be transmitted to the Museum at Edinburgh. Mr. Neill concluded with remarking, that no doubt could be entertained that this was the very animal described by Ramus, Egede, and Pontoppedam, but which scientific and systematic naturalists had been induced hitherto to reject as spurious and ideal. Such was the account then laid before the publick, and it was added,

"We confidently hope that the particulars of this event will appear at full in the transactions of the Wernerian Society, when published." In the mean time, we add that another letter has appeared in print, in confirmation of the above account, and containing some additional information, viz. that as its tail seemed to have been broken by dashing against the rocks, it is calculated to have been 60 feet in the whole. The first pair of its fins were five feet and a half long, with a joint at the distance of four feet from the body. As the tempest had beat the carcase to pieces before men and ropes could be collected, only a fragment, about five feet of the back bone, and a whole paw, are preserved.

These accounts are completely in conformity to what had been already communicated by writers on Natural History; and they happily vindicate the veracity of such writers, who because they have related instances of rare occurrence, have been treated as persons incapable of just discernment, if not as *immoral men*, attempting to impose on their readers fiction instead of truth. What was then published on this subject is supported by the following testimony, which was inserted in a periodical publication of great celebrity, a short time afterwards, and that in consequence of diligent inquiry being made.

"The particulars recorded concerning the great Sea Serpent are perfectly correct, and I beg leave to complete the account by the addition of the following particulars:—The specimen was examined by Mr. George Shearer, tenant of Rothsholm, who actually measured the parts and found the length of them 55 feet, and judged it might be, when perfect, 60 feet. The tapering towards the tail was gradual, the distance in length between the paws was about 12 feet; the paws appeared well adapted to the purpose of enabling the creature to fix itself strongly to the rocks; the mane from the head down the back was silver-coloured, 18 inches in length, and, *when dry*, of the appearance of cat-gut; the spout-holes were in the back part of the head, or in the neck; the vertebrae of the back-bone were numerous. Some of these have now been received in Edinburgh, and laid before the Wernerian Society. Their structure is extremely curious and uncommon, evidently intended to accommodate a mode of life of which we have little knowledge. It is understood that the head is saved, as well as one of the fins or paws. The whole has been presented to the Museum of the University of Edinburgh, by Gilbert Meason, Esq. on whose estate it came ashore. The Literati of Edinburgh have named it *Halsydrus* Pontoppidani, (from the Greek *hals*, sea, and *hydros*, water-snake.) An account of it, with engravings, will be published in the "Transactions of the Wernerian Society." This creature has been the subject of poetical description. Mr. Scott's "Minstrelsy of the Scottish

Border," vol. iii. contains the following reference to it in the Mermaid, a poem by J. Leyden.

> " Shun, O shun, the gulph profound,
> Where Corriunckin's surges roar,
> If from that unbottom'd deep,
> With wrinkled form and writhed train,
> O'er the verge of Scarba's steep,
> The *Sea-Snake* heave his *snowy* mane,
> Unwarp, unwind his oozy coils,
> Sea-green sisters of the main!
> And in the gulph where ocean boils,
> Th' unwieldy wallowing monster chain."

It is possible that the poet might have seen the creature alive, which may account for the bold language he uses.—The authorities referred to certainly place the existence of this animal beyond all doubt. In Egede's journal of the Greenland mission, we find, that on the 6th day of July, 1734, a large and frightful sea monster raised itself so high out of the water, that its head reached above the main-top-mast of the ship; that it had a long sharp snout, broad paws, and spouted water like a whale; that the body seemed to be covered with scales, the skin was uneven and wrinkled, and the lower part was formed like a snake. It plunged itself backwards in the water, and then raised its tail above the surface a whole ship's length from the head. Its skin is smooth, without wrinkle, of a dark-brown colour, speckled or variegated like tortoise-shell, and it is said to shed it annually, as others of the serpent tribe. That its sense of smelling is very acute the fishermen conjecture from the circumstance of its avoiding the scent of castor; a quantity of which they, therefore, are said to provide themselves with, when they go out to fish in the summer; and when they meet with the sea-snake they throw a small portion of it overboard. This huge animal is said to have sunk, or overturned, many large vessels, and even to have raised itself up and snatched men out of boats. The fishermen practise different methods of avoiding this calamity, besides the experiment of castor: they sometimes row full against those volumes of it that appear above water, or throw a light piece of wood upon it; in that case it dives immediately. Sometimes they tack about in order to gain the sun, whose beams the eyes of this creature cannot bear; but if they are near the shore they row into creeks where they cannot be pursued. The excrement, or spawn, of this animal, which floats upon the surface like a viscid slime, is so corrosive, that if it should touch the hands of the fishermen they will be instantly blistered and inflamed. The particulars related of this animal would be incredible, were they not attested upon oath, and confirmed by many witnesses.

Egede informs us, that it had been seen by many hundreds of persons, mariners, fishermen, and others. In the year 1746,

*

Captain Lawrence de Ferry, of Bergen, shot at a sea-snake, which immediately disappeared; and when the boat was rowed near the place, the water appeared tinged with blood. The head of this animal, which it held at least two feet above the surface of the water, was of a greyish colour, and resembled the head of a horse. The mouth was very large and black, the eyes were of the same colour, and a long white mane hung down from its neck, and floated on the sea. Besides the head, they saw seven or eight coils of this snake, about the distance of a fathom one from another.

In 1756, it is upon record, that another was shot at and wounded also, which is described as being of an enormous length, from one hundred to two hundred yards, by the different beholders.

This Sea Serpent does not seem to be a creature prepared for carnage and devastation, and whether it may possess venom of any kind, probably was not examined by those who discovered it. We rather think it to be slow, languid, and quiet, like the whale, which it also resembles in its power of ejecting water through its blow-holes.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Thinking that a relation of the interpositions of Divine Providence towards me may be of some service to mankind, I have written the following narrative, and should it prove in any degree beneficial to the reader, may the glory be given to him to whom it is most justly due. WILLIAM JENKIN.

I was born in the parish of St. Keveron, in the county of Cornwall, on the 27th of May, 1757.

Nothing remarkable happened to me until the year 1770, when a most awful event took place, which made a very deep and lasting impression on my mind. On the 18th of February, being Sunday, there was a most violent storm of wind from the north-west, attended with very heavy showers of hail. I was preparing to go to church, which my mother strongly opposed, on account of the weather; urging, that in all probability the slate stones would be blown from the roof of the church, and endanger the lives of the congregation. I persisted, however, in my resolution to proceed, although I can assign no reason for the unaccountable desire I felt of going to church that day. It was not any regard to Divine worship that stimulated me, but it seemed as if something within impelled me to it. I wept and lamented very much on account of the opposition, until leave was given me to go to church, according to my desire. On my entering the church-

yard I felt an unaccountable fear that the steeple would fall, and my mind was so impressed with the thought, that I actually left the proper road, which lay near the tower, and went close to the hedge, which was at the greatest distance from it, fearing lest it should fall upon me. But, notwithstanding this terror, I entered the church, and took my seat in the gallery, continuing there during the course of Divine service, until the Litany was read, when there came a very fierce flash of lightning, followed by a loud clap of thunder, which caused me to incline my face downward, and shut my eyes, because the glare of the lightning seemed too powerful for my sight. In this posture I continued until the minister came to these words, "O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful." As soon as these expressions were uttered, my senses were entirely taken away, and I became perfectly unconscious of all that passed. How long this state of insensibility continued, I know not; but the cries and shrieks of the people first roused me from it, as one newly awakened out of sleep, and those who sat further in thrust me out of the seat, and pushed me on to the gallery stairs, when I found a strong smell, as if a great quantity of sulphur had been set on fire in the midst of the church. When we came out into the church-yard it was discovered that a great part of the steeple had been thrown down by the lightning, the tower under it much broken, and the church greatly damaged. The thunder and lightning had now ceased, but the violence of the wind continued, which carried away the stones from the roof of the church in all directions, and rendered it perfectly unsafe to remain near it.

The next day I went to examine what damage had been done, and found that the lightning had entered at the west end where the tower stood. Now there was a door in the tower which gave entrance into the church, and the arch over it consisting of large stones, with plates of lead between them; this lead was melted, and ran down upon the ground, where it was formed into slabs, and consequently the stones. between which the plates had been laid, were in some degree moved out of their former places.

The aisles of the church had been paved with large square stones, but the pews were floored with wood, and I saw that large parts of the stones had been taken away, and could no where be found. It appeared that as the lightning entered the west end of the church, it went on towards the east. Now the floor in the east end was much lower than the land without, and the communion-table stood there, upon which was a large cloth fringed in a very particular manner, which lay close to the wall; this was never singed, nor was the slightest damage done to it, but the wall was broken as if a breach had been made in it by cannon-balls, so that a large opening was left through the wall, and the

ground on the outside carried away; and this was done on a level with the table, and adjoining thereto, without doing it the least damage, nor was the cloth that covered it in the least degree injured. I then went into the gallery, and found, to my great surprise, that three large stones had made their way through the roof, and had fallen into the seat where I sat the preceding day; and although this happened while several of us were in the seat, yet no harm was done to any one.

There was one man who had the silver case of his watch melted in his pocket, but he received no hurt. But, what was most remarkable, a lady that was present had the pattens on her feet broken to pieces and carried away, her shoes burnt, and the greatest part of her apparel reduced to a state similar to that of tinder. She was carried out of church in a state of insensibility, but soon after recovered, and sustained no lasting injury. I went into the pew where she sat when the damage was done, and saw that the floor upon which her feet rested was broken through, that part of the partition which was behind her back was destroyed, and yet her life was most wonderfully preserved.

It was evident that a part of the lightning made its way up through the tower, and passed into the hollow part of the steeple, but as the upper part was solid, and consequently afforded no passage for the fluid to discharge itself, it therefore forced its way by throwing off the top of the spire, and scattering the stones over the church, some of which breaking through the roof fell into the seat where I was, at the time when the same flash of lightning deprived me of all sense for a while, according to what has been already remarked.

From this day I began to think in a manner I had never done before; and, it may be said with great propriety, the fear of the Lord rested upon me from this time forward. And it was evident to all my acquaintance that my whole deportment became very different from what it had been before. The consequence, however, was, that my former companions soon began to consider me as no longer fit to associate with them. It also deserves to be noticed in this place, that before the above-mentioned event took place, I always felt and manifested a rooted aversion to every sort of learning. Writing I hated most cordially, and those who undertook to instruct me seemed to despair of success, as thinking that all their endeavours were vain; but after this change took place I became as desirous of learning as I was before averse to it. The following summer I was sent to school, where my master declared his approbation of my conduct and application, in the most expressive terms. But now my parents, who had been before striving to no purpose to instruct me, changed at once, and set themselves to oppose my progress and interrupt my studies. They also often insinuated, that my thinking so much about

religion would injure my constitution, and incapacitate me for every kind of business, and thereby render me incapable of getting my bread.

At this time I laboured under great difficulties in spiritual matters, for there was not one in the world to whom I could open my mind; and for several years I continued to serve my Maker, without knowing that there was one serious person upon earth but myself. It was, indeed, very evident to me that there had been pious men and women in the world, because the Bible, and other books which I read, made mention of them; but where to find one companion then in the way to heaven I knew not; so that I might with much propriety use the words of the poet,

> "Where shall I wander now to find
> The successors they left behind;
> The faithful, whom I seek in vain,
> Are minish'd from the sons of men."

Thus I continued to walk alone without any companion, and applied myself closely to study, being generally at school very early in the morning, sometimes before my master was risen from his bed; and I frequently tarried very late at night, some hours after the other scholars were gone.

My master gave me every encouragement that could engage me in the pursuit of learning; but my finances were very low, which prevented me from buying those books which were necessary for a scholar in my situation. I endeavoured to get over this difficulty in the following manner:—The school was at a considerable distance from my dwelling, but, notwithstanding this, my custom was to return home to dinner, when the weather was fair, and go again in the afternoon; but when it rained, a little money was given me to buy my dinner, and thereby save me the labour of walking so far. On these occasions I generally fasted until evening, and laid out the money in books, paper, or such things as were needful to help me forward in my studies. My master was a very great mathematician, and I felt a great desire to imitate, if not equal him, in every branch of mathematical learning. I was always very desirous to study physic, and wished much to become a regular practioner therein, but the want of pecuniary aid entirely blocked up my way, and put a full stop to my progress in that respect; and, for the same reason, I was obliged to leave the school, where otherwise I should have remained a much longer time.

Being deprived of my master's instructions, I proceeded to study at home, and by the help of some books which were procured with great difficulty, I made a considerable improvement, during which time my practice was to finish all my studies on the Saturday afternoon, and never to re-commence them until Monday morning. The Sabbath I spent in contemplation, reading religious books, and performing acts of devotion.

(To be continued.)

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. DICKINSON.

To the Editor of the Methodist Magazine.

That an account of the late Mrs. DICKENSON, of Leeds, the subject of the following Memoir, should have been so long withheld from the publick, has been a source of serious regret to her numerous relatives and friends. Some of these have, since her death, been gathered home, and have doubtless heard from herself, in paradise, in a minute and authentic manner, those details of the goodness of God towards her, which they would gladly have perused, even in an imperfect form, before their removal hence. Nor has the anxiety of the survivors, especially of those among them who were most nearly related to Mrs. D. been diminished by a long delay, for which various reasons might be assigned, but which it is not necessary either to vindicate or to excuse. It is in compliance with the earnest solicitations of some of her children, for whom I have a fraternal esteem, that the following sketch is written. I lament that the duty has devolved upon one who is so inadequate to do justice to so excellent a person; for though Mrs. D. was personally known to myself for several years, yet it was principally at a time of life when the thoughtlessness of childhood, and the volatility of youth, precluded those observations which are requisite to the delineation of character, and the appreciation of worth. With all its defects, however, this short account of her experience, character, and death, is submitted to yourself, and, with your permission, to the publick, through the medium of your Magazine, with sincere prayers that it may be attended with the Divine blessing.—I am, Rev. and dear Sir, your's respectfully and affectionately,

R. WOOD.

The commencement of an existence which is to be perpetuated through endless duration, furnishes an interesting subject of meditation to a contemplative mind. When a stately vessel is launched into the bosom of the deep, conjectural thought is immediately carried forward, in an almost endless train, to the probable voyages it may make—the countries it may visit—the storms it may encounter—and the perils it may escape. But it is certain that ultimate destruction must await it; and that however long it may be continued to its successive owners, yet, in the issue, if it be neither ingulphed in the ocean, nor wrecked upon the shore, from the perishable materials of which it is constructed it must sink into irreparable decay. When a human being is launched upon the ocean of life, a similar train of fleeting images may pass through the mind; but with this difference,—an existence has commenced which shall never terminate—which shall

never be *wholly* suspended for a moment. And when it is recollected, that the future state of such a being, his interminable bliss or wretchedness, is to be determined by the actions, comparatively speaking, of a few of his earliest *hours*, which constitute his probationary term, those actions assume an importance of which, otherwise, they would be altogether destitute. And as there is a continuity in human actions—as every occurrence in life is a link in one extended chain—however the last may differ from the first in form, in strength, and in value, each transaction must have an important connection with that which immediately precedes, and that which immediately follows it. To enable us rightly to estimate the subject of any biographical sketch, therefore, it seems expedient that the dispositions manifested in childhood—the prominent bents of the mind—and the indicative actions of the life, should be faithfully recorded. It is but seldom, however, that this can be accomplished. Children themselves are unaccustomed to make just observations; senior contemporaries are often as unobservant as they; and parents, when qualified for a task for which they possess the greatest facilities, and in the execution of which they are the most deeply interested, either not anticipating the future excellence of their offspring, however ardently they may desire it; or dying before their children reach the most interesting periods of their lives, too often leave it unperformed. This latter was the case with Robert and Ann Thornton, the parents of the subject of this Memoir. Their daughter Eleanor, afterwards Mrs. Dickinson, was born May 3, 1747, at Horsforth, near Leeds. The heaviest loss a female infant can sustain, she suffered in early life,—her mother died when she was only *three* years old. In *five* years afterwards her father also was removed by death. And thus, before she reached the tender age of *nine*, she was left to feel all the inconveniences, and to taste all the bitterness of orphanage.

> "For her no father's bosom
> Throbb'd to soft sympathy and fond alarm;
> No mother's arm preserv'd her tender blossom,
> Or screen'd her weakness from life's gath'ring storm."

But when her father and mother forsook her, then the Lord took her up. He, who kindly condescends to make the widows and the fatherless his special charge, encircled her with the arms of his compassionate care, and became her father and her God.

Habits are often acquired in youth which form the character in after life: hence it has been poetically observed, that "the *child* is but the father of the *man*." Although but little is known of the early life of Mrs. D. yet, deducing our inferences according to the above rule, from her subsequent uniform piety, we should form the most favourable opinions concerning it. Nor would such inferential opinion be very remote from the truth, as her own

statements have testified. Early in the day of life "the true light, which lighteth every man that cometh into the world," beamed upon her heart. That Holy Spirit which is sent by the Saviour, to "convince the world of sin, of righteousness, and of judgment," seriously and deeply impressed upon her mind the dread concerns of an eternal world. By the death of her father she was incited to diligence in reading the Scriptures, and praying in private; and in these devotional exercises she experienced much pleasure. About this time, He who "in dreams, or visions of the night, sometimes openeth the ears of men, and sealeth instruction," thus visited her; and, by exhibiting to her terrified imagination the solemn pomp, the awful process, and the momentous decisions of the judgment day, made a deep and lasting impression upon her mind. Holy and resolute purposes to become a devoted servant of the Lord were formed in her heart; and it is probable, that, had her knowledge of her duty been equal to her desire to perform it, she would thenceforward have been a serious, steady character. But, being destitute of the advantages of religious instruction, and consequently ignorant of "the righteousness of God," she sought to establish a righteousnes of her own. She became very circumspect in her outward conduct, increasingly diligent in secret prayer and reading her Bible, and was regular and constant in her attendance upon the worship of God in the Established Church. In the punctual performance of these duties she flattered herself that she had now reached a state of safety. But her false peace was frequently disturbed by painful misgivings; she felt within herself strong propensities to pride and self-will. By these she was repeatedly overcome, and rendered very unhappy; and, from a consciousness that these alone were sufficient to unfit her for heaven, she was often led to call upon God, by prayer, for pardon. Such were the workings of Divine grace upon her heart while yet a child.

When about 14 years of age she received confirmation by the imposition of Episcopal hands; and, by this ordinance, her mind was much affected. The confirmation service she perused with great attention; and, sensible of the increased responsibility she had taken upon herself, in publickly renewing her baptismal vow; and feeling herself bound, by the most sacred obligations, "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," she resolved thenceforward to live to God in such a manner as she had not done. For this purpose she committed to memory prayers adapted to every circumstance in which she thought it possible for her to be placed. These she regularly used as exigencies required, and thought herself very good. In this cloak of self-righteousness she closely wrapped herself up for several years; and, by her strict external observance of all moral and relative

duties, commanded the respect, and insured the esteem, of those who witnessed her conduct.

A little before she completed her 21st year, she was invited to attend the preaching of the gospel among the Methodists. To this, as the Methodists were then a despised and persecuted people, she felt a strong objection; but after a while consented, like Nicodemus, to go in an evening, when she thought she should be less observed than in the open day. Under the first sermon she ever heard from a Methodist Preacher, the late Mr. Hanby, she was powerfully convinced that, during her whole life, while busily engaged in establishing her own righteousness, she "had not submitted herself to the righteousness of God;" and that all her prayers, and supposed good deeds, were unavailable to her salvation. Of her it might now be truly said, "Behold, she prayeth." And it is somewhat singular, that from the hour in which her mind was enlightened, and in which she began to pray aright, she *entirely* lost all recollection of the forms of prayer she had used before, and never could remember them again. From this time she regularly attended upon a Methodist Ministry, and became increasingly athirst for God.

That her repentance was genuine, she proved by bringing forth "fruits meet for repentance." Every impropriety in her conduct or appearance, as soon as she was made sensible of it, was immediately laid aside; and among these, fondness for dress, which had been her greatest besetment. A very simple circumstance helped to dissolve this potent charm. By staying, on one occasion, to adjust some part of her apparel that was not quite to her mind, she lost the opportunity of hearing a sermon. A friend, on her return from the chapel, said to her, "O what have you been doing? What a sermon you have missed!" Her conscience instantly smote her. She thought—the Lord knows what I have been doing. From that time all superfluity of dress was dropped, nor was she ever afterwards ensnared by this too common evil.

As yet, however, she was a perfect stranger to "the *knowledge* of salvation by the remission of sins;" but the day of liberty drew near. The same friend by whom she had been brought under the word, invited her to attend a class-meeting. She went, feeling her heart, to use her own expression, "as hard as the nether mill-stone." As she entered the room the leader was giving out the following verse—

> "More hard than marble is my heart,
> And foul with sins of deepest stain,
> But thou the mighty Saviour art,
> Nor flow'd thy cleansing blood in vain:
> Ah, soften, melt this rock, and may
> Thy blood wash all these stains away."

By these lines, so exactly descriptive of her state, she was greatly affected, and strove to conceal her emotions by shrinking

into the most obscure corner of the room. During the meeting her mind was most earnestly engaged in prayer; and before its conclusion she was enabled to believe on the Lord Jesus Christ with the heart unto righteousness, and to rejoice with joy unspeakable and full of glory. From that happy moment to her death she ever retained a sense of her acceptance with God.

Although she met with some opposition and persecution from several of her former friends, who had thought her conduct sufficiently exemplary before she joined the Methodists, and who were now ready to pronounce her "righteous overmuch," yet she steadily and uniformly maintained her piety and her profession, alike unmoved by threatening or intreaty. Her conscience was remarkably tender; careful to regulate it by the Word of God, she never swerved from its dictates. The injunctions or prohibitions of this faithful monitor were, therefore, from a sense of duty, promptly obeyed. And thus, happy in the enjoyment of God, and conscientious in the discharge of the duties of her station, she continued "walking in all the commandments and ordinances of the Lord, blameless," and without any peculiar or uncommon incidents, for six successive years.

At the expiration of that period, in the year 1773, she exchanged the single for the married state. Following at once the dictates of prudence and the directions of God, she married "in the Lord;" uniting herself to Mr. Abraham Dickinson, of Leeds, a steady upright member of the Methodist society. Here we should follow Mrs. D. into the most active, and, doubtless, the most interesting part of her life, were we only more fully acquainted with it; but the remanks of our great moralist have been verified in *this*, as in a thousand other instances: "The incidents which give excellence to biography are of a volatile and evanescent kind, such as soon escape the memory, and are rarely transmitted by tradition. Lives can only be written from personal knowledge, which is growing every day less, and in a short time is lost for ever. What is known can seldom be immediately told; and when it might be told, it is no longer known. The delicate features of the mind, the nice discriminations of character, and the minute peculiarities of conduct, are soon obliterated."* But, though the finer features may be irrecoverably lost, the general outline yet remains.

Entering at once upon the busy scenes of a domestic life, and experiencing additional cares from the world, as well as from her family engagements, Mrs. D. soon found that a much larger measure of grace than that which she had obtained, was indispensably requisite to enable her to pass through all her various exercises, both of body and mind, with becoming fortitude and

* Johnson's Life of Addison.

resignation. She deeply felt her need of inward purity. Self seemed so strongly mixed with all she did, that she was experimentally, but painfully, sensible of the meaning of that passage, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight," Ezek. xxxvi. 31. From this state she earnestly desired to obtain deliverance. She did not, however, like too many professors, rest satisfied with good desires, but fervently sought that sanctification of her nature which she believed it to be her privilege to enjoy. Nor did she seek in vain: by the holy violence of her importunate and believing prayers she soon obtained the purifying grace for which her spirit panted, and was enabled joyfully and *experimentally* to testify "the blood of Jesus Christ cleanseth from all sin." Viewing her reception of this blessing in connection with her subsequent life, it appears that in Mrs. D. the excellent and comprehensive petition of the great apostle of the Gentiles, for the members of the Thessalonian church, was graciously fulfilled: "The very God of peace sanctify you wholly," &c. &c.

The Divine reality of this inward change which she had experienced was manifested in the whole of her deportment. She "set the Lord always before her;" and, while steadily fulfilling the duties of her station, which rapidly increased with her rapidly increasing family, she never overlooked or undervalued the infinite superiority of eternal things. "Diligent in business, fervent in spirit, serving the Lord," seemed to be her daily motto. For industry, benevolence, and regularity, she was very remarkable, and yet in her these excellencies never degenerated, as is but too often the case, into formality, or worldly-mindedness. She was crucified unto the world, and the world unto her." Through pleasing or painful circumstances she passed with the same equanimity. It is true she never was called to endure those trials which are peculiar to poverty. With her and her prudent partner there never was a time in which it could be said of them, that the fig-tree did not blossom;—yet they had their trials. But Mrs. D. was graciously elevated above all repining or anxiety. Her treasure and her heart were manifestly in heaven; her will was sanctified, and lost in the will of God; so that she could ever say, "It is the Lord, let him do what seemeth him good." Nor did her resignation fail her in the heaviest earthly trial that could have befallen her, the loss of her beloved husband, who died April 26th, 1804, and of whom a short account appeared in the Methodist Magazine for the year.

That God, who had proved himself to be her father, when she was a fatherless child, now became "the husband of the widow." In her solitary situation, with the care of a numerous family devolving upon herself, and superinducing many and severe

exercises of mind, He was her constant stay. Her confidence in Him was unshaken—her love to Him was undiminished—and, from the promises and declarations of his word, she derived abundant consolation. Her "delight was in the law of the Lord, and in His law she meditated day and night." Her Bible was her greatest treasure; and, while "beholding" in it "as in a glass, the glory of the Lord," she "was changed into the same image, from glory to glory, even as by the Spirit of the Lord." So deeply was her mind imbued with the Spirit of Divine truth, that it might be prejudged, with a tolerable degree of accuracy, by any person well acquainted with Mrs. D. and with the contents of her practical directory, in what manner she would speak and act upon any occasion. Her sentiments and inclinations were always in such unison with the letter and spirit of the written word, that she was *rarely, if ever*, moved from the way of uprightness, or the path of duty. Her heart was

"true to God,
Her words to it, her actions to them both."

Hence *originated* the increasing stability of her experimental and practical godliness, which was *matured* and *perpetuated* by her diligent and unwearied attendance upon the publick as well as private means of grace. With "itching ears" she never was tormented; but, with all humility and thankfulness, she would patiently sit to receive instruction from the feeblest follower of the Lamb. If she had her favourites among the ministers of Christ (and who has not?) they were not those whose talents were the greatest, or their gifts the most splendid, but those in whom grace shone the most conspicuously—whose sermons were the most full of the marrow of both ancient and modern divinity, because the most full of Christ—and whose appeals to the conscience were the most faithful, pointed, and efficacious. "The excellent of the earth" among the people, as well as among the ministers of God, were held in the highest estimation by her. In their company, and fellowship, and prayers, she ever expected the Saviour of her soul to meet and bless her. Similar expectations were also excited in the breasts of her Christian friends, from the holiness of her conversation, and her entire devotedness to God. Nor were their mutual expectations vain. Seasons of unusual refreshing from the presence of the Most High, were frequently experienced by them. Some of her Liverpool friends, to whom she paid a visit, which was made an abundant blessing to their souls, will, both in time and in eternity, bear witness to this truth. The late Miss Titherington remembered with thankfulness, to her death, their occasional but happy interviews. They were kindred spirits, and when engaged in mutual prayer and intercession, were favoured with peculiar manifestations of

the favour and presence of the Lord; and the powerful influence was felt by all who were present. There appeared to be a perfect unison of experience and design between these two saints of God; and in them the words of our Lord were abundantly fulfilled—"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Their united petitions reached the skies, and brought down general blessings.

In her pious associates Mrs. D. was peculiarly favoured. She lived in closest habits of intimacy with several whose names will long be dear to that part of the church of Christ in which they lived. Among these, the most distinguished, perhaps, was Miss Bosanquet, afterwards Mrs. Fletcher. During her residence at Cross Hall, Miss B. felt a powerful impression on her mind that she should visit Leeds, but she had no acquaintance there. One time, when earnestly engaged in prayer for direction, it seemed as if some one said, "Go to the house of Abraham Dickinson." She obeyed the voice, and found Mrs. D. as usual, busily employed. All business was, however, laid aside, and a few pious friends were quickly collected together, to participate in the enjoyment of the society of that excellent woman. During this interview they experienced much of the Divine presence, and a gracious out-pouring of the sacred influence of the Holy Spirit. From that period Miss B. continued to meet them, in band, once a fortnight. A spiritual union commenced between Mrs. D. and herself, which never terminated till death. They regularly corresponded with each other when separated by distance. Twice Mrs. D. visited her friend, after her removal to Madeley; and they, who were thus "lovely in their lives," were not long "divided in their deaths." Within a few days of each other their happy spirits mounted to the realms of light, to re-commence their union there.

In the Methodist societies there is such a diversity of offices and employments, that every person, at all qualified for usefulness, may, in one way or other, have an opportunity of edifying the church. It was not likely, that a person of Mrs. D.'s piety and faithfulness could be overlooked. Several years before the death of Mr. D. she was requested to take the charge of a class; but this, for a season, she declined, from a sense of her incompetency. Her pastors urged her compliance as a duty, reminding her that her "sufficiency was of God." With fear and trembling she complied; and continued to the end an eminently useful leader. She did not, however, prosecute the duties of this office without molestation or opposition from the enemy of souls. In a dream she imagined that he appeared to her, in a most terrific and menacing posture; and said, that if she continued to be so zealous for the truth,—if she persisted in pressing upon the people the necessity of repentance and of faith, she would be lost. But she

replied, she knew she *must* be lost if she did not. Single, yet undismayed, she therefore continued the unequal fight, relying on the arm of the Omnipotent, who finally brought her off "more than conqueror." Many of her members will recollect with mournful pleasure, the zeal and tenderness with which she strove to reclaim the wandering, to stimulate the lukewarm, to support the feeble, and to administer consolation to the oppressed; and the holy joy which she evinced at the prosperity of the faithful.

It was not possible in

> "The jealous just concern
> For God's immortal praise;
> The pure desire that ALL might learn,
> And glorify his grace."

always felt by Mrs. D. that her own family could be overlooked. For the salvation of her children she intensely longed, and daily breathed her desires, in ardent prayer to God. "Lord," she used frequently to say, "I ask not riches or honours for them, but that thou wouldst save their souls, and make them heirs of thy kingdom." May her prayers be fully answered! May they all follow her as she followed Christ, and be her crown of rejoicing in the day of the Lord Jesus!

Both in her publick and private character Mrs. D. was "an ornament to her profession," and "adorned the doctrine of God her Saviour in all things." Sin, in all its varied forms, she hated with a perfect hatred. In the shape of religious chit-chat it was not suffered to defile her tongue; nor, in that of tale-bearing, was it permitted to gain an entrance at her ear. She did not spare to "reprove, rebuke, or exhort," as occasion required, in the spirit of meekness; evincing, at the same time, the greatest tenderness and pity towards the sinner. Indeed, so tender was her sympathy, that she frequently fretted herself "because of evil doers;" especially when they were persons whom, on other accounts, she highly esteemed and loved. A faithful and experienced fellow-traveller in the way to Zion, finding her, at one time, greatly depressed by such feelings, said to her, "Ellen, you must learn to be content with Jesus alone." "This," she observed some years afterwards, "I thought a hard saying, but experience soon taught me that I must learn this lesson 'ere I could be completely happy, or have constant rest." The instruction derived from this "word in season," tended to preserve her from inordinate love of the creature; and to fortify her mind against those offences which are apt to arise from the ingratitude, the insincerity, or the frailty of brethren and companions in the way to heaven. And, with the same design, she has often mentioned the circumstance, above related, to others, whom she found silmilarly exercised.

That, of which we have too frequently to mourn the want in

many professors, and the want of which has long been urged as an objection against the reality of religion, by the careless and profane, viz. *consistency*, was a prominent feature in the character of Mrs. D. This probably resulted from a happy union of childlike simplicity and godly sincerity, under the watchful regulations of a sound judgment, and a tender conscience. For her irregularities her ministers had not to blush in publick—her companions had not to weep in secret—the church had not to hear the impious triumphs of the wicked. She turned not aside to vain jangling; she swerved not from the holy commandment delivered unto her. In every place—at home or abroad—among friends or among strangers—she was the same steady, humble Christian. She was, indeed, "like a tree planted by the rivers of water, that bringeth forth its fruit in its season; and whose leaf never withereth."—But of all the graces which adorned the character of Mrs. D. none shone with more distinguished lustre than her compassion for the poor. Like her Divine Master, she "went about doing good;" and frequently denied herself many temporal comforts that she might have the more to impart to their necessities. At one time she was apprehensive that her duty to her family would not admit the continuance of her liberality to the poor. In her perplexity she applied, by prayer, to the Lord, and the following passage was strongly impressed upon her mind: "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Her scruples were thus entirely removed; she continued her charitable donations with her accustomed liberality, and pursued her career of mercy with a zeal which *worldly* prudence would not have justified. When, through the Divine blessing, she might with propriety have laid aside business, and was even urged so to do by her beloved partner, she still continued it, for some time, for the sole purpose of acquiring larger supplies for the poor and needy. So numerous were the objects who received relief at her hands, that it was scarcely possible for her to appear in any of the streets or lanes, in the large and populous town in which she dwelt, but "some ear, that heard her, blessed her—some eye that saw her, gave witness to her; the blessing of some, who had been ready to perish, came upon her; and some poor widow's heart sang for joy." In short, (for such a character as Mrs. D.'s is an exhaustless theme,) those who were best acquainted with Mrs. D. will agree in pronouncing her to have been one of "the excellent of the earth;" one in whom there was no occasion of stumbling; one for whom Divine grace had wrought every essential operation; yea, "an Israelite indeed, in whom there was no guile."

Having followed Mrs. D. "through the weary steps of various life," it only remains that we draw near and view "the closing scene." That scene corresponded with all the grace of former

years. The most exemplary piety, which had distinguished her character through a long and laborious pilgrimage, we may consider as the foundation of her triumphant death. It had long been her wish that she might, if it were the Lord's will,

> "Her body with her charge lay down,
> And cease at once to work and live;"

and her desire was granted. Her last illness was short, but severe. On Sunday, Nov. 19, 1815, she attended preaching in the chapel twice, apparently in good health. Indeed, it was remarked by several friends who saw her on that day, that they thought she never looked so beautiful before. Her full, fine, florid countenance seemed to be tinged with an unusual, an almost supernatural glow. She was also present in the chapel the following evening. On Tuesday morning, she was attacked with a violent complaint in her bowels, which terminated in an inflammation, and reduced her to such an extremity of weakness that she was unable to speak much. Yet no murmuring or repining word escaped her lips. "Thy will be done," was her language in life and in death.

A short time before this affliction, the 43d chapter of Isaiah had been made a particular blessing to her. She frequently requested that it might be read to her during her illness, and seemed to derive "strong consolation" from its gracious declarations. In the greatest paroxysms of pain she heard the voice of the evangelical prophet, proclaiming "thus saith the Lord, that created thee, &c. fear not, for I have redeemed thee, I have called *thee* by thy name, thou *art* mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." Her faith realized the fulfilment of the promise; she, therefore, exhibited the most perfect resignation, and testified of the goodness of God to all around, exhorting them to be followers of the Lamb. When severely exercised with pain and sickness, "What," said she to some of her children, "what should I do if I had *now* my religion to seek? But all is well. If it should please the Lord at this time to call me hence I have nothing to do but to die." "O, my dears," she added, "rest not satisfied with any thing short of real religion. Let not the faults of others occupy your minds, but strive to get made right yourselves."

On Saturday evening, Nov. 25, she was much worse, sunk rapidly, and spoke but little. The next morning, about two o'clock, she appeared to be dying. About six, Mrs. Tripp, one of her most intimate friends, and Mr. Walter Griffith, both of whom had visited her several times, were sent for. The latter observed, "It is easy to die when the sting of death, which is sin, is drawn." She faintly replied, "Yes, yes." And while

he repeated many appropriate passages of Scripture, although unable to articulate, she evidently joined him in her mind. The final struggle lasted until half past nine o'clock, when her happy spirit, released from the earthly house of its tabernacle, winged its flight to the mansions of bliss—,where

> "She now can understand
> *How* all events are rul'd by the Almighty hand;
> And pities us who try
> To fathom deep eternity—
> Alas! too deep the pit,
> For Reason's plummet, and the line of wit—
> Too light the plummit, and too short the line,
> To search into the power and will Divine."

It has been justly observed, that "the design of biography is to instruct the living by such a narrative of personal facts, as will raise a monument to virtue, by embalming the memory of the dead. The character, therefore, which can be estimated as deservedly claiming this species of writing, ought to appear, on a dispassionate review, to have been so conspicuous as to excite attentive admiration; to have been so beneficial as to demand a tribute of gratitude; and so excellent, when due allowances are made for human infirmities, as to be worthy of publick imitation."* On each of these grounds, and especially on the last, the memory of Mrs. D. deserves preservation; because the standard of her experience and practice was not too high for general imitation. She was not distinguished by those high native endowments, or extraordinary acquired abilities which distance the multitude, and leave them nothing to do but to gaze, to wonder, and despair. In the fullest sense of the expression, she might have adopted the humble and grateful language of the apostle—"By the grace of God I am what I am." And the same grace is able to make the writer and reader of this Memoir, like her. Should this happily be the case, the end for which it is drawn up will be abundantly answered.

* Cokes' Life, by Drew.

RELIGIOUS INTELLIGENCE.

To the Editor,

On Wednesday, July 21, I had an opportunity of being present at the laying of the foundation stone of a Methodist New Chapel, near Ardwick Green, in Manchester. Several preachers were present, and about 2000 people; every thing was conducted with much propriety, and the prayers which were offered up on that occasion, I hope will be graciously answered in the future prosperity of the cause of God in that neighbourhood.

The erection of another chapel in Manchester, in addition to those which have long been crowded with attentive hearers, is peculiarly pleasing, and is an encouraging proof of an increase of piety in that large commercial town; but while we rejoice in the enlargement of the Redeemer's kingdom in Manchester, and in various parts of the nation, we should not forget the day of small and feeble things. It would be pleasing to trace the origin of Methodism in many places, and especially in those parts of the land where it now so generally prevails; and though the journals of the late Rev. John Wesley, and the lives of several of the first preachers, as

recorded in the Magazines, contain some very pleasing accounts of this kind, yet there are other circumstances which may now be recovered by conversation with some of our very aged members, and may be recorded; but if the present generation pass away without such a record, the circumstances will be for ever lost. Probably some of your correspondents will endeavour to collect all the information they can from our aged friends, and transmit to you those accounts which may be deemed proper for insertion in your valuable Magazine. I have no doubt but such accounts would be pleasing to our people, and would also be a lasting memorial of the particular providence of God.—A few months before the death of our late respected friend, Mr. Richard Barlow, I had an opportunity of conversing with him respecting the state of Methodism in Manchester in his early days; he dwelt on the subject with delight, and informed me that when he joined the society, there were but 14 or 15 members in the whole town. The place in which they had preaching was a small room in a house near the river Irwell; a person lived in the room, where she had her spinning-wheel, her coals, her bed, chairs, and table. The preachers then came into the town on Friday morning, preached at twelve o'clock, and went out of town in the afternoon, to preach at some other place in the evening. One Friday, when Mr. Christopher Hopper was preaching, the floor of the room gave way, and rendered the place unfit for future service; and as the poor people had no place whatever in which to worship God, the minister of a small chapel in Coldhouse kindly offered them the use of his place, till some other could be procured. The society then purchased a plot of ground behind the houses in Birchin-lane, and erected a small chapel, but the violence of the mob was such, that for nearly three years Mr. Barlow and some other of the friends had to stand at the door of the chapel, each time they had Divine service, to resist the violence of the rioters, and endeavour to preserve peace. After some years, a few of the rioters were transported for some crimes which they had committed, and from that time the congregation was permitted to worship God in peace. The Lord very graciously owned the word of his servants, and the congregation became so large, that they were under the necessity of enlarging the chapel, which continued to be crowded with attentive hearers.

Some years afterwards, the present very large and commodious chapel in Oldham-street was erected, and from the day of its being opened for Divine service, it has generally been crowded on the Lord's-day. Nearly 30 years ago, a chapel was built on the Salford side of the river, which has also been well attended, and two years ago that chapel was considerably enlarged. About 20 years ago, the chapel in Bridgwater-street was erected, and that chapel also has been well attended. Since then a small chapel has been erected at Shude-hill, and that place has been attended with much good.

The Manchester friends now find it necessary still further to enlarge their borders, and the chapel which they are now building, will, when finished, accommodate a large number of additional hearers.

Such has been the rapid progress of the work of God in Manchester; small in its beginning, but graciously prospering, and in its sacred influence spreading wider and wider, until thousands of the inhabitants are brought to experience the saving power of Divine grace.

> "More and more it spreads and grows,
> Ever mighty to prevail,
> Sin's strong holds it now o'erthrows,
> Shakes the trembling gates of hell."

That all may bow to the sceptre of our Lord, is the prayer of, dear Sir, your's affectionately,

G. MARSDEN.

August 5th, 1819.

OF THE METHODIST CONFERENCE.

An Account of the Seventy-sixth Annual Conference of the Preachers in the Connexion established by the late Rev. JOHN WESLEY, *begun at Bristol, July 26th*, 1819.

A plan of the stations of the Preachers in Great Britain for the ensuing year, to be laid before the Conference, having been drawn up by the Representatives of the districts, in the former part of the preceding week; and the Special Meeting of the General Missionary Committee, and that appointed for the distribution of the moneys raised for the Chapel Fund, having been held in the latter part of that week, the Conference commenced their sittings at six in the morning of July 26th; when,

after the places of such as through death, or superannuation, had ceased to be members of the legal Conference, were filled up, Mr. Jonathan Crowther was chosen President, and Mr. Jabez Bunting, Secretary, and the various subordinate officers were appointed in the customary manner. These, with divers other matters connected with the discipline of the body, being adjusted, an account was taken, as usual, of such preachers on the itinerant plan, as had died since the Conference in 1818, whether in Britain and Ireland, or on Foreign Stations; and some important circumstances, preceding or attending their departure, were related by those brethren with whom they had of late laboured or who were well acquainted with them, and a character of each of them was drawn up for publication in the Minutes. Of the death of six of these preachers, and of several interesting particulars accompanying it, we have informed our readers in some preceding numbers of our work. (See that for Sept. 1818, and those for January, April, and August of the present year.) Nevertheless we shall here lay before them the testimony of the Conference concerning these, as well as concerning the others, of whose decease we either had received no information previous to this Conference, or had not had an earlier opportunity of recording it. The character given of them by the Conference is contained in the following extract from the Minutes:—

Q. What Preachers have DIED since the last Conference? *A.* Eleven, viz. In *Great Britain* the eight following;

1. ROBERT CARR BRACKENBURY, who exchanged mortality for eternal life, at his residence, Raithby Hall, near Spilsby, Lincolnshire, August 10, 1818. Having solemnly expressed his wish, that his fame might not be made the subject of human panegyric, we feel a kind of irresistible restriction put upon those warm and respectful emotions which we strongly feel, on reviewing the circumstances of his life and death. We had hoped and presumed, that the powerful conviction of our duty to honour God, the essential *cause* and glorious *end* of all that is truly great and good, might have been considered and admitted as an apology for inserting, in connection with the record of his servant's decease, a very brief memorial, inscribed to the honour of his Divine Master. We are sensible that to God alone we should present the odour of our grateful praise, who, even in these latter times, has endowed some exalted saints with graces which would have been highly esteemed in the character of a Christian, in the purest age of Christianity. After having adorned and successfully preached the gospel among us for upwards of forty years, the close of our dear brother's earthly career was in perfect unison with the undeviating tenor of his life—the setting of a refulgent sun, in a calm, clear, evening sky, with the certain appearance of rising again in everlasting splendour.

2. WILLIAM BRAMWELL; who was a man of eminent piety, of considerable preaching talents, and of great resolution and industry. In humility, self-denial, and a readiness to take up his cross daily—in ardent love to God, compassion for perishing sinners, and in holy zeal for the prosperity of Zion, he shone with distinguished lustre. He most cordially believed the Methodist doctrines, and set them forth in the most prominent manner. He was an excellent disciplinarian, ever aiming to promote the spiritual improvement of those among whom he laboured, both by precept and example.

If, at any time, there appeared an instability of conduct in his attachment to the Methodist body, it ought to be attributed rather to error of judgment, and the undue influence of individuals who endeavoured to warp his affection, than to a want of cordial attachment. As he advanced in years he grew in grace. His communion with God was constant, and as he approached towards the eternal world, he evidently ripened for the heavenly garner. His conversation was truly spiritual, especially towards the close of his life; and he often expressed an earnest "desire to depart and be with Christ." He was a man of much prayer and strong faith—a burning and shining light—and lived in a blessed readiness for that sudden death, which removed him from earth to the unfading glories of heaven. This has comforted his bereaved friends, and enabled them to mingle sentiments of joy *for his gain*, with feelings of sorrow *for their own loss.*

3. SAMUEL BARDSLEY; who had been, for some time, the oldest preacher in our Connexion. At the Bristol Conference, held in August, 1768, he was received on trial, as a preacher; and was admitted, at the next Annual Conference into full connexion. During half a century he maintained not only an unblemished, but a highly respectable character, both as a Christian and as a Minister of the Gospel. In private, as well as in publick life, he made it his constant business to copy the example of his Divine Master. On his heart was deeply engraven the law of

kindness, and his evenness and sweetness of temper were proverbial. From Divine love, which not only reigned in, but filled his heart, flowed his unfeigned love of the Brethren, and of the whole family of mankind. He was warmly and steadily attached to our doctrines and discipline. His talents as a preacher were respectable; and his ministerial labours generally successful. He was well acquainted with the grand doctrines of Christianity, and inculcated them from the pulpit, in easy and familiar language. But the best of all was, that the unction of the Holy One accompanied all his ministrations, and that he was truly a man of God.

On the 19th of August, 1818, after having been unusually weak during the latter part of the Conference, he left Leeds, accompanied by his old, affectionate friend, Mr. Wrigley, who designed to proceed with him to Manchester, the circuit to which he was appointed. In the afternoon they arrived at Delph, in Saddleworth, when, after having taken tea at an inn, our late venerable brother expressed a wish to retire to bed. Accompanied by Mr. Wrigley he proceeded up stairs; but, before he reached the top, apparently fatigued, he sat down; and, apprehensive that his last moments had arrived, he sweetly said, "My dear, I must die," and immediately expired. His remains are deposited in the Bridgewater-street chapel-yard, Manchester.

4. Lewis Andrews. He was a man of eminent piety, and of unblemished conduct. He sustained the office of an itinerant preacher, with great acceptance, upwards of fourteen years; and was very useful in every circuit where he was stationed. His amiable temper, his faithful ministry, and his unwearied diligence in the discharge of every duty, endeared him to the whole of his acquaintance, but especially to the Church of God.

After a fortnight's indisposition, his complaint assumed an alarming appearance, and for the most part rendered him delirious, and almost deprived him of the use of speech—yet, in the intervals of his delirium, he was peaceful and happy. He was called to his great reward on Wednesday, December 2d, 1818, aged 38 years.

5. Joseph Kyte. At an early period in life he was deeply convinced of his guilt and danger; and, on joining the Methodist society, found peace with God through our Lord Jesus Christ. He began to travel in the year 1792; but, on account of ill health, was obliged to desist in 1799. After the termination of his itinerant labours, he was seldom able to preach; but was, nevertheless, active and useful as a class-leader, and as a teacher in a Sunday School. In July, 1818, his health began rapidly to decline; and by a paralytic affection, he was nearly deprived of speech. The close of his life was peaceful and serene. Being asked the state of his mind, he replied, "Happy, my feet are on the rock—Christ is precious." In this comfortable frame of mind he expired, Feb. 18, 1819, in the 66th year of his age.

6. Thomas C. Rushforth, who travelled with much acceptance for seven years. During the last two years of his life, when ill health prevented him from taking a circuit, he occasionally laboured as a supernumerary in the Exeter and Tiverton circuits, in the latter of which he drew his last breath. He suffered much; but, although distant from his relatives, he spent his last days in the middle of a large circle of friends, who did all in their power to soothe his sorrows, and to make his condition comfortable. Some of his last days, especially, were spent in speaking of God's love to himself, and in recommending it to those around him. He left all that is earthly, for the rest which remaineth for the people of God, May 21st, 1819.

7. Thomas Prestage: a man of sound judgment, irreproachable morals, and Christian experience. His preaching was highly acceptable, and accompanied by strong proofs of his call to the ministry. In his death the church of God has lost talents of no ordinary worth, and which promised great improvement and extensive usefulness.

8. Henry Mahy, who had been a travelling preacher 28 years. He was a man of a mild and peaceable disposition, and of genuine piety. Deeply sensible of his own insufficiency for the work of the ministry, he confidently relied on that Divine aid which is essential to ministerial usefulness. Many sinners were awakened and converted by his instrumentality; and under his discourses the saints of God were edified and comforted. He endured great hardships, especially in the early part of his labours, and his name will long be affectionately remembered by the congregations to whom he was accustomed to minister. He departed this life July 2d, 1819, aged 60 years.

In *Ireland* one, viz.

John Stephenson. In his youth he heard and embraced the gospel, which he found to be the power of God to his salvation. Soon after his conversion, he began to pray in publick, and also to give a word of exhortation. After laboring

for several years as a local preacher, with general acceptance, and considerable usefulness, in the year 1788 he was appointed to the Killybegs circuit; and for ten years he continued to travel and preach in his native country, with faithfulness and success. In 1798 he offered himself as a Missionary, to carry the word of life to the inhabitants of the Bermuda Isles, where he had to encounter much opposition, and suffer a long imprisonment, for no other crime than preaching the gospel. After his liberation from prison he returned to Ireland, in 1802, and was appointed to a circuit; but his good constitution had received such a shock, by his sufferings in Bermuda, that, at the end of the year he had to return from the regular work of the ministry; but he continued to preach, as health permitted, till within a few years of his death. He was a man of sincere piety and warm friendship, and zealous for his God. His end was triumphant.

On *Missionary Stations*, two, viz.

1. JOHN COLMER; an amiable young man. He went out as a Missionary to the West Indies in the year 1816, where he was esteemed and useful. His colleagues who transmitted the account of his death to the Missionary Committee, say, "His piety was genuine. He felt and described the gospel as *the power of God unto salvation*. He lived in communion with God, and his time and talents were devoted to the work of the ministry. He often said, with great fervour, 'My whole desire is to be a man of God, a Bible Christian.'" As a minister, he studied to shew himself "approved of God," and promised to be an able and useful minister of the New Testament. His death was sudden and unexpected, but it found him ready. His loins were girded and his light burning, and he was found waiting for the coming of his Lord. In his affliction he manifested much patience and resignation. On being asked the state of his mind, he replied, "All is well." He died in the island of Tortola, on the 15th of Sept. 1818, in the 23d year of his age, of a bilious fever, after a sickness of only three days. The following day his corpse was interred amidst the sighs and tears of a large and deeply affected congregation.

2. DAVID JONES, a young man, a native of North Wales, who was accepted by the Conference of 1817, and employed in the West Indies. The Missionary Committee entertained a high opinion of his fitness for Missionary services; and the whole of his conduct proved the confidence of his friends to have been well placed. His piety was deep, his spirit amiable, and his talents promising. He was stationed at Antigua during the time of his Missionary labours, and was much beloved by the people among whom his ministry was exercised.—He was seized with the yellow fever, and died, after a few days' sickness, on the 30th of December, 1818. In reporting his death, one of his Missionary Brethren states, that he departed in triumph, in the faith and hope of the Lord Jesus.

The following are the stations of the Preachers, agreed upon by the Conference, after the most mature and attentive consideration:

GREAT BRITAIN.

I. THE LONDON DISTRICT.—*Charles Atmore, Chairman.*

1 *London East*, Charles Atmore, Joseph Sutcliffe, Samuel Taylor, Jabez Bunting, John Waterhouse; Robert Owen, Welsh Preacher; Thos. Vasey; Joseph Benson, Editor; Thomas Blanshard, Book Steward; Joseph Taylor, jun. Resident Secretary for our Missions; William West, James Creighton, Supernumeraries.

2 *London West*, George Morley, John Riles, George Marsden, Richard Watson. William Jenkins, Supernumerary.

3 *Waltham Abbey*, William Levell, Daniel Jackson, jun.

4 *Deptford*, John Gaulter, Joseph Cusworth, John Fordred.

5 *Hammersmith and Windsor*, John Reynolds, sen. George Dermott, Richard Cooper.

6 *High Wycombe*, William Pearson, jun. Solomon Whitworth; William Holmes, Supernumerary.

7 *Chelmsford*, Henry Cheverton.

8 *Leigh, Essex*, Joseph Prosser.

N. B. Brother Cheverton and Brother Prosser shall change at least once in six weeks, on the Lord's Day.

9 *Colchester*, John Bicknell, John Scott.

10 *Manningtree*, Benjamin Millman, William Langridge.

11 *Ipswich*, John A. Lomas, George Taylor.

12 *Huntingdon*, John Griffin, Henry Powis.
13 *St. Neot's*, Joseph Britain, Richard Eland.
14 *Biggleswade*, William Dixon, John Pigott.
15 *Bedford and Ampthill*, Richard Gower, James Golding, James Rosser.
16 *Newport Pagnell*, James Gartrell, Francis Burgess.
17 *Leighton Buzzard*, John H. Rowe, George Rowe.
18 *Luton*, William Towers, James Dixon.
19 *Reading*, John Anderson, Thomas Galland.
20 *Chichester*, Benjamin Hiley.
21 *Brightkelmstone*, Frederick Calder, John Smith, 4th.

II. THE CANTERBURY DISTRICT.—*Thomas Kelk, Chairman.*

22 *Canterbury*, James Mole, John Newton.
23 *Rochester*, Thomas Kelk, John Lancaster; William Palmer, Supernumerary.
24 *Gravesend*, Thomas Rowland, who shall change with the Preachers of the preceding circuit every third Sunday.
25 *Sheerness*, William Moulton, John Bustard.
26 *Margate*, William Gilpin, James Bromley.
27 *Dover*, Joseph Gostick, James Jarratt.
28 *Deal*, William M. Harvard, who shall change once a month, on the Lord's Day, with the Dover Preachers.
29 *Rye*, James Spink.
30 *Tenterden*, James Methley.
N. B. Brother Spink and Brother Methley shall change regularly every third Sabbath.
31 *Sandhurst*, Joseph Walker, William Pollard.
32 *Maidstone*, William Fowler.
33 *Ashford*, Jonathan Roberts, who shall change occasionally with the Canterbury Preachers.
34 *Sevenoaks*, John Knowles, John Raby; John King, Supernumerary.

III. THE NORWICH DISTRICT.—*Barnard Slater, Chairman.*

35 *Norwich*, Barnard Slater, John Cullen.
36 *Bungay*, Robert Bryant.
37 *North Walsham*, John Sydserff, John Stevens.
38 *Yarmouth*, Philip Jameson, Thomas Pollard.
39 *Lowestoft*, Thomas Rought, William Sharp.
40 *Framlingham*, Thomas Thompson, William Annetts.
41 *Diss*, William Hinson, James Fussell.
42 *Attleborough*, Ebenezer Stewart, James Lancaster.
43 *Bury St. Edmund's*, William Bacon, John Brown, jun.
44 *Holt*, Marmaduke Revell, Thomas Heywood.

IV. THE LYNN DISTRICT.—*Arthur Hutchinson, Chairman.*

45 *Lynn*, Joseph Robinson, Joseph Griffith.
46 *Walsingham*, Arthur Hutchinson, Thomas Morgan.
47 *Wisbeach*, James Bumstead, George Bacon
48 *Thetford*, Thomas Newton, James Jones, jun.
49 *Swaffham*, Thomas Padman, Joseph Cheesewright.
50 *Ely*, Thomas Tattershall, James Baker.
51 *Cambridge*, Edward B. Lloyd.

V. THE OXFORD DISTRICT.—*Benjamin Leggatt, Chairman.*

52 *Oxford*, Henry S. Hopwood, Robert Martin.
53 *Whitchurch, near Aylesbury*, Matthew Mallinson, John Jackson.
54 *Witney*, Isaac Phenix, Samuel Trueman.
55 *Banbury*, James Etchells, Joseph Dunning.
56 *Chipping-Norton*, John Mason, sen. Joseph Brougham.
57 *Brackley*, William Breedon, Christopher Newton.
58 *Towcester*, John Ward, John Crowe.
59 *Daventry*, George Deverell, John Wheelhouse.
60 *Northampton*, Benjamin Leggatt, Thomas Ludlam.
61 *Wellingborough*, Robert Mack.
62 *Higham-Ferrers*, George Wilson, William Hicks.
N. B. Brother Hicks shall change with the Wellingborough Preacher on the Lord's Day, once a month.
63 *Kettering*, John Hodgson, Joseph Pratten.
64 *Market-Harborough*, James Burley, Thomas Morton.

VI. THE PORTSMOUTH DISTRICT.—*Anthony B. Seckerson, Chairman.*

65 *Portsmouth and Gosport*, Anthony B. Seckerson, Thomas Martin, Alex. Weir.
N. B. Brother Weir is to reside at Gosport.

66 *Salisbury*, John Smith, sen. William Harrison, jun.
67 *Shaftsbury*, George Button, Robert Garner.
68 *Sherborne*, John Appleyard.
69 *Poole*, Charles Haime, George Banwell; James Alexander, Supernumerary.
70 *Isle of Wight*, Edward Batty, William Constable.
71 *Southampton*, Caleb Simmons, Francis B. Potts.
72 *Andover*, William Griffith.
73 *Newbury*, Edward Millward, John Geden.
74 *Hungerford*, *Swindon*, David Deakins, James Ash. Thomas Dod.
N. B. Brother Dod and Brother Ash shall change, under the direction of the Superintendent.

VII. THE GUERNSEY DISTRICT.—*William Toase, Chairman.*

75 *Gournsey and Sark*, William Toase, William P. Burgess; William Fish, John De Queteville, Richard Robarts, Supernumeraries.
76 *Alderney*, John Willis; a French Preacher wanted, who shall divide his labours between Alderney and Sark.
77 *Jersey*, Nicholas Mauger, John Brown, sen. Peter Le Sueur; Joseph Thomas, Robert James, Supernumeraries.
N. B. Brother Toase is appointed to act as General Superintendent of the Societies, French as well as English. The Preachers are to change between Guernsey and Jersey under his direction.

VIII. THE PLYMOUTH DOCK DISTRICT.—*Jonathan Barker, Chairman.*

78 *Plymouth Dock*, Jonathan Barker, James Heaton.
79 *Plymouth*, James Buckley, Thomas Robinson.
80 *Launceston*, Joseph Marsh, George Birley.
81 *Holdsworthy*, Isaac Aldom.
82 *Liskeard*, John Sumner, Edward Jones, 4th, Edward Sumner.
83 *Tavistock*, Richard Shepherd, Richard Mole.
84 *Camelford*, Joseph Burgess, sen. Samuel Robinson.
85 *Kingsbridge*, Richard Moody, Thomas Webb.

IX. THE CORNWALL DISTRICT.—*Richard Treffry, Chairman.*

86 *Redruth*, John Hodson, Nicholas Sibley, Joshua Bryan.
87 *Falmouth*, James Akerman, Thomas Staton; William Jenkin, Supernumerary.
88 *Truro*, Richard Treffry, Ralph Scurrah, Oliver Henwood.
89 *St. Austle*, Thomas Bersey, Paul Orchard, Walter O. Croggan.
90 *Bodmin*, John Woodrow, John Weville, Joshua Wade; James Evans, Supernumerary.
91 *Penzance*, William Martin, William Davis, 1st. Benjamin Frankland.
92 *Scilly Islands*, John Slater.
93 *Helstone*, Francis Truscott, William Sleigh.
94 *Hayle-Copper-House*, William Hayman, William Flint.

X. THE EXETER DISTRICT.—*Francis Collier, Chairman.*

95 *Exeter*, *Salterton*, William Beale, John Overton. James Odgers.
96 *Tiverton*, Joseph Sanders, Robert Sherwell, who shall divide his labours equally between the Tiverton and Taunton Circuits.
97 *Taunton*, Francis Collier, John Simmons.
98 *South Petherton*, John Worden, Henry V. Olver, who shall divide his labours equally between the South Petherton and Axminster Circuits.
99 *Axminster*, John Wright, John Rogers.
100 *Barnstaple*, William Baker, Thomas Shepherd.
101 *Dunster*, William Radford, John Radford.
102 *Ashburton*, John Bryant, William Hill, jun.
103 *Moreton-Hampstead*, John Robinson, who shall change occasionally with the Ashburton Preachers, under the direction of the Superintendent.

104 *Brixham*, Matthew Day, John Smith, 3rd.
Teignmouth, Charles Hawthorn, who shall change occasionally with the Preachers of the Brixham Circuit.

XI. THE BRISTOL DISTRICT.—*Walter Griffith, Chairman.*

105 *Bristol*, Thomas Wood, Robert Smith, Richard Waddy, William Henshaw, Josiah Hill; Jeremiah Brettell, George Mowatt, Jonathan Turner, Supernumeraries.
106 *Kingswood*, James Jones, sen.; William Horner, Supernumerary; Robert Johnson, Governor of Kingswood School.
107 *Banwell*, Francis Wrigley, Joseph Bowes; James Jay, Supernumerary.
108 *Bath*, Walter Griffith, William Worth; John Watson, Thomas Roberts, Supernumeraries.
109 *Frome*, Thomas Rogers, Jonathan Williams; Simon Day, Supernumerary.
110 *Warminster*, James Sydserff, who shall change with the Preachers at Frome once in every month on the Lord's Day.
111 *Stroud*, John Dean, William Woodall, Seth Morris.
112 *Dursley*, Richard Wintle, Elijah Morgan, Daniel Osborne.
113 *Downend*, Charles Greenley, Thomas Ashton.
114 *Thornbury and its Vicinity*, William Jones, who shall change occasionally with the Downend Preachers.
115 *Gloucester*, James M. Byron, Benjamin Andrews.
116 *Cheltenham*, George Gellard, Thomas Edwards.
117 *Weymouth*, Theophilus Lessey, jun. Thomas Eastwood.
118 *Bradford, Wilts*, Daniel Campbell, Samuel Lear.
119 *Melksham*, John Ogilvie, Joseph Lysk
120 *Shepton-Mallett*, Robert Wheeler, William Mowatt.
121 *Midsummer-Norton*, Jonas Jaggar, William Kaye.
122 *Somerton*, Edward Chapman, Elias Thomas.

XII. THE FIRST WELSH DISTRICT: *(English Preaching.)—Joseph Collier, Chairman.*

123 *Swansea*, George Russell, Charles Colwell; Mark Daniel, Supernumerary.
124 *Merthyr-Tydville*, William Trampleasure.
125 *Brecon*, Philip Rawlins, William Ball.
126 *Monmouth and Abergavenny*, Hugh Carter, William Jewitt.
N. B. Brother Jewitt is to reside at Abergavenny. He shall change with Brother Carter two Sundays in every six.
127 *Cardiff*, John Coates.
128 *Newport*, William Brocklehurst, David Cornforth.
129 *Carmarthen*, Joseph Collier; Joseph Cole, Thomas Warren, Supernumeraries.
130 *Haverford West*, William Pearson, sen. Thomas Twiddy.
131 *Pembroke*, John Wood, Quintin Reynolds.

XIII. THE SECOND WELSH DISTRICT: *(Welsh Preaching.)—John Williams, 1st, Chairman.*

132 *Merthyr-Tydville and Brecon*, David Jones, 1st, Evan Edwards, John Jones, 2nd.
133 *Cardiff*, John Davies, 2nd, David Williams.
134 *Caermarthen and Llandilo*, John Williams, 1st, Griffith Hughes, Lot Hughes.
135 *Cardigan*, John Williams, 2nd, Robert Jones, 1st.
136 *Aberystwyth*, Morgan Griffith.
N. B. The Preachers in Cardigan shall change two Sundays in six weeks with Brother Griffith.
137 *Ruthin and Llangollen*, Thomas Thomas, Lewis Jones.
138 *Denbigh and Llanrwst*, Edward Anwyl, Robert Humphries.
139 *Holywell*, Edward Jones, 3rd, Owen Jones.
140 *Llanfyllin*, William Evans, Richard Bonner.
141 *Machynleth and Dolgelley*, Hugh Hughes, William Hughes, Humphrey Jones.
142 *Caernarvon and Pwllheli*, Samuel Davies, David Evans, Owen Thomas.
143 *Holyhead and Beaumaris*, William Batten, David Jones, 2nd.
N. B. Brother Owen Thomas is to divide his labours equally between the Caernarven and Holyhead Circuits.

XIV. THE BIRMINGHAM DISTRICT.—*Jonathan Edmondson, Chairman.*

144 *Birmingham*, Jonathan Edmondson, William Leach, Edward Oakes.
145 *West Bromwich*, Samuel Crompton, who shall change with the Preachers of the Birmingham Circuit.
146 *Wednesbury*, James Bridgnell, John W. Cloake.

147 *Wolverhampton*, John Denton, James Allen.
148 *Dudley*, John Aikenhead, Thomas Dowty, Josiah Goodwin.
149 *Stourport*, Jacob Stanley, James Brooke.
150 *Worcester*, James Gill, who shall change occasionally with the Stourport Preachers, on the Lord's Day, at the expense of the Worcester Circuit.
151 *Ledbury*, Joshua Fielden, Richard Allen.
N. B. Brother Allen is to reside at Newent.
152 *Hereford*, John Adams.
153 *Evesham*, Hugh Ransom, William H. L. Eden.
154 *Redditch*, Charles Hulme.
155 *Bromsgrove*, Humphrey Parsons.
156 *Coventry*, Edward Banks, Edward Wilson.
157 *Hinckley*, Thomas Graham, William Timperley.

XV. THE SHREWSBURY DISTRICT.—*Marshall Claxton, Chairman.*

158 *Shrewsbury*, Marshall Claxton.
159 *Wellington*, William Sleep.
160 *Brosely*, John Squarebridge; William Edwards, who shall change occasionally with the Wellington Preacher.
161 *Ludlow*, Evan Parry.
162 *Kington*, John Hughes, Thomas Moxon.
163 *Newtown*, David Rogers, William Davies, 2nd; James Scholefield, Supernumerary.
164 *Wrexham*, Hugh Beech.
165 *Whitchurch*, *Salop*, John Bryan.
166 *Oswestry*, John Jones, 1st.
N.B. The Preachers of the Oswestry and Wrexham Circuits shall change regularly.

XVI. THE MACCLESFIELD DISTRICT.—*The President, Jonathan Crowther, Chairman.*

167 *Macclesfield*, John Stamp, John Davis, sen.
168 *Buxton*, Robert Hayes, John Greeves.
169 *Congleton*, Thomas Hutton, Abraham Watmough; George Lowe, Supernumerary.
170 *Namptwich*, John Draper, James Mortimer.
171 *Northwich*, William Shelmerdine, James Sheriffe; Timothy Crowther, Supernumerary.
172 *Burslem*, Jonathan Crowther, William Radcliffe.
173 *Newcastle-under-Lyme*, Michael Cousin, William Homer.
174 *Stafford*, Moses Dunn, Charles Radcliffe.
175 *Leek*, William Harrison, sen. Archibald M'Laughlin.

XVII. THE LIVERPOOL DISTRICT.—*Adam Clarke, LL. D. Chairman.*

176 *Liverpool*, Robert Newton, Adam Clarke, Philip Garrett, William France, John Bowers; Evan Hughes, Welsh Preacher; Owen Davies, Michael Emmett, Thomas Yates, William Midgley, Edward Jones, 2d, Supernumeraries.
177 *Chester*, John Taylor, James Sykes.
178 *Warrington*, Robert Miller, Richard Smetham.
179 *Wigan*, Samuel Sugden.
180 *Leigh*, Robert Ramm.
181 *Ormskirk*, Joseph Worrell.
182 *Preston*, James Bogie, Benjamin Barritt; Robert Dall, Supernumerary.
183 *Chorley*, Thomas Ballinghall; who shall change with the Preston Preachers on the Lord's Day, once in every month.
184 *Garstang*, John White, Richard Heap.
185 *Lancaster*, Myles C. Dixon, Joseph Jackson.

XVIII. THE MANCHESTER DISTRICT.—*John Stephens, Chairman.*

186 *Manchester*, John Stephens, Maximilian Wilson, Thomas Jackson, Samuel Jackson; Robert Jones, Welsh Preacher; William Warrener, Supernumerary.
187 *Salford, Manchester*, James Townley, Henry Taft, George Barker; William Taylor, Supernumerary.
188 *Stockport*, George Highfield, Isaac Keeling; Daniel Jackson, supernumerary.
189 *New Mills, near Stockport*, Mark Dawes, Samuel Kellett.
190 *Ashton-under-Lyne, and our Chapel at Mossley*, Joseph Meek, John Simpson, jun.

191 *Oldham*, William M'Kitrick, John Morris.
192 *Rochdale*, Theophilus Lessey, sen. John Chettle.
193 *Bacup*, John Farrar; William Hainsworth, Supernumerary.
N. B. Brother Farrar shall change with the Rochdale Preachers, one Sunday in every six weeks.
194 *Haslingden*, James B. Holroyd, John Wilson.
195 *Blackburn*, John Fairborne, Thomas Walker.
196 *Bury*, John S. Pipe, Robert Harrison, jun.; Jonathan Brown, jun. Supernumerary.
197 *Bolton*, Thomas Hill, William Lord; Thomas Fearnley, Supernumerary.

XIX. THE HALIFAX DISTRICT.—*William Myles, Chairman.*

198 *Halifax*, William Myles, Cuthbert Whiteside; Zechariah Yewdall, Supernumerary.
199 *Sowerby-Bridge*, William Bird, John Thompson.
200 *Todmorden*, James M'Donald, Thomas Laycock, William Veevers.
201 *Burnley*, William Welborne, Joseph Roberts; Charles Tunnicliffe, Supernumerary.
202 *Colne*, Joseph Brookhouse, Daniel Walton.
203 *Skipton*, Isaac Muff, Thomas Armett.
204 *Clithero*, William Barr, Jervis Shaw.
205 *Grassington*, William Arnett, who shall change occasionally with the Preachers of the Skipton Circuit.
206 *Addingham*, Joshua Fearnside, James Fowler.
207 *Keighley*, William Hill, sen. Thomas Davies.
208 *Bingley*, Charles Gloyne, John Armitage.
209 *Woodhouse-Grove and Yeadon*, Samuel Sewell; Miles Martindale, Governor of the School.
N. B. Letters to the Superintendent should be directed to *Yeadon, near Leeds*. Letters for Woodhouse-Grove should be sent by way of *Bradford*.
210 *Bradford*, Isaac Turton, David Stoner.
211 *Huddersfield*, Cleland Kirkpatrick, John Storry, Joseph Fowler.
212 *Holmfirth*, Thomas Cooper, Abraham Crabtree.

XX. THE LEEDS DISTRICT.—*James Wood, Chairman.*

213 *Leeds*, Richard Reece, William E. Miller, John Slack, John James, John Keeling.
214 *Bramley*, George Sargent, William Coultas.
215 *Wakefield*, James Wood, Robert Wood.
216 *Birstal*, Robert Hopkins, Thomas Pinder.
217 *Dewsbury*, John Simpson, sen. Henry Ranson.
218 *Cleckheaton*, Thomas Harris, John W. Pipe.
N. B. Brother Pipe shall change occasionally with Brother Keeling, under the direction of the Superintendent of the Leeds Circuit.
219 *Otley*, William Nother, Joseph Pretty.
220 *Pately-Bridge*, William Tranter, William Ash; William Hunter, Supernumerary.
221 *Pontefract*, Aaron Floyd, Mark Day.
222 *Selby*, Matthew Lumb, John Leppington.
223 *Knaresborough*, Edward Jones, 1st, Thomas Gill; John Booth, Supernumerary.
N. B. Brother Gill, though the Senior Preacher, gives up the Superintendency to Brother Jones.

XXI. THE SHEFFIELD DISTRICT.—*Joseph Entwisle, Chairman.*

224 *Sheffield*, Joseph Entwisle, Thomas Stanley, John Hanwell, James Everett.
225 *Chesterfield*, Thomas Slugg, Thomas Hayes.
226 *Bakewell*, Robert Crowther.
227 *Bradwell*, James Hopewell; James Ridall, Supernumerary.
228 *Rotherham*, William Aver, William Atherton; Jacob Newton, Supernumerary.
229 *Doncaster*, Thomas Bartholomew, Edward Gibbons, James Johnson; Jonathan Brown, Supernumerary.
230 *Barnsley*, Francis Derry, Robert Pickering.
231 *Denby, near Wakefield*, Isaac Lilly, Benjamin Pearce.
232 *Derby*, John Kershaw, John Mason, jun.
233 *Belper*, John Doncaster, Robert Morton.
234 *Cromford*, Josiah Walker, Thomas Slinger.
235 *Retford*, John Reynolds, jun. Thomas L. Hodgson.
236 *Worksop*, Joseph Armstrong.

XXII. THE NOTTINGHAM DISTRICT.—*Joseph Taylor, sen. Chairman.*

237 *Nottingham*, John Brownell, Joseph Hollingworth, William Crosscombe.
238 *Ilkestone*, Joseph Wilson, who shall change regularly with the Nottingham Preachers on the Lord's Days.
239 *Mansfield*, Richard Pattison, Abraham Whitehouse.
240 *Newark*, John Hickling, John Poole.
241 *Grantham*, Benjamin Wood, Henry Tuck.
242 *Leicester*, Joseph Taylor, sen. Samuel Hope.
243 *Melton-Mowbray*, Thomas Fletcher, John Roadhouse, Leonard Posnett.
244 *Ashby-de-la-Zouch*, John Rossell, John Hobson, John Dredge.
N. B. Brother Dredge is to reside at Ticknall.
245 *Burton and Litchfield*, William Rennison, Thomas Talboys.
246 *Uttoxeter*, Samuel Webb, John Smith, 2nd.
247 *Loughborough*, William Dalby, Benjamin Hudson.
248 *Stamford and Peterborough*, James Penman, James Hyde, George Poole.

XXIII. THE LINCOLN DISTRICT.—*John Furness, Chairman.*

249 *Lincoln*, James Waller, John Hannah.
250 *Sleaford*, John Furness, Arthur G. Jewett.
251 *Market-Raisin*, William Howarth, Thomas Eckersley.
252 *Louth*, Corbet Cooke, William Waterhouse, Joseph Whitehead.
253 *Horncastle*, James Bate, Robert Watkin.
254 *Alford*, Thomas Rogerson, Thomas Edman.
255 *Spilsby*, Isaac Bradnack, Richard Ellidge, Joseph Agar.
256 *Boston*, Edward Towler, George Tindale.
257 *Spalding*, John Gill, Richard Tabraham.

XXIV. THE HULL DISTRICT.—*John Walmsley, Chairman.*

258 *Hull*, Samuel Woolmer, George Smith, John Walmsley, Abraham E. Farrar.
259 *Howden*, Lawrence Kershaw, Joseph Hunt.
260 *Driffield*, Martin Vaughan, Peter Prescott.
261 *Bridlington*, Thomas Preston, William Stones, James Beckwith; Joseph Chapman, sen. Supernumerary.
262 *Patrington*, John Pearson, Joseph Rayner.
263 *Grimsby*, John Aslin, Benjamin Gregory.
264 *Gainsborough*, Thomas Ingham, William Stokes.
265 *Epworth*, John Beaumont, Thomas Key.
266 *Snaith*, Samuel Wild, John Beecham.
267 *Brigg*, George Douglas, John Nicholson.
268 *Barton*, Joseph Hutton, Thomas Hall.

XXV. THE YORK DISTRICT.—*Henry Moore, Chairman.*

269 *York*, Henry Moore, Daniel Isaac, William Naylor, Thomas Stead.
270 *Pocklington*, John Nelson, Henry Anderson.
271 *Scarborough*, Thomas Gee, William Carleton; William Beswick, Supernumerary.
272 *Pickering*, Robert Melson, John Nowell.
273 *Malton*, Stephen Wilson, Thomas Savage.
274 *Easingwold*, John Sedgwick, Partes Haswell.
275 *Thirsk*, Philip Hardcastle, Joseph Frank; Samuel Gates, Supernumerary.
276 *Ripon*, Thomas Simmonite, Luke Heywood.

XXVI. THE WHITBY DISTRICT.—*Joshua Marsden, Chairman.*

277 *Whitby*, Zecharias Taft, John Jordan; George Holder, John Barritt, Supernumeraries.
278 *Gisborough*, Francis West, Nathaniel Elliott.
279 *Darlington*, Joshua Marsden, Robert Bentham; Robert Emmet, Supernumerary.
280 *Stockton*, Joseph Mann, Robert Nicholson; Thos. Dixon, Supernumerary.
281 *Barnard Castle*, William Todd, William Dowson.
282 *Middleham*, John Philips, John Walton; Richard Hardaker, Supernumerary.
283 *Tanfield*, Thomas Harrison, Anthony Triffit.
284 *Richmond and Reeth*, Isaac Clayton, William Shackleton, George Clarke.

XXVII. THE NEWCASTLE DISTRICT.—*Edmund Grindrod, Chairman.*

285 *Newcastle-upon-Tyne*, Edmund Grindrod, John Rigg, William Theobald; John Hudson, Supernumerary.

286 *Gateshead*, Thomas Garbutt, William Jackson.
287 *North Shields*, Robert Pilter, Robert Jackson.
288 *Sunderland*, Samuel Warren, David M'Nicoll, James Blackett, Thomas Skelton; John Braithwaite, Supernumerary.
289 *Durham*, William Clegg, William Smith.
290 *Wolsingham*, William Scholefield, who shall change occasionally with the Preachers of the Barnard-Castle Circuit.
291 *Alstone*, Charles L. Adshead, Ambrose Freeman, who shall divide his labours between the Alstone and Hexham Circuits.
292 *Hexham*, John Ingham.
293 *Morpeth*, James Smetham.
294 *Alnwick*, John Lee.
295 *Berwick*, Samuel Ward.

XXVIII. THE CARLISLE DISTRICT.—*George Thompson, Chairman.*

296 *Carlisle*, Joseph Womersley, Joseph Lewis.
N. B. Brother Lewis is to reside at Brampton.
297 *Whitehaven*, John Bumstead, Luke Barlow.
298 *Brough and Penrith*, John Rawson, James Miller, Hodgson Casson.
299 *Wigton*, Ralph Gibson.
300 *Kendal*, George Thompson, William Blundell.
301 *Ulverstone*, Richard Greenwood, who shall change once in six weeks with Brother Blundell.
302 *Dumfries*, Humphrey Stevenson.

XXIX. THE ISLE OF MAN DISTRICT.—*John Mercer, Chairman.*

303 *Douglas*, Joseph Burgess, jun. John Heap; Calvarley Riley, Supernumerary.
304 *Ramsay*, John Kemp, Enoch Broster.
305 *Peel*, John Mercer.

XXX. THE EDINBURGH DISTRICT.—*John Burdsall, Chairman.*

306 *Edinburgh and Dunfermline*, Alexander Bell, George Mainwaring, Thos. Moss.
307 *Dunbar and Haddington*, Duncan M'Allum, Daniel M'Allum.
308 *Glasgow and Paisley*, John Burdsall, Thomas Mollard, George Cubit, Joseph E Beaumont.
309 *Greenock*, Thomas Hewitt, Alexander Strachan.
310 *Ayr and Kilmarnock*, Donald Frazer, Timothy Ingle.
311 *Perth*, Thomas Hamer.

XXXI. THE ABERDEEN DISTRICT.—*Valentine Ward, Chairman.*

212 *Aberdeen*, Valentine Ward, Peter M'Owan.
313 *Peterhead*, James Shoar, John Wesley Barritt.
314 *Dundee and Cupar*, James Anderson.
N. B. Brother Anderson and Brother Hamer shall change occasionally.
315 *Montrose, Arbroath, and Brechin*, Joseph Robbins, Thomas Bridgman.
316 *Banff*, Jonathan Porter, John Hague.
317 *Elgin and Keith*, John M'Owen.
318 *Inverness*, James Sugden; Robert Harrison, sen. Supernumerary.

FOREIGN MISSIONS.

I. EUROPE.

1 *Gibraltar*, Owen Rees.
2 *Brussels*, This station shall be visited occasionally, or regularly supplied at the discretion of the Committee.

FRANCE.

3 *Paris*, John Hawtrey.
4 *Beuville, Periere, and Condé*, Charles Cooke, Henry de Jersey.
5 *Mer*, Armand de Kerpezdron.
6 *Cherburg*, Amice Olivier.
N. B. Brother WILLIAM TOASE shall superintend the French Missions under the direction of the Committee.

II. ASIA.—CEYLON AND CONTINENTAL INDIA.

THE CINGALESE DISTRICT.—*William B. Fox, Chairman.*

7 *Colombo and Colpetty*, Benjamin Clough, George Erskine; Don Cornelius de Silva Wijesingha, Cingalese Assistant Missionary.
N. B. Brother Erskine, the senior Preacher, requests that Brother Clough may be the Superintendent.

8 *Negombo*, Robert Newstead.
9 *Caltura and Bentotte*, William B. Fox; William A. Lallman, Assistant Missionary. One more is requested.
10 *Galle and Amlamgoddy*, John M'Kenny, Samuel Broadbent. One more is requested.
11 *Matura and Belligam*, John Callaway; John Anthoniez, Assistant Missionary. One more is requested.

THE TAMUL DISTRICT.

12 *Jaffna and Point Pedro*, Thomas H. Squance. Two more are requested.
13 *Trincomalee*, Robert Carver.
14 *Batticaloe*, Thomas Osborne.
15 *Molativa*, One is requested.
16 *Poonareen*, One is requested.
17 *Island of Ramisseram*, One is requested.
18 *Madras*, James Lynch, Titus Close.
19 *Bangalore*, One is requested
20 *Negapatam*, One is requested.

N.B. Alexander Hume and Samuel Allen are to act, for the present, both as Missionaries, and as Superintendents of Mission Schools; and Joseph Roberts, Abraham Stead, and Joseph Bott, are to be appointed to some of the above mentioned vacant stations, upon their arrival at Ceylon.

21 *Bombay*, John Horner, Joseph Fletcher.
22 *New South Wales*, Samuel Leigh, Benjamin Carvosso, Walter Lawrey.

III. AFRICA.

WESTERN AFRICA.

23 *Sierra Leone*, John Baker, John Gillison.

SOUTH AFRICA.

24 *Cape Town*, Vacant for the present.
25 *Khamies Berg, Little Namacqua Land*, Barnabas Shaw, Edward Edwards, James Archbell; Jacob Links, Assistant Missionary to the Bushmen.

N.B. Brother Shaw is General Superintendent of the South African Stations.

26 *Madagascar*, Two are to be sent, as soon as the Committee deem it expedient.

IV. AMERICA.—THE WEST INDIES.

THE ANTIGUA DISTRICT.—*William Gilgrass, Chairman.*

27 *Antigua*, James Whitworth, Joseph Chapman, jun. John Hirst.
28 *St. Christopher's*, William Gilgrass, John Maddocks, Thomas Pennock. One more is requested.
29 *St. Eustatius*, Patrick French.
30 *Nevis*, Samuel Brown. One more is to be sent.
31 *St. Bartholomew*, Daniel Hillier.
32 *Deminica*, William White.
33 *Tortola and the other Virgin Islands*, John Dace, James Catts, John Marshall.
34 *St. Martin's and Anguilla*, Jonathan Raynar.
35 *Bermuda*, William Sutcliffe.

THE ST. VINCENT'S DISTRICT.—*Samuel P. Woolley, Chairman.*

36 *St Vincent's*, John Mortier, George Jackson, William Ames. One more is to be sent.
37 *Grenada*, Moses Rayner, William D. Goy.
38 *Trinidad*, Samuel P. Woolley.
39 *Barbadoes*, William J. Shrewsbury.
40 *Tobago*, John Smedley.
41 *Demarara*, George Bellamy, Matthew M. Thackray.

THE JAMAICA DISTRICT.—*George Johnstone, Chairman.*

42 *Kingston*, George Johnstone, James Horne.
43 *Spanish Town*, Obadiah Adams.
44 *Morant Bay*, William Ratcliffe, James E. Underhill, Joseph Hartley.
45 *Grateful Hill*, John Hudson.
46 *Montego Bay and Falmouth*, John Shipman, William Binning.

THE BAHAMA DISTRICT.—*William Wilson, Chairman.*

47 *New Providence*, John Turtle.
48 *Eleuthera*, William Wilson.
49 *Harbour Island*, Roger Moore.
50 *Abaco*, John Davis, 3d.

HAYTI.

51 *Port au Prince*, Vacant for the present.
52 *Cape Henry*, Elliott Jones, William Woodis Harvey.

THE BRITISH PROVINCES OF NORTH AMERICA.

THE CANADA DISTRICT.—*Richard Williams, Chairman.*

53 *Quebec*, John Hick.
54 *Montreal*, Robert L. Lusher.
55 *Kingston and Bay of Quinte*, James Booth, Richard Pope.
56 *Fort Wellington*, Thomas Catterick. One more is requested.
57 *Melburne*, John de Putron, French Missionary; who is to return to his station among the French, as soon as possible.
58 *St. Armands*, Richard Williams. Brothers Williams and Lusher shall change occasionally.
59 *Niagara*, Henry Pope.
60 *Perth*, One is requested.

THE NOVA-SCOTIA AND NEW BRUNSWICK DISTRICT.—*William Bennett, Chairman.*

61 *Halifax*, James Dunbar; William Black, Supernumerary.
62 *Liverpool*, Sampson Busby.
63 *Shelburne*, James Knowlan; James Mann, Supernumerary.
64 *Yarmouth*, John Snowball.
65 *Annapolis*, Stephen Bamford, Adam Clarke Avard.
66 *Horton*, William Birt. One more is requested.
67 *Newport*, William Bennett.
68 *Cumberland*, John Bass Strong.
69 *Ramshay*, Robert H. Crane.
70 *Lunenburg and Petit Reviere*, George Orth, German Missionary.
71 *St. Stephens*, Duncan M'Coll.
72 *St. David's*, One is requested.
73 *St. John's*, James Priestley.
74 *Fredericton*, Thomas Payne. One more is requested.
75 *Mechan*, One is requested.
76 *Pedicodiac*, One is requested.
77 *Charlotte Town, Prince Edward's Island*, Robert Alder.
78 *Bedeque, Ditto*, George Miller.
79 *Murray Harbour, Ditto*, One is requested.

THE NEWFOUNDLAND DISTRICT.—*John Bell, Chairman.*

80 *St. John's*, John Bell.
81 *Carbonear*, John Pickavant.
82 *Harbour Grace*, One is requested.
83 *Blackhead and Western Bay*, John Walsh.
84 *Island Cove and Perlican*, James Hickson.
85 *Hants Harbour*, One is requested.
86 *Port de Grave*, William Ellis.
87 *Bonavista and Catalina*, Richard Knight.
88 *Trinity Harbour*, Ninian Barr.
89 *Grand Bank and Fortune Bay*, John Haigh.
90 *Burin*, John Lewis.
91 *Brigus*, Thomas Hickson.

N. B. The Missionary Committee in London have authority to supply the vacancies in the Foreign Stations, by Preachers selected from those who are on the List of Reserve, or otherwise, according to our Rules on that subject.

On Saturday July 31, the Preachers, (in number 23,) that were to be admitted publickly into full connexion, as having completed, (and several of them much more than completed,) the period of their probation, were examined in the presence of the Conference, by the President and others, respecting their knowledge and belief of our principal doctrines, their approbation of and attention to our discipline, and divers important branches of experimental and practical religion; when they gave great satisfaction to all present, by the explicit answers they returned to the

questions addressed to them. On the afternoon of the Lord's day following, the President, and several others of the senior brethren, spent some time in conversing with them privately, and gave them such advices and directions as appeared to be calculated to render them still better qualified for the important office of feeding and overseeing the church of God, and to constitute them "workmen that should not need to be ashamed, rightly dividing the word of truth." A satisfactory testimony having been borne to their talents and grace, and to their zeal and diligence in the exercise of their ministry, during the years of their probation, as also to the acceptableness of their labours in the circuits to which they had been appointed; they were presented to the congregation in the King's-street Chapel, at six o'clock on Monday evening, Aug. 2, when eight of them gave a circumstantial and interesting account of their conversion to God, and call to the work of the ministry. The rest did the same on the two following evenings, (for the business occupied three nights,) and then, according to the appointment of a preceding Conference, the Ex-president delivered to them all a solemn charge, which, with several of the sermons preached during the Conference, and by them ordered to be published in our Magazine, we hope shortly to lay before our readers. The congregation was much crowded all these evenings, and seemed peculiarly interested, especially on the Tuesday evening, while Mr. Harvard, lately arrived from Ceylon, and one of those publickly admitted into full connexion on this occasion, (which his being employed on a foreign station had prevented being done before,) gave a detailed account of the most important circumstances attending the voyage of himself and the other first Missionaries to Asia, the sudden death of Dr. Coke, their feelings and distress on that occasion, their apparently destitute condition, and the unexpected and gracious interpositions of Divine Providence in their behalf, and in behalf of the cause in which they were embarked, together with the remarkable success with which God had crowned their endeavours, and those of the other Missionaries that had since been sent, at different times, to join them. He spoke upwards of an hour, and we trust with good effect on the greater part, probably on most, of the crowded congregation present.

On one afternoon, during the week, before the sittings of the day were ended, a number of the boys from Kingswood School, (as in the preceding year from Woodhouse Grove,) were introduced into the Conference, (with many of the members of the Bristol society) when one of the boys delivered an appropriate oration in Latin, and another one in English; and afterwards, at the desire of the Conference, Messrs. Benson and Roberts addressed them on the high importance of their possessing true piety as well as useful learning, and, in order thereto, of their making a diligent use of the excellent helps with which they were providentially favoured. After solemn prayer to God for his blessing on them, their school-fellows, and the Institution, they were dismissed.

The following pastoral address to the members of the Methodist Societies in Great Britain, is here inserted by order of the Conference; and we most earnestly request their careful attention to the very important contents of it.

ADDRESS

Of the Conference, to the Methodist Societies in Great Britain; late in Connexion with the Rev. John Wesley, A. M.

Dearly beloved Brethren,

In pursuance of a Resolution passed at our present Meeting, that an Address from the Conference to the Societies in Great Britain shall annually be written and printed, we now affectionately solicit your attention. Our object in the adoption of this measure is to draw still closer the bond of that spiritual connection between us and you which is so dear to our hearts; and to afford you, dear Brethren, from time to time, such advices and encouragements as the events of the year, presented to us from every quarter when assembled in Conference, may suggest.

Never can you or your interests be absent from our minds when engaged in the business of this solemn Assembly. The sole object of our labours is to preserve that form of sound doctrine, and that body of discipline, under which we have all been made wise unto salvation,

and nourished up to the enjoyment of a spiritual life, and intercourse with God; and it is our greatest anxiety, that "as you have received the Lord Jesus you may walk in him;" "adorning the gospel of God our Saviour in all things;" that you may thus diffuse through the land the knowledge of Christ, and the influence of religion.

We rejoice to state to you, that the increase in our societies during the past year, including Ireland, is 6905. For this success you will join us in thanksgivings to God, to whom alone the praise of turning men from darkness to light is due. But we would not fail to remind you, that, although the conversion of men from the error of their ways is the great work of God, he himself has made it in all cases to depend greatly upon the faithfulness and zeal of his people. We exhort you, therefore, dear brethren, as you wish the prosperity of the cause of God, to "pray for us, that the word of the Lord may have free course, and be glorified." Be yourselves the examples of a regular and conscientious attendance on the ordinances of his house; let your light shine before men; remember the high designation given you by your Lord—"Ye are the salt of the earth."—"Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as the lights of the world." Let the holiness of your conduct, the gravity and seriousness of your speech, your kind and faithful admonition of others, the religious order of your families, and the exact discharge of every relative and social duty, bear full testimony to the truth and excellence of your piety; and give its evidence all around you, that "you have not received the grace of God in vain."

A long experience has proved, that such effects are intimately connected with the observance of every part of our salutary discipline in all our societies. We do not enjoin this upon you as a burthen, we invite you to it as a privilege. Preserve that simplicity of heart, and that sense of the importance of experimental religion, which will induce you not only to a regular attendance upon your classes, but to enter into their spirit and intention. Seek from them the knowledge you most want—the work of God in the heart. Strive together that you may "apprehend all for which you are apprehended of God in Christ Jesus:" and solemnly record it on your spirits, that the true kingdom of God is not the existence of its visible forms among any people; but "righteousness, peace, and joy in the Holy Ghost."

We deeply sympathise with those of you, dear Brethren, who, from the pressure of the times, and the suspension of an active commerce, are, in common with thousands of your countrymen, involved in various and deep afflictions. We offer up our prayers to God for you in this dark season of your distress, "that you may not be tempted above what you are able to bear;" and that he who "comforteth the distressed," may comfort you. "Cast all your care on God, for he careth for you:" and fail not to remember, and to comfort one another with these words, "that in heaven you have a better and enduring substance." In the present changeful scene of things, one event happeneth to the righteous and the wicked; but you are nevertheless still under the care and the eye of your Father in heaven.

Such afflictive events he will sanctify to those who trust in him: his promises cannot fail, because he changeth not. "He knoweth the way that you take, and when he hath tried you, he will bring you forth as gold." Never fail, dear brethren, to commit your cause to him, who has a thousand ways to "deliver the godly out of temptation," or to render their temptations the over-ruled instruments of putting them in possession of a good which shall remain their portion and their joy, when their spirits shall be for ever beyond the reach of the joys or sorrows of this present state. "In patience possess ye your souls." And remember him who hath said, "I will never leave you nor forsake you."

As many of you to whom this measure of national suffering has been appointed, reside in places where attempts are making by "unreasonable and wicked men," to render the privations of the poor the instruments of their own designs against the peace and the government of our beloved country, we are affectionately anxious to guard all of you against being led astray from your civil and religious duties by their dangerous artifices. Remember you are Christians, and are called by your profession to exemplify the power and influence of religion by your patience in suffering, and by "living peaceably with all men." Remember that you belong to a Religious Society which has, from the beginning, explicitly recognized as high and essential parts of Christian duty, to "Fear God, and honour the King; to submit to magistrates for conscience sake, and not to speak evil of dignities." You are surrounded with persons to whom these duties are the objects of contempt and ridicule: shew your regard for them, because they are the doctrines of your Saviour. Abhor those publications in which they are assailed, along with every other doctrine of your holy religion; and judge of the spirit and objects of those who would deceive you into political parties and associations, by the vices of their lives, and the infidel malignity of their words and writings. "Who can bring a clean thing out of an unclean."

Be it your care, beloved, who are exposed to this trial, "to serve God in all good conscience; to preserve your minds from political agitations; to follow your occupations and duties in life in peaceful seclusion from all strife and tumults; and God will, in his own time, appear by his Providence to your relief. We trust our country to his gracious favour, and doubt not "that he will speak good concerning us."

Whilst this period of suffering continues, we affectionately and earnestly exhort the more opulent members of our Societies and congregations, to afford as ample a relief as possible to their brethren in distress. This, we are sure, "they are forward to do." The liberal and active benevolence of our friends in every place, and on every charitable occasion, is our "glory and joy;" we speak this, therefore, only to "put them in remembrance." Many of the suffering household of faith now need their special liberalities; and the kind affection which exists in all our societies towards each other, is a sufficient pledge to us, that this suggestion will lead to those acts of sympathizing kindness, which will at once call forth and strengthen

that sentiment of brotherly love, which is the distinguished character of the disciples of Jesus Christ. "Remember them that are in affliction, as being yourselves also in the body."

We are happy to find that the numerous institutions among us, for the spread of the Gospel abroad, for the relief of the sick and poor at home, and for the education of the children of the poor, continue to meet, notwithstanding the pressure of publick affairs, with an encouragement so liberal. The supply of the Fund for Foreign Missions has exceeded all former years; and to all who love the Saviour, and the cause for which he died, the general prosperity of our Missions will equally excite their gratitude to God, and lead them anew to pledge their exertions for the support of a cause so sacred and animating. The extension of true religion at home will not be less their care, and the object of their liberality and prayers. Among other institutions for this purpose, are our Sunday Schools; and we rejoice in their number, the zeal with which they are conducted, the sacrifices of so many of our young people who act as teachers, and the benefits which are constantly resulting from them. In proportion to the value of these institutions, we are anxious that they should be so conducted as to yield their full proportion of moral good; and that in order to this, they should be preserved on their first principles. We would therefore exhort all who have kindly and benevolently engaged in them, to watch over them with a pious anxiety, that they may fully communicate to the children educated in them, the knowledge and influence of the Holy Scriptures. Let them recollect, that a Sunday School is strictly and entirely a religious institution, whose object is to train up children in the nurture and admonition of the Lord; and that whatever has not a direct tendency to this end, is equally inconsistent with the principal design of such charities, and the sanctity of the sacred day in which they are conducted; and that ultimately it will prove subversive of all genuine moral and religious effect. We regard it as essential to the religious character of Sunday Schools, that the children should be carefully instructed by catechisms in the doctrines and duties of religion; accustomed to read the Scriptures, accompanied with the pious advices and explanations of their teachers; that they should on every Sabbath be regularly brought to the publick worship of God; and that the teachers themselves should be persons who "fear God, and work righteousness;" "apt to teach" and enforce the truths of experimental and practical piety. Under the direction of such views, these valuable institutions will be the means of spreading through society the principles of truth and holiness; of preserving from the poison of infidelity, now, alas! so industriously diffused, thousands of our rising youth; of conveying light and purity into the dwellings of the poor; and of correcting the morals of society. They may then with hope and confidence be commended to the blessing of God.

With regard to the financial affairs of the Connexion, it is with great satisfaction that we have to announce the success which has attended the measure recommended by the Conference last year, for the relief of distressed Chapels. The monies raised for the Chapel Fund were

found, at the meeting of the Committee appointed for its disbursement, very nearly equal to the claims for deficient interest of monies borrowed on the chapels regularly recommended from the different districts. It is therefore now established; and we state it with peculiar pleasure, that if this Fund be as liberally supported, as from the importance of its objects our friends will, we trust, feel it ought to be supported, the difficulties which have arisen from cases of distressed chapels, and the anxieties which were in some places in consequence created, may be entirely removed by united local exertion, and the aid of the Fund, and the Connexion be completely rescued from this branch of its embarrassments. This subject will be fully brought before you in the Report of the Chapel Fund when published; but we could not refrain from announcing thus early, what will afford general joy to our societies, and tend to unite the trustees of chapels, the societies, and the preachers, in common and cheerful efforts to promote the work of our adorable Lord.

The general finances of the Connexion continue to press heavily upon us; although we hail with great confidence the prospect of surmounting every difficulty. In those measures of retrenchment which necessity has forced, many circuits, and many of the preachers, have suffered, by returning to the circuits the proportion of deficiencies determined by the rule of the last Conference, and by our inability to comply with the reasonable demands of many of our brethren. These measures have been very painful; but our finances are in a state of general improvement; and if a proper degree of local exertion in all the circuits be commenced and continued, the Connexion will be placed in a state in which these subjects will create a much smaller degree of anxious concern. We commend, therefore, that great work, which God begun with our fathers, and has continued to support and bless to the present day, to the kind and liberal support of our societies and congregations. Our interest and theirs cannot be separated. We are all bound by the tenderest recollections, by the best interests, by the most solemn obligations, to uphold, to spread, and to transmit to our children, the benefits of a system of religious truth and order, from which, under God, we have derived the light and comfort of a present salvation, and the blessed hope of a better life after the conflicts of the present. Sacrifices and exertions are still necessary; but, in such a cause, they are surely softened and encouraged, by the delightful communion of saints, the presence of our God in our assemblies, and the visible spread of true religion in our immediate connections, and in our country.

We are now about to depart to our respective scenes of labour for the ensuing year. We met in the spirit of the kindest affection, and are about to separate with increased attachment to each other, to you, and to the work of Christ. We have renewed our pledges of zeal and faithfulness, in the strength of him, without whom "nothing is strong;" and we cast ourselves on his mercy and your prayers. Beloved brethren, join with us in this renewed dedication of ourselves "to God and to the Church by the will of God." Why do we live, but to do his will, and spread his praise. Let all our thoughts rest in God; to him let us open our spirits for richer supplies of his sanctifying

grace, and clearer demonstrations of his presence and love. In simplicity of heart let us follow our Lord, copy his example, walk as he walked, follow his steps of active charity, breathe his calm and loving mind, die like him to all earthly good, and hasten to the end of our course. "The time is short." O let us fill it with all the fruits and acts of Christian love and zeal; that our last moments may be peace; and that through the meritorious passion of our Divine Saviour, we may be accounted worthy to renew our fellowship in his unsuffering kingdom; and be eternally one with Christ, as he is one with the Father.—Signed in behalf and by order of the Conference,

JONATHAN CROWTHER, *President.*
JABEZ BUNTING, *Secretary.*

BRISTOL, *Aug.* 7, 1819.

SUNDAY SCHOOL UNION.

The Annual Meeting of the Teachers and Friends of Sunday Schools was held at the City of London Tavern, on Wednesday morning the 12th of May, 1819. Joseph Butterworth, Esq. in the chair.

An Abstract of the Report was read by W. F. Lloyd, one of the Secretaries, which gave the following summary of the operations of this institution.

Return of numbers forwarded to the Sunday School Union, in May, 1819.

	Schools.	*Teachers.*	*Scholars.*
4 London Auxiliaries - -	278	4,311	45,368
41 Country Unions and Societies	1,741	23,131	189,972
Adults - - -	—	—	2,244
Sabbath School Union for Scotland	480	—	34,000
Sunday School Society for Ireland	806	—	84,174
Grand Total of Scholars - - -			355,758
Increase reported since last year			74,422

"But it is presumed, that were the number of scholars ascertained in other parts of this country where no unions are yet established, the above statement would be doubled. With these Societies a friendly intercourse and correspondence is maintained, and various measures have been adopted to give unity and efficiency to the plan of Sunday School instruction throughout the kingdom. To those who may not be acquainted with the moral and religious state of vast numbers of towns and villages throughout our native land, the fact may appear surprising, that since Sunday School Unions have been in active operation, such scenes of ignorance and depravity have been discovered as have made the visitors almost imagine that they were exploring the moral state of Africa, rather than that of highly favoured England. By means of these societies, many villages and towns have been visited where ignorance and sin have hitherto held undisputed dominion, and in these stations Sunday Schools have been formed, and are now diffusing their benefits to a great extent.

The Union is anxious to extend its influence to Foreign Parts, and though little has yet been done, it will afford satisfaction to their friends to know that Sunday Schools have been formed in France, Holland, Calcutta, Ceylon, New South Wales, West India Islands; and by the impulse received from papers and books conveyed from this Union in London, similar institutions have been very extensively established in the United States of America, Canada, Newfoundland, and other parts.

This Union has hitherto prosecuted its designs chiefly by means of active personal labour, but from the great and enlarging scale of its operations, an increase of pecuniary assistance is absolutely necessary to continue and extend its usefulness.

A very important measure has recently been adopted for the general benefit of Sunday Schools, by the establishment of the Depôt, at 44, Newgate-street, for the sale of suitable and approved Sunday School publications at reduced prices, which must necessarily require a considerable sum of money to keep a sufficient stock, that no disappointment may be experienced on Schools requiring supplies.

Some of the advantages contemplated by the Committee are the furnishing Sunday Schools with lists and prices of such books, &c. as they may be constantly in the habit of using—the supplying Sunday School Unions, and through them the Sunday Schools, with the needful books, &c. at the lowest possible prices—the selection of suitable books, read and approved by the Committee, to the exclusion of those that are objectionable*—the saving of time and trouble, by the whole order being completed at one place, and immediately despatched to its destination—the establishment of a centre of communication, of influence, and of information for the metropolis—the country at large—and, if possible, for the whole world—this has long been considered as a desideratum for Sunday Schools; and by such a plan, the expenses of these institutions will be considerably diminished, and the sums contributed to them become adequate to more extensive usefulness.

The Committee of this Union have voted, during the past year, £113 12s. by which seasonable assistance several New Sunday Schools have been established, chiefly in the metropolis, for the present limited state of the funds precludes grants from being made to open New Sunday Schools in many towns and villages in the country, which are yet destitute of these useful establishments.

The various reports forwarded to the Committee of this Union, present an account of several New Sunday Schools, opened during the past year.

The meeting was addressed by the Rev. Alexander Fletcher, Rev Dr. Smith, Rev. Samuel Hillyard, Mr. Wm. Wardlaw, jun. Rev. Joseph Taylor, Dr. Zeuckerbecker, Rev. Thomas Wood, Rev. George Marsden, Rev. Jabez Bunting, Mr. J. A. Coombs, Mr. Wm. Jones, Mr. W. F. Lloyd.

The meeting was very numerously attended, and all persons departed with the appearance of having been highly gratified and delighted. It is hoped that this is not the only effect that will be produced by a meeting so important and interesting; but that all persons who were present, will return with fresh energy to their engagements in the religious instruction of the young, and that the true spirit of exertion and union, strengthened by the bond of Christian love, will be found more eminently to prevail among the friends of the rising generation.

All future communications are requested to be directed to the Secretaries, at the Sunday School Union Depôt, 44, Newgate-street, London.

* The Committee have often regretted to observe the very exceptionable books which are circulated in Sunday Schools, through a want of care in selecting them.

MISSIONARY INTELLIGENCE.

CEYLON.

We are happy to state the safe arrival of Brother and Sister Harvard, with two children, and one of Mr. Fox's children from Ceylon. Before Mr. Harvard left the island there-establishment of his health, which had sunk under his great and important labours, was despaired of, both by his medical attendants and his brethren. The voyage, however, appears to have been singularly beneficial to him. His statements as to the present prospects of the Mission are highly satisfactory.

Extract of a Letter from Mr. SQUANCE, *dated Point de Galle, (to which place he had paid a temporary visit from Jaffna, on account of his health,) Feb.* 6, 1819.

June 19, 1818. Visited the school at Vannarpannay, two miles from Jaffna. Sixty-four boys were present; the total number in the school is ninety-two, twenty-four of whom are the children of Mahommedans, and the rest Hindoos. The progress which many of them have made in learning, afforded me much gratification.

July 22d. At five this morning I set out into the country, accompanied by Christian David, to establish a few native schools. On our arrival at Navacully (five miles) we found a few people assembled. Christian David gave them an exhortation; after which I had a conversation with one, who is considered by the natives as a very learned man; but his profound ignorance of God, and of all Divine things, excited my tenderest pity, and led me earnestly to pray that God would send out his light and truth. After giving directions to the schoolmaster, we proceeded to Chavicherry, six miles further. The church here is one of the largest in the province, and would hold about two thousand people, but is going rapidly to ruins. I gave directions to fit up one end of it, for a school and a preaching place. While we are thus recruiting the demolished churches, may God assist us to raise spiritual buildings,

such as the powers of darkness will never be able to overthrow.

23d Christian David gave an exhortation to a few natives who were assembled. His manner of teaching by question and answer is very interesting, and admirably adapted to keep up the people's attention. If at any time they are unable to answer, he puts the question in a different form, and by this means they are sure to understand all he says. As we were returning to Jaffna in the evening we met thousands of people going to Klaby, to a Roman Catholic festival, which is annually observed in commemoration of Major Jacobus, who was an officer in the Portuguese army at the time they possessed the island. He was canonized in consequence of having been slain in battle by the Moormen. People come to this festival from all quarters for two hundred miles round; bringing with them offerings of fruit, young trees, money, &c. to a very great amount. Drunkenness, debauchery, and wickedness of every kind, constitute the worship paid to this imaginary saint.

30th. Preached in Portuguese. The people seemed to drink in the word of life with eagerness. May it be as seed sown in good ground!

Aug. 2. It is very gratifying to see how much our congregations increase. I have never seen so many at the preaching, both morning and evening, as to-day. The spirit of hearing is, I trust, the presage of some greater blessing. "Faith cometh by hearing." The sacrament in the evening was a season not to be forgetten.

6th. Went to Vannarpannay. The school here presents a most promising prospect. The boys are regular in their attendance, and attentive to their books. They discover great abilities for learning, and many of them manifest a disposition to receive Divine truth. Their parents, unhappily, are their greatest enemies, as they compel them constantly to attend the heathen temples; and when at home, to read to them their heathen books, which are full of obscenity. Brother Osborne preached in Portuguese in the evening. The congregation was attentive and serious, with the exception of a few near the door, who amused themselves in talking and laughing; an irreverence I never before witnessed in any *native* or *Portuguese* congregation.

21st. I have been busily employed for some days in preparing for the press a Tamul grammar, which, I hope, will lessen the difficulties attending the study of the language. I have undertaken this work with a view to assist future missionaries. Should it in any degree answer my design, I shall be abundantly compensated.

26th. Rode to Puttoor. Was much pleased here with the school, which, since the last time I came, has increased from 12 to 45 boys. A small congregation assembled, to whom I gave a few words of exhortation. Returned to Jaffna in the evening, rather unwell.

28th. As I was riding out this morning, my ears were assailed by an unusual noise of tom-toms, and shouting. On approaching the Hindus temple, I saw thousands and tens of thousands of devotees, assembled in all directions to pay their adoration to their wooden gods. In a few moments I was so completely hemmed in by the immense concourse of people, as to be unable to move. I was struck with horror, and had I not been some time in the country, should have expected every moment to be murdered. It was the greatest multitude I ever saw assembled. It struck me at the same time there were *one hundred thousand*, but at the very least there were *eighty thousand!* Their images, the objects of their adoration, were placed on an immense car, built of wood; on which were carved the grossest figures, calculated to call into exercise all the unholy feelings of corrupt nature. The car was drawn round the temple about the distance of a quarter of a mile, and at least 500 people rolled after it, many of whom appeared almost dead with the exertion. The sight deeply affected my heart, and who could forbear weeping? I could not. O, ye highly favoured inhabitants of England, let the deplorable condition of the heathen excite your tenderest pity. Send us out more missionaries, and send up thousands of prayers to the God of heaven for success in their labours. Thousands of perishing heathens will then bless you in the day of God!

30th. Went again to Vannarpannay. Catechized the children, and heard them read the third chapter of St. John, which I expounded, and concluded with prayer. Eighty-four boys were present, and a few adults. I should entertain great hopes of the children were they not compelled by their parents to attend the heathen temples. But under all our discouragements, the wise man's advice keeps us from sinking, "In the morning sow thy seed," &c.

Oct. 7th. Early in the morning I left Jaffna to proceed to Point Pedro. Arrived at Puttoor by eight o'clock. Here I remained till the evening. The school at

this place gives me more satisfaction than all we have besides. The regular attendance of the children, and their delight in learning, is very gratifying. Out of sixty-four boys, there is seldom more than three or four absent.

You will perceive by our Minutes, that we have agreed to send a printing-press to Jaffna. This will, I have no doubt, answer many important ends. We are providentially furnished with very extensive premises, so that we shall have no need to make additional purchases. We have the most comfortable missionary establishment at Jaffna of any I ever saw, and we got the whole estate for one fourth of its value. But our borders are enlarging, and we want more help.

NEWFOUNDLAND.

The following letter from St. John's, acknowledges the liberality of our friends in England in the aid afforded to the society there for the re-building of their chapel, destroyed by fire. We deeply regret to find that St. John's has again been visited by the calamity of a dreadful fire, in which several of the members of our society have suffered.

St. John's, Newfoundland, 27th July, 1819.

REV. AND DEAR BRETHREN,

At the last District Meeting, held at St. John's, we were informed of the extent of the contributions among our friends in England, towards re-building the chapels in this country which have unfortunately been destroyed by fire. Compelled by the strongest emotions of gratitude, a necessity is laid upon us to express the high sense we entertain of this signal instance of Christian benevolence, which you have been made the channel of communicating to us from the churches in the mother country. But we are at a loss for words to convey our acknowledgments. Unknown to you in person, and unconnected by the endearing ties of social acquaintance, we had no claim upon your generosity, except from those cementing bonds of Christian love, which, we trust, unite us together as members of the mystical body of our living Head.

The afflictions of our church in temporal concerns have indeed been unusually multiplied. After the destruction of our newly-erected chapel in the year 1816, the purchase of an eligible spot of ground to re-build it, and the successive destructive fires which deprived our most wealthy friends of their means of assisting us, our infant cause appeared to languish, and our hopes were faint, but, through your active benevolence, our fears have been dispersed, and our church raised from its ashes. We are now enabled to worship God in a comfortable and commodious chapel, situated in a part of the town every way convenient, and secure from any future accidents of fire. Near the chapel we are erecting a house for the residence of the preacher, which we expect he will be able to inhabit the approaching winter; our congregations are numerous and attentive, and our society, though narrow in its limits, is united in the fellowship of love. For all the happiness we enjoy, and which our future prospects appear to promise us, we are indebted, under the bounteous Author of all good, to *you*. Indeed, brethren, you have done well that you did communicate with us in our affliction. We trust your benevolent deed will ascend before the throne of the Most High, "as an odour of a sweet smell, a sacrifice acceptable, and well pleasing to God." May our God supply all your needs, according to his riches in glory by Christ Jesus!

You will be grieved to receive the information that this unhappy town has been again visited by a calamitous fire. About one o'clock, on Monday morning, (the 19th,) after a Sabbath spent by a few in the services of the sanctuary and the exercises of devotion, but by far the greatest part of the community in worldly festivity or daring profanity, we had to witness another dreadful conflagration, which, in a very short time, consumed nearly all that remained of the Old Town; involving in the general ruin all our principal friends, some of whom had suffered by the former fires, and are now deprived of their habitations, and the chief part of their property. On which account, all that temporal support to the church which might have been expected from their liberality, must be suspended for the present.

By the newspaper which we forward with this letter, you will be more particularly informed of the extent of this melancholy event. We trust we are too well acquainted with the truth of the Gospel, to think it strange concerning this (literally) fiery trial, "as though some strange thing had happened unto us;" for we know that the tears of tribulation often bedew the path which leads the redeemed of the Lord to the kingdom of heaven. Our prayer is, that we may "suffer as

Christians," and "glorify the Lord in the midst of the fires," and that we may imbibe the spirit of the resigned prophet, and adopt his devout language on this occasion; "Although the fig-tree shall not blossom, &c. yet we will rejoice in the Lord, we will joy in the God of our salvation."

That the Lord may richly endow you with every temporal and spiritual blessing, is the fervent prayer of,

Rev. and Dear Brethren,

Your servants in the bonds of Jesus,

JAMES BAYLEY, *Class-Leader.*
MARK COXSON, } *Stewards.*
WILLIAM FREEMAN, }

To the Committee of the Methodist Missionary Society.

NOVA SCOTIA.

Extract of a Letter from Mr. BUSBY, *dated Annapolis Royal, Nova Scotia, January 21, 1819.*

SOME time having elapsed since I last wrote to you, a sense of duty and affection again urge me to the pleasing task. Although I have not to detail matters of such extensive moment as you are accustomed to receive from other quarters of your widely-extended Missionary field, yet, I have the happiness to relate, that by your liberality, and the goodness of God, the gospel is preached in this barren clime, societies are raised, thousands of precious souls are regularly convened to worship God, and with profound attention and respect, listen to the reviving sounds of eternal truth. Many are convinced, some are converted, and a goodly number enjoy that long hidden, but now explained mystery, "Christ in them the hope of glory;" amongst whom are some useful characters for holding prayer-meetings, giving exhortations, and a few who occasionally preach the unsearchable riches of Christ. In September last a general meeting was held in this circuit, at which between two and three thousand persons were supposed to be present; three hundred carriages were counted upon the ground. A more gracious outpouring of the Spirit of God I never witnessed; careless persons became interested, prejudices were conquered, and sinners sat with silent awe. The meeting lasted three days, it was held in a Baptist Chapel, (being the most central) upon the shore of the Annapolis River, upon which boat loads of people came from a great distance. Four Missionaries, two local preachers, and one Baptist preacher were present.

While Divine service was held in the chapel, which contains about a thousand people, preaching, singing and prayer, were conducted in a large square, in front of the chapel; the preachers took their stand in a waggon, situated in the centre of the square.

The extent and scattered state of the population in this country, is the cause of great fatigue and long journies to the Missionaries. During the last fortnight, I have travelled in the course of my mission near two hundred miles, preached fourteen times, and visited many families. O may the gracious Lord multiply the sower's seed, and cause it to bring forth! Our field for labour and usefulness is daily enlarging in this country, but our means of supply are yet no way adequate to the requests of the people. In the interior, about twenty miles back from the Annapolis river, are settled about a hundred families of disbanded soldiers, without any one to preach to them or care for their souls. I have visited them once, preached to them, and given them some New Testaments; they earnestly solicited a continuance of our attention, and made some proposals to build a chapel; I advised them to erect it to answer likewise the purpose of a school-house. Your Missionaries in these northern regions, are much exposed to storms and colds during the winter seasons, which are about five months in the year. In the month of December, 1816, while at Murray Harbour, Prince Edward's Island, I commenced a tour to the eastward, with one of our pious friends, (Mr. Sulavan) for a guide, it being my first journey in that direction. After being absent some days, a violent snow storm set in, which made us anxious to return. One evening, while at a friend's house, a party of Indians came in, who informed us that they had come through the woods from Murray river, a short way, and if we took their path, it would take us through early next day, and the Indians whom they had been to see would put us over to the harbour. Accordingly we set out early next morning, snowing all day, which rendered it difficult to keep the path; about three o'clock we came to a river; here our path ended, and which way to steer we knew not, for the tide had overflowed the ice upon the river; and having tried to go round it, but finding so many fallen trees, and the snow so light and deep, we were obliged to desist; and now having only a small biscuit

each, and many a fall over the cradle hills amongst the light snow since morning, we were quite fatigued, weary and faint, without food, fire, or human friend.

Our only resort now was to take up our lodgings in a camp near to the river, in which some wood-men had lived during the summer. The first thing we thought of was, what shall we do for a fire? very providentially Mr. S. had a piece of flint in his pocket, with which, the back of a pocket knife, and a piece of punk, (a soft furzy substance which grows upon trees, which if once on fire will not go out until all consumed,) after many a struggle we succeeded in getting a fire. Our concern then was, what shall we get to burn, for we have no axe? looking around we found some short pieces of logs, an old barrel, and a sort of table, upon which the wood-men had eat, and to our great joy, they had left upon it a few potatoes; those we carefully preserved, and though as hard as stones, we roasted them, sucked some snow, and if ever we were thankful to God in all our lives, it was for that, though coarse, but very seasonable repast. We also found under the snow some hay; of this, when dried before the fire we made our bed; we then sung an hymn, each went to prayer, and found that "God was in the wild waste, as in the city full." We then by turns for half an hour each, kept watch until morning, and at an early dawn, united in the praises of God, and imploring the Divine presence, we again resumed our journey, travelling down the river which was then frozen hard, upon which we soon met two tall Indians with their fire arms, and fishing spears, who directed us to the place where their party lived; and proceeding about two miles further, we entered their little village of wigwams. Having agreed with them to put us over to the harbour, they launched a canoe, having to break the ice to make way for the little vessel, composed of thin laths, covered over with birch bark, and in that state we laboured from nine o'clock in the morning, until three in the afternoon, obliged to sit as still as possible, lest the ice should cut through our frail vessel, and in one minute launch us into the eternal world. But "Lo! I am with you alway, even unto the end," was verified in our protection and safe arrival on the desired shore. If we had to have gone a little further, the relater of this merciful deliverance, would in all probability now have been in another state of being, for the bark of the canoe, a substitute for board, by the friction of the ice was just rubbed through!

I thank God I feel a sense of his love and enjoyment of his favour, and increasing desires to live in the spirit of my calling, and to be useful in my day and generation.

WEST INDIES.

Extract of a Letter from Mr. BINNING, *to* Mr. JOHN PURDON, *Hull; dated Montego Bay, Jamaica, April* 11, 1819.

As to the Mission in this island, various are the states, privileges, and prospects, of its different societies. In Kingston, during the last year much good has been done. They purchased a large and commodious building, which is now converted into a chapel, having received the sanction of the gentlemen in their application for a license, and preach in both places at one hour. Yet notwithstanding this additional room, there are no less than seven hundred even in society who could not be accommodated, supposing all were to attend at one time. At Spanish-town, we have a very excellent chapel, a people devoted to God, and who are on the increase. Here too, in all our applications to the higher powers we have been received in a most kind and respectful manner, and the favours desired readily granted us. At Morant Bay, the work has been, and I believe is still going on rapidly. Last year they had many new openings in its vicinity, an increase of between four and five hundred members, and have now succeeded in establishing a Sunday school. This institution has met with the marked approbation of the Custos; a teacher is regularly employed by him, and he has submitted the superintendance of it to Messrs. Horne and Underhill, in conjunction with the minister of the Established Church. At Grateful-hill, which was my station, the hand of the Lord was over us for good; though the congregations, compared with those in the above places, were small, yet we had an increase of near 60 members, and many who had previously tasted of the good word of God, made evident advances in the Divine life, and are still growing in their attachments to every thing virtuous and praise-worthy. At Falmouth, we have met with every encouragement. The Hon. Mr. Stewart, who is the Custos, has shown us very marked approbation; Mr. S. laboured in this parish during the last year. I made application to the quarter-sessions

held in Falmouth, February 9th, and was kindly admitted by the honourable gentleman above mentioned, and his associate judges, to qualify for acting in conjunction with Mr. S. in this part. We have also two places in the country, where our congregations, though not large, are respectable and attentive. The greater part of our hearers in this parish are white people; they approve of our doctrines, and treat us very politely; but I am sorry to say notwithstanding, that little good seems to be done. Though they have enjoyed the Gospel for several months, we have still to take up the prophet's complaint, "Who hath believed our report? and to whom is the arm of the Lord revealed?" However, we shall esteem ourselves highly honoured, if we are but made the instruments of opening the way to better days, in laying a foundation on which to raise a superstructure that will appear to praise and honour, and glory, at some future period.

Jamaica needs the extension of the truth of God; much has been done, for which we acknowledge the indulgent hand of heaven, but much remains to be done. The moral condition of the greater part of the population is most alarming, even the free people of colour, many of them are deeply sunk into different species of heathenish superstition; but the state of the majority of the Negroes is most deplorable. The reformation wrought since the introduction of the Gospel, is certainly visible to all; but there are many places which its enlighting rays have not as yet penetrated, consequently, comparatively speaking, they are still enveloped in all their original ignorance and superstition. Of the departed, many of the living have the greatest horror imaginable, and would perhaps a thousand times sooner offend those with whom they still associate, than do or say any thing that they imagine would displease a deceased friend or relative. Their funeral processions, their proceedings at the grave, their annual visits and presents, and their prayers to the dead, shew the superstitious veneration they have for them. Their funeral processions are attended with all the noise and riot that ignorance and superstition can invent. Eating, drinking, drumming, and dancing, are their funeral solemnities; in short, every kind of tumult and festivity, which was pleasing to the deceased in his life-time, is practiced at his funeral. Their proceedings at the grave are equally as ridiculous, putting the corpse into the grave, they dance, beat their drums, and make a feast about it, offering a part of what they have to the dead, with some of those liquors the person loved most during his life, at the same time speaking to the deceased as though he were still alive and present with them. These ceremonies many of them repeat for some time, and generally at Christmas, taking to the grave poultry, or hogs fattened for the purpose, and other provisions, with such liquors as the deceased was partial to when living. These, with their practices of Obiah, are calculated at once to affect the human mind, and to excite in every bosom, an ardent zeal to extend to this degraded race of men, that light which is alone sufficient to dissipate these clouds of ignorance and superstition, to correct their judgment, and bring them from this state of mental darkness; and lead them to Him, who has said, "He that cometh to me I will in no wise cast out." This is possible even with this degraded and superstitious race of beings, for the "Gospel is the power of God unto salvation to all that believe;" and these, though ignorant of the nature of faith, &c. are ready to receive the message, and to the uttermost of their power, comply with its requisitions, that they may be saved. Of this I have had occular demonstration; I have beheld them at the throne of grace, urging the sinner's plea, rejoicing in the evidence of their acceptance, and afterwards manifesting their attachment to the gospel by an humble, obedient, and persevering attention to its sacred precepts.

As is respects myself, thank God, I am well, though by a late sickness I have been somewhat reduced, yet upon the whole, my health has been as good as when at home. As to trials, I have been favoured far above many of my worthy predecessors; their lot has been the lot of extreme sufferings and opposition, whereas I, in all my applications, have succeeded without the least difficulty. Though I have been but little more than one year in the Island, Providence has been so favourable, that I have obtained legal authority to act in my ministerial function in five distinct parishes. With respect to my situation, work, &c. upon the whole things are gratifying; I find myself so far from regretting my leaving home, that I rejoice that ever I was called to preach the gospel in the torrid zone. It is true, that we are panting under the extreme heat of the tropical sun, while you are enjoying the refreshing breezes of a temperate clime; and we are destitute (at least in a good degree) of that suitable society with which you are ever surrounded. But it was at the call of

God, that I at first hasted to erect the standard of the cross on this burning soil, and this, connected with the aid he affords, the promises he hath given, and the hope of being at least of some service to my fellow-mortals, reconciles me to the whole, and stimulates to a patient perseverance in the great object of saving souls from death.

Extract of a Letter from Mr. WHITWORTH, *dated Tortola, June* 20, 1819.

I have lately paid a visit to the Danish Island of St. Thomas, where our society is forbidden by the colonial law, the benefit of a publick ministry by one of their own Missionaries. The following are extracts from my journal written when there:—

May 28. Arrived safe at the Island of St. Thomas.

29. Reported myself, according to custom at the office of the judge. He knew my person; for in one of my former visits with brother Jackson, he summoned us to appear before him: but only asked how long we were going to stay. To-day he asked the same question. I answered, only one or two days: to which he made no reply. This I took to be a tacit permission to visit the people.

In the evening I met one class, and found that but few had experienced the pardoning love of God. I laboured to point them to the Lamb of God, who taketh away the sin of the world.

Sunday 30. Ten days ago, a proclamation was made by order of the Commandant, that no store should be opened or any business done upon the Sabbath. One person opened his store, and another sold something privately; but they were heavily fined the next day.

Here is a synagogue, a French, a Danish, a Dutch, and a Moravian church (in which Divine service is performed in low Dutch,) out at each end of the town; but there is no English church, though there are far more English (chiefly from the neighbouring islands) than there are of any other nation: yet these can go to no place of worship!

At ten I read prayers and preached to the society from Rom. vii. 16, 17. We had purposely kept my coming down as secret as possible, that we might not be crowded with people, and thereby be suspected of holding illegal meetings. It was my design to meet no more than 40, which the judge had formerly allowed; but it was impossible to hinder the people from coming. Such was their hungering after the word, that, before the time, the house and yard were crowded. We did not sing till the last, when we closed our worship with, "Praise God from whom all blessings flow," &c. I endeavoured to be very short, that I might speedily dismiss them.

After sermon I met another class, many of whom gave satisfactory evidence of a change of heart. In the evening I met a third class, with several of the other members, who had stolen in to hear the word. I commended them to God, and to the word of his grace, which is able to build them up, and to give them an inheritance among them that are sanctified.

Having conversed with every individual in the society, except two or three who are absent, I am able to form a tolerably correct opinion of their state of grace. The leaders are pious, sensible, and prudent women. They have quietly kept the people together in the most troublesome times; and such has been their deportment, that they have met with no hindrance, but have conciliated the affection of their neighbours, which are chiefly French and Spaniards.

When the preachers were obliged to abandon the society here, these women determined to quit the country, and go to an English island, where they might enjoy the blessings of a Gospel ministry; but Providence seemed to hedge up their way, and would not let them leave; and now we see the design of God was to make them the means of keeping together those who were determined to keep themselves unspotted from the world.—Many of the society prove that they are the disciples of Jesus, by the testimony of their experience, and the holiness and uniformity of their lives. Others are seeking their Saviour. O, when will it please the Lord to turn the captivity of this people, and thereby to fill their mouth with laughter, and their tongue with singing; then shall the heathen say, the Lord hath done great things for them.

Monday, 31. I wished very much to get a passage to Tortola, but was disappointed. I walked through the town, and was surprised to see the number of residents from the Windward Islands, most of whom knew me, and all of whom once enjoyed the ministry of salvation.

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Rev. Aaron Kloyd
Preacher of the Gospel

THE

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CONVERSION OF A BUDHIST PRIEST.

(Continued from page 649.)

HAVING inspected the temple, we proceeded to view the pagoda or sacred tower, connected therewith. There is no entrance to it, being constructed of a solid mass of earth, &c. Its appearance is not much unlike the dome of St. Paul's cathedral in London. It rises to a spire, which is, as I have already observed, finely gilt, an ornament with which these towers are not in the general attended; with this exception, all the others, which I have seen on the coast, are of the same model and appearance with this.

The common legend uniformly reported by all the priests, is, that beneath every one of these piles, is some part, however small, of *the real body* of Budhu; some pieces of his hair, some clip of his nails, some splinter of his bones, has been deposited at the laying of the foundation; and some even boast of a complete tooth of Budhu, being entombed beneath the pagoda of this temple.

The learned, however, of the priests, deny this honour save to four places in the universe; Rajagooroo informed me, the tradition is, that the four principal teeth of Budhu, two from the upper, and two from the lower jaw, were preserved as sacred relics, and have been deposited as follows:

The first, in *Lokayey Sarrpayek*, or the world of snakes.

The second, in *Tavating-sèh*, or one of the glorious heavens.

The third, in *Grandharadaiseh*, a large city in the empire of China. And *the fourth*, in the principal temple at *Kandy*.

How it is preserved in *the world of snakes*, I am unable to say, through ignorance of the subject, or in *Tavating-sèh*, either; but the *Kandian* tooth is said to be contained in a massy gold box, and is certainly carried, to the present day, in splendid procession, upon the back of a sacred elephant, at certain festivals observed in the Kandian metropolis; some sketch of one of these processions, I will endeavour to give hereafter. It may be interesting to an European reader.

This circumstance relative to the sacred relics, or the belief of it, is sufficient to attach the highest degree of local sanctity to the honoured priests of a Budhist temple. Hence it is that the pagoda itself is an object of adoration; and I remember, once, on a visit to a place called *Calany*, where there is a very celebrated pagoga, near a river, in the bed of which, it is said Budhu left the impression of his foot, I saw a number of the comman Cingalese people, walking round the sacred tower, with much zeal, repeating a certain form of words, or litany, as a kind of responsive song; and on inquiry of the people why they did so, they replied, it was in honour of Budhu; *and that they might live a thousand years!* O thou blessed Jesus! how infinitely superior are the prospects held out to THY real worshippers, in thy holy gospel: *an eternity of years!* "And so shall we EVER be with the Lord." 1 Thess. iv. 17.

We were next conducted to the *dwelling-house* of Rajagooroo, which is situated without the wall of the temple yard, and as I have before related, was built under his own superintendance, and from a plan drawn by himself. The stairs leading to the upper rooms are remarkable, as being peculiarly awkward and inconvenient. In building a house with two floors, the principal part in which the native carpenters display any unaptness in constructing aright, is the stair-case, of which we have a daily proof in the Mission-house at Colombo.

On reaching the upper rooms, we were shewn into them all, with the utmost readiness. A fine open virandah encircled the whole floor, in the manner of the galleries at our ancient inns in England. Rajagooroo's study was furnished with a writing-table in the English fashion; and the Christian Scriptures were among his books. The centre room was devoted to general use as a library, the books of which were handsome and elegant, beyond description. In addition to a number of old Cingalese books, written on leaves, with others in the Pali and Sanscrit languages, there was a large quantity of Burman books, amounting to 175 volumes, some written in letters of gold, with the leaves richly gilt, and the covers superbly varnished and embossed; these were given to Rajagooroo from the royal library in Ava, at the King's command, and were proudly exhibited as the honourable trophies of his wisdom and talent; I have since learned from our convert, that the whole value of this library was estimated 4000 rds. or 270*l.* sterling, and his Cingalese books at about 130*l.* more.

After examining and admiring this elegant and valuable collection of eastern learning, which the absence of Rajagooroo, unfortunately prevented our having explained to us so amply as our inquiries would have dictated, we retired to the back virandah, and sat down to rest.

We were presently surrounded by all the household priests and others, and of course began a conversation with them on Divine things; the foremost in this conversation was *Sumana*, the priest next in rank to Rajagooroo, a man who had accompanied his superior to Ava; and was as firmly rivited in his Budhist opinions, as his master had been before his mind was enlightened by the influence of Divine truth. Notwithstanding a long and interesting amicable discussion, I am sorry to add, no perceptible impression was made on this man's mind. We left him, to all appearance, as we found him. He succeeded Rajagooroo, on his renouncing heathenism, and at present retains his situation. Some good effects were doubtless produced on the minds of some of the inferior priests, of which some fruit, though in a small degree, have been since apparent.

As we were departing, we were shewn another department of this sacerdotal estate, which must here be noticed, because afterwards some particulars shall be related, which will give an interest to it. It was the dormitory, or sleeping-house of the priests, attached to the temple; a large hall, or building, on the opposite side of the estate, to that on which the residence of the head priest stands. The whole concern appeared a complete heathen establishment, connected with which are 60 temples, which are supplied by 350 priests.

We took leave of our yellow-robed acquaintances in the most friendly manner, and thanking the head priest for his ready attentions, we departed, having fixed upon a day on which to preach to them. He said, he should be happy to see us, and would have all things in readiness.

On the day appointed, we set out early in the morning, eight o'clock being the hour agreed upon for the service to commence; we had previously mentioned our singular engagement to H. R. Sneyd, Esq. the provincial judge of Galle, a gentleman sincerely and ardently interested in the success of the Gospel; and he not only proposed to accompany us to the temple, but likewise begged us to call and breakfast with him, as we returned home. Besides this gentleman, the party consisted of brothers Erskine and Clough, Mrs. Harvard, and myself. Our assistant brother, A. C. Lallmam, accompanied us as our interpreter. On our arrival at the temple, we were received in great form by the priests, with *Sumana* at their head, dressed in a handsome robe of yellow velvet. The attentions paid us were by no means lessened by the provincial judge being with us.

We found many of the native Cingalese assembled, and several Christians, who had been attracted by the novelty of hearing the gospel in a Budhist temple. One of the priests recommended the dwelling-house as the most suitable place for the sermon; but having had so unequivocal an invitation from

Rajagooroo, I was determined to pursue my original purpose of preaching within the sacred precincts of the idol's repose; and telling the man, mildly, that I preferred the temple, no further observation was made. The chairs were brought and placed under the virandah of the temple, for the Judge and another friend to sit on. I then took my standing with my back to the door, and preached to the priests and to the people from 1 Cor. viii. 4, "We know that an idol is nothing in the world, and that there is none other God but one."

The sermon was not one of declamation, or abuse. If that had been the talent of the preacher, his respect for the honoured friend, who, this morning, was one of the audience, aside from every other consideration, would, of course, have prevented such a mode of address. The text is a very fair index to the sermon then delivered, the design and drift of which, was to shew:

First, *That there was "nothing" intrinsically excellent in the idol to deserve adoration.* This was illustrated by inquiring of the head priest relative to the materials of which it was composed; in answer to which he confessed that it was made of earth. Here was a good ground of appeal after the manner of the prophet Isaiah (chap. xliv.) in favour of the declaration in the text, "*We know that an idol is nothing in the world.*"

Secondly, *That there was nothing either in the character or doctrines of Budhu, which rendered his image a proper object of adoration.* As it respects the *character* of Budhu, their sacred books declare, that he was the son of a king, consequently only a mortal man; and hence, the highest that could justly be said of him is that he was a *good man!* Now, thanks be to God! there are thousands of good men in the world still; and if we were to begin to pay Divine honours to men because of their goodness, there would be no end to our duties. And if we were all of us to become good men, then all would become gods; and there would be none to worship them. You know Budhu freely declares, that any man, by imitating his example, may become a Budhu likewise. If this religion were to prevail, and all people to become Budhus, the world would be a world of kings without subjects, of masters without servants, of gods without worshippers. It is plain, therefore, that whatever may be in the *character* of Budhu worthy of imitation, there can be nothing to render him a proper object of adoration. And with respect to his *doctrines;* though some of them may be good, yet others are very dangerous and destructive to the souls of men; and especially those which deny a Supreme Creator and God; which you know is inculcated in the Books of the Budhist religion. Now supposing a good man were to bring you a bason of good milk, and as he was bringing it, through his ignorance, were to put into it something of a

deadly, poisonous nature; would you drink the milk because the man was good? Or would you reject it because of the poison? The *good doctrines* of Budhu are the *good milk;* but the *bad ones* are the *poison.*" Here *Sumana*, the head priest, interrupted, and said, "But supposing we did not know that the poison was put into the milk, what then?" I replied: Certainly the fault of drinking it would, in that case, not be so great. But still, notwithstanding your ignorance, the milk would not be the less poisonous on that account. Poison is poison; and though hidden and concealed, and unknown, it nevertheless continues to be poisonous. For many ages the people of this country have continued to drink the milk, generation after generation, but have not been aware of the poison. This, their ignorance, is therefore their excuse. But the people now cannot have this excuse. We are come to this land to shew the people the poison; I have shewed it to you this morning. What do you say? Will you drink any more of this poisonous milk? Or will you reject it, and accept of the pure milk of the Christian religion, which has no poison in it?" There could be no answer given to the inquiry; but we perceived the inferior priests to make many observations upon it among themselves. May the Lord send home the reflection to all their hearts! "Ho every one that thirsteth come ye. Come, buy wine and milk without money and without price." The service was utterly unlike an English discourse. We had several conversations and debates during the sermon, which led to remarks, which though they have long been forgotten by me, have, we trust, been remembered by the hearers.

Thirdly, That "there is none other God but one." This was established by several reasons which need not be repeated. And it was farther shown, that *image-worship*, even in honour of the true God, was entirely unsuitable to the Divine nature; who could not possibly be adequately represented under any form which we could conceive, and who being a pure spirit, is, of course, much more honoured and satisfied with the inward spiritual worship of the soul of man, and the outward obedience to the moral rules of his religion, than it can be supposed he would be with any gifts, however costly or valuable, or any *salaam*,* however profound and reverential, which could be made to a mere image made in his name.

The people were then suitably addressed on the sin and consequences of idol worship, to those who were better instructed, or who were within the reach of better instruction. And the glorious doctrines of the gospel being briefly stated and applied to the people's consciences, after prayer the novel assembly was dismissed. Between 20 and 30 priests stood in the virandah

* A profound bow of reverence.

with me; and I trust I may say it with all proper humility when I refer to our very peculiar circumstances that morning; for I cannot conceal the high satisfaction I felt in being so greatly favoured as to be the first Christian minister and missionary I had ever heard of, who should preach the gospel of Jesus beneath the roof of a Budhist temple, surrounded by Budhist priests, and at the liberal invitation of a chief priest. St. Paul boasted that he had preached Christ where he had not before been named, and that was certainly my pleasing honour in the present instance. May it please God that the fruit may long remain! We then returned to Mr. Sneyd's to breakfast. This gentleman is one of those who heartily, and from the purest motives, have given our mission their sanction and patronage. His attentions have been of such a nature that they could not always be mentioned in our publick communications. Our Galle brethren, especially, have been greatly befriended and encouraged by him. And, which should be added to the honour of this truly Christian gentleman and magistrate, his kindness has been invariably continued to us up to the present period.

About twelve months after this, a priest from the temple applied for Christian baptism, to brothers Erskine and M'Kenny, stating that his mind was fully made up in favour of Christianity, and that his first serious impressions on the subject were received under the sermon which was preached that morning at the Dadalla temple. He has not yet been baptised, but he is in connexion with our Galle mission as a learner, I believe to the present day. Those brethren, several times afterwards, preached in the priests' apartments near the temple. And though the preaching has been discontinued, some time since, from the aversion of the majority of their number to Christianity, yet there can be little doubt that the good seed sown by the brethren on these occasions still lies hid in the hearts of some of their priestly auditors; and that it will, ere long, or at least ultimately, produce fruit which will yield them solid satisfaction and abundant reward.

Our stay at Point de Galle was only for about five weeks. On our return to Colombo we did not see Rajagooroo for some time. One reason of this was an illness under which he laboured; another was, that some other good friends were closely pressing him on the subject of a publick baptism. To this he at last consented, but had not given us any intimation of it. Brother Clough and I, going to the Fort Church, as usual, one Sunday, found that arrangements had been made for the performance of the ceremony that morning. I was requested to step into the vestry, and applied to, to stand as joint sponsor to Rajagooroo, with the Rev. George Bisset, the Governor's brother-in-law. To this I consented with all readiness; and the conquered enemy of Christianity was baptized George, after his senior sponsor.

The whole congregation were very visibly impressed with the novel circumstance of the baptismal service.

The next day, our convert was invested by his Excellency the Governor, with the insignia and rank of a Modelair, or native nobleman. This is a temporal and secular appointment, which, by the generous arrangement of the Governor, and principal characters, was designed to be merely a present source of support to him, until he should be competent to the office of the Christian ministry; but from a variety of circumstances, added to the great zeal he continues to display in the service of our government, especially since the commencement of the Kandian rebellion, and the great personal hazards to which he is continually exposing himself in the service, it is more than probable, (should his life be spared to return again to the court,) that his loyal exertions will be rewarded with some more distinguished honours of a temporal nature. This, I fear, may divert his attention from the sacred office: I pray it may not. But even should he continue only a lay Christian, his elevated situation in society will perhaps afford him a more effectual opportunity of helping on the good cause of Christianity, by his extensive influence, than he might even have accomplished by his personal ministry.

Here our dear friends will perhaps begin to feel a little regret, that he was not continued under our care, and employed as an itinerant preacher, among the people of his own cast. We will not say that our minds were wholly free from the same feeling. How much soever we may respect the benevolent motive, and the generous wish to shew some marked attention to this extraordinary conversion, which led to the secular promotion of George Nadoris, we may take the liberty to express, with all respectful deference, that it did not altogether accord with our wishes respecting him, as neither did it with those of some respected friends, who conceived that it might have been advantageous to have placed so ponderous a weight, taken from heathenism, with as little delay as possible in the Christian scale, by sending him immediately down to his temple, "to preach the faith he once destroyed."

While we say thus much, we are not insensible to a government measure, so obviously in favour of conversions from heathenism; nor ungrateful in our apprehension of so signal a distinction and reward, as was thus bestowed upon our learned and celebrated convert. It is no more than is due to our missionary character, to give this statement of our preference to a sacred, over a secular office, for those who are converted from the heathen priesthood, and the more especially in the case of such conversions as we are at all concerned in.

Reflections, however, now, would be unbecoming: doubtless what was done in the case of Rajagooroo was done from the best

of motives; and the Lord of the Christian church has all contingent circumstances beneath his Divine controul. To have heard him dispense the Word of Life, as a publick preacher, would have been gratifying indeed, and even now we must not despair of seeing or hearing of it.

There is, notwithstanding, one view of the subject, which will still afford us a very pleasing satisfaction. It is now pretty well ascertained, that the Budhist priesthood, generally, are averse to European government. King George and his authority have very few supporters among the disciples of the yellow robe. It is not our province to intermeddle with politics; but to us, and to our extensive connexion in our native land, to whom the British monarchy is so justly dear, from its invariable protection of our religious liberties, it will be a source of no small degree of pleasure and thankfulness to God, that we have been made in any measure subservient to the conversion of a man, who, but for that change, might have proved a formidable and dangerous enemy, a secret deviser of plots, and an active promoter of rebellion; but who, from his conversion, has learned to "fear God," and "honour the king," and who is now cheerfully and enthusiastically venturing even his life in his loyal endeavours to reclaim his infatuated countrymen to a sense of their allegiance to the British Crown.

It is time, however, to bring to a close an account which has been lengthened to a much greater extent than was at first intended. George Nadoris de Silva is another proof of the power of the gospel to change the heathen.

(To be continued.)

DIVINITY.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

The following is the substance of a sermon lately preached in one of our chapels here. The subject is common, and in its discussion there is no attempt at novelty; a few of the best passages are citations; its importance, however, appeared to require that the preacher should endeavour to be impressive—his *uniform* aim. It is this circumstance alone, I suspect, that has led to a request for its publication.

A. E. F.

Hull, 1819.

"What is a man profitted, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"—Matt. xvi. 26.

It was a noble saying of a great man,* who, when his Prince

* St. Gregory.

required him to do an action which his conscience could not approve, replied, "Sire, had I two souls, I might be willing to sacrifice one to serve you, but I have only one soul, and that I am determined to save." This courtier had been instructed in the school of Christianity, and his resolution is a fine practical improvement of the text we have now to consider.

This text proposes one of the most solemn questions in the word of God. It was occasioned by an ignorant and ill-timed censure which our Lord received from Peter. The disciples having dreamed of honour and emolument in a secular kingdom, which they supposed their Master would set up, and being disappointed at some intimations which he made to them respecting his approaching sufferings, Peter, who was of a more forward disposition, and felt the mortification more keenly than the other disciples, "took Jesus and began to rebuke him, saying, Be it far from thee, Lord, this shall not be done unto thee." To this rebuke Christ replied in such a manner as at once to correct their views and instruct them in the nature of their duty: "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." Christianity is still the same; it is opposed to our sinful inclinations, and requires in us a complete subjection to the will of God. "For whosoever will save his life," the Saviour proceeded, "shall lose it; and whosoever will lose his life, for my sake, shall find it." But lest they should shrink from these difficulties, he added, "for what is a man profitted, if he should gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Waving criticism upon the text, I propose to consider the great truth which it inculcates; that no supposed gain whatever, not even that of the whole world, would compensate for the loss of the soul. Our plan must be to contrast the gain supposed, with the loss intimated. My object is not so much conviction as impression.

I. *The gain supposed*: "If he gain the whole world."

But the supposition is altogether imaginary; for the possession of the whole world can never be acquired. A man may rise out of obscurity, wade through a sea of blood to a sceptre, and with desolating arms attempt to monopolize the world; but the conquests of the Alexanders, the Cæsars, and the Napoleons of history, have extended their dominion only over a very small part of it. Individual ambition must, in general, be necessarily extremely limited; the acquisition of fortune, honour, influence, with the means of such indulgencies as may best accord with the passions or taste, forming its utmost bounds. The supposition is assumed, that the man of the world may possess every possible advantage in the inquiry instituted.

Let us, however, suppose this case realised; and in doing this we must not lose sight of one circumstance—the case is not expressed generally but individually. To overlook this would be to do the subject injustice.

Imagine then an individual, descended from a long line of royal ancestors, to be born in a palace, at a period the most auspicious to his future glory. Let us suppose this infant blessed with a vigorous constitution, and an energetic mind; that he is early placed for education under tutors of the most approved celebrity, and presently displays a good understanding, a fine imagination, a correct taste, and retentive memory. Let us suppose him at length arrived at maturity of mind and years, and amidst the acclamations of the world placed upon the throne of a great empire; kings forming in his train, and nobles doing homage at his footstool; his allies numerous, his arms successful, his coffers enriched with the treasures of an opulent people, and himself living in the hearts of his grateful subjects. Let us add to this, not the seraglio of an eastern despot, but that he is united in marriage, to the woman whom his judgment and heart selected as worthy of his hand; and a lovely family, endeared to their parents, not less by their virtues than their talents, are rising up around them. Let us suppose a prosperous reign, protracted beyond the usual limits assigned to sway. But, all at length ends in—a royal funeral!

It is an impressive piece of history,* related of a great Saracen Chief, who successfully opposed the crusaders in their attempts upon Palestine, during the eleventh century. A moment before he died he summoned into his presence the herald who had borne his banners in all his conquests, and commanding him to fasten to the top of a lance the shroud in which he was shortly to be buried, "Go," said he, "carry this standard, unfurl this banner, and proclaim, *This, this is all* that remains to Saladin the Great, the conqueror of nations, of all his glory!"

Now could the gain supposed in our text be realized, what were the real estimate that should be put upon the acquisition? Perhaps no man ever more nearly gained the world, in the sense we have assumed, than Solomon. To the possession of an oracular wisdom were added, riches, "as the stones in the streets for abundance." He built sumptuous palaces, and laid out tasteful grounds; he attracted around him the beauties of the East; exhausted the charms of music; and drained the luxuries of the festal board; to employ his own language, he "withheld not his heart from any joy." "All kings bowed down to him," and a peaceful and prosperous reign was lengthened to old age. But what was his estimate of the whole? "Vanity of vanities, saith the preacher, all is vanity and vexation of spirit."

* Quoted by Saurin.

And is such the opinion of men competent to judge? Let me select an additional testimony, from our own times. The learned and pious biographer of Colonel Gardner, amongst other striking facts relates the following: "The Colonel was favoured with a felicity of constitution peculiar to few, and previous to his conversion, by a dreadful kind of compliment, was termed by his companions, 'the happy rake.' Upon one of these occasions, a dog crossing the room at the instant, he could not forbear inwardly groaning out a wish that he could change circumstances with the brute!"

From these statements it might appear, that were the text only "What is a man profitted if he should gain the whole world?" There could be but one correct answer—he is not profitted at all. "What then is a man profitted if he gain the whole world, and lose his own soul?"

II. *The loss intimated:* "His own soul!" "And what shall a man give in exchange for his soul?" The soul is in itself of incomparable worth.

Its *capacities* prove it. It was the last and noblest work of the great Architect of the Universe; and it has been beautifully remarked, that "when the earth was to be fashioned, and the ocean poured into its appointed bed, when the firmament was to be expanded, and suns lighted up, God said, 'let them be,' and they were: but when man was to be made, the creating Power seemed to make a solemn pause. He retired within himself, and looked out for a model by which to form his exquisite piece of workmanship, and found it in his own nature: 'God said, let us make man in our image, and after our likeness.'"* Thus it stood at first among his works, the fairest resemblance of himself, and though fallen, is still more like its Maker than any of his creatures in this lower world. Its thoughts are illimitable, its sensibilities such as to communicate to inert, unfeeling matter, the most exquisite sensations; and its powers of improvement ever expanding. The bee has constructed its cell, and the bird its nest, upon the same principle from the earliest records of natural history; but during that period the human intellect has been constantly progressive, and its ultimate point of attainment lies far beyond the reach of imagination. It subjects nature to its scrutiny, ascertains its laws, analyses its parts, determines its powers; and, as if creation were too small for it, grasps at the infinite Creator.

Its *redemption* proves it. For it was "redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ;" and since nothing else could effect its salvation, God "spared not his own Son. Would you therefore appreciate the worth of your souls, go to Bethlehem, and read it in the

* Hunter's Sac. Biog.

imbecility and tears of Jehovah Jesus. Turn aside into Gethsemane, and behold it in his sweat of blood; ascend Mount Calvary, and see it displayed in the agonies of your dying Lord! Recollect the dignity of the sufferer—the Lord of angels—the Creator of the world—"The brightness of the Father's glory, and the express image of his person." And let it not be overlooked, that in the estimate of infinite love, your souls were preferred to his life. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Its *immortality* proves it—for the voice of every age and nation, the feelings of our nature, which make the soul shrink back upon itself, and startle at destruction; every thing we know of the nature of the human spirit; but, above all, the Scriptures of eternal truth, prove that the present is only the commencement of our being. The soul will survive in death, and exist in eternity, and through unending periods soar as high as the throne of God, or sink as low as the centre of hell; be filled with an infinity of love, or overwhelmed with unutterable vengeance! This raises its worth above all calculation. It is in consequence of this that it has been said, with justice, that "the salvation of a soul amounts to a greater sum of happiness, than the temporal deliverance of the largest empire for a thousand ages." By the same argument, the loss of one soul is a greater catastrophe, than the sum total of all the temporal misery endured upon the face of the globe, from the period of the fall to the general conflagration.

The *loss of the soul* is its being cast away; and includes the privation of all it was capable of enjoying, and the everlasting endurance of indescribable misery.

And *this* case is no imaginary one. You *cannot* gain the world, but you *may* lose your souls. What! do you suppose yourselves in no danger? And are not some of you thoughtless of your eternal interests? Are not others of you almost wholly engrosseed with the pursuits and amusements of the world? It is true you sometimes feel compunction; you occasionally tremble under our ministry; you cannot shroud yourselves from reflection; still you remain unconverted to God; and except a man be born again he cannot enter into the kingdom of heaven. You suppose yourselves in little or no danger—yet it is implied in our text, and facts prove it too true, that few men can gain much of the world, without running a dreadful risk of losing their souls; and the hazard is the greater, as few will believe it exists. Men and brethren, lay this to heart. As the Lord liveth, there is only a step between some of you and perdition. Nothing intervenes this moment between you and your eternal undoing, but the attenuated thread of life—the scythe of death hangs over it—and if it be cut, you are dropped into the abyss of damnation.

I have said, the case is not imaginary; yet it is not easy to describe it. Let us picture to ourselves a sinner approaching his final hour. It is possible he may be in a state of careless insensibility; more probably he is filled with guilty alarm. The death of a medical student at one of our northern Universities, lately communicated to the publick, is unhappily, I fear, by no means singular. Stretched upon a sofa when a friend entered the room, he with difficulty fixed his eyes upon him, and with an agitated voice said, "Charles, my friend, eternity! eternity! Ah! whither shall I flee?" His friend endeavoured to tranquillize his mind, by saying, he could have little to fear who possessed so many amiable qualities. With a look expressive of the greatest mental distress, he grasped the hand of Charles, and replied, "Is there not a righteous Judge, who has denounced eternal death upon every sinner who violates his holy law in a single instance, and is there a commandment which I have not broken? Whither can I flee from his anger!" He soon afterwards sunk down into a state of stupor, which in a few hours terminated in death!

It is still more an affecting account, which is given of the dying scene of the noble Altamont: "Hear me," said he; "this body is all weakness and pain, but my soul, as if strung up by torment to greater strength and spirit, is full powerful to reason, full mighty to suffer; and that which thus triumphs within the jaws of mortality is doubtless immortal. And as for a DEITY, nothing less than an Almighty could inflict what I feel.—Let me speak on. My soul, as my body lies in ruins, in scattered fragments of broken thought; remorse for the past throws my thoughts on the future; worse dread of the future, strikes it back upon the past: I turn, and turn, and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake, and bless heaven for the flames; that is not an everlasting flame, that is not an unquenchable fire. Oh! thou blasphemed, yet most indulgent LORD GOD, hell itself is a refuge, if it hides me from thy frowns!" He soon afterwards expired.

How differently does the good man die! It is only a few years since he who addresses you, was called to witness a very opposite scene to that which has just been delineated. A pious Chaistian,* in humble life, was breathing her last. I had scarcely seated myself at her bed-side, and begun to converse upon subjects dictated by the solemnity of the occasion, when the presence of God filled the room in an indescribable manner. The attendants wept aloud: I was insensibly led to place my hat before my face, and exclaim, "How dreadful is this place! it is none other than the gate of heaven;" the dying saint raised her emaciated arms, elevated her tremulous voice, and exclaimed, "Glory, glory, glory!"

* Mrs. C. Butler, of Dunnington, near York.

It was *felt* glory. We attempted to pray, but all was praise. I hope never to forget the parting. Pointing upwards, this saint, all but glorified, said, "Be faithful, be faithful." I feel the impression still. Ah! it is in presence of such scenes, sinners, for things appear more striking from *contrast*, that you properly estimate your loss. "Let *me* die the death of the righteous!"

But let us lift the curtain. It is pleasing to follow the good man into eternity; escorted by angels to the gates of Paradise, an entrance is administered to him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ: but O! what frightful horrors greet the departed sinner! Death consigns his body to putrefaction, and his soul to hell, where,

> "Bound to the bottom of the flaming pool,
> Though loth, and ever loud blasphemings, owns
> 'Tis justly doom'd to pour eternal groans;
> To talk to fiery tempests, and implore,
> The raging flame to give its fury o'er;
> To writhe, to toss, to pant beneath its load,
> And bear the weight of an offended God."

Every power and faculty is now expanded to be an instrument of torture. The understanding to the dreadful perception of justice that will not bend, of severity that knows not how to relax, of vengeance that admits not of pity. The memory, roused by that trumpet that wakes the dead, gives new form and substance to the spectres of transgressions long since departed, and which were vainly imagined to be laid in the grave for ever. Fear, too, is launched forth into the boundless endless regions of futurity, and rouses despair; and in the very abysses of burning hell, shudders at the thought of a deeper gulph and hotter flame."* "Who can dwell with devouring fire, who can endure everlasting burning?" Add to this, that through all eternity, the extreme actual suffering, will be augmented by the presence of forfeited good: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

For if this loss be sustained, it will be *irreparable;* lose property, and it may be recovered; character, and it may be retrieved; friends, and they may be replaced; but a soul lost, is lost for ever! "The redemption of their soul is precious, and ceaseth for ever." "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." "Their worm dieth not; their fire is not quenched." There is no cessation of misery, no hope of happiness: but remaining, if not increasing crime: of course unmitigated, uninterrupted, unending punishment. Dream not of redemption from a state which lies so far beyond the precincts of our Almighty Redeemer.

* Dr. Hunter.

"Their torment shall transcend,
The reach of time, despair a distant end,
With dreadful growth, shoot forward and arise,
Where thought can't follow, and bold fancy dies."

O! could we follow lost souls into the bosom of despair, witness their misery, and hear their wailings, what heart would not shudder. Methinks I hear one of them moaning to the tempest, can you bear to listen?

"O must I dwell in torturing despair
As many years as atoms in the air?
When these are done, as many to ensue,
As blades of grass on hills and dales that grew?
When these are past, as many thousands more,
As grains of sand upon the ocean's shore;
When these run out, as many millions more
As moments in the millions past before?
When all these doleful years are spent in pain,
And multiplied by millions yet again,
Till numbers drown the thought, could I suppose
That then my wretched years would have a close,
This would afford a hope—but, O! I shiver,
To ponder on that dreadful word—*for ever!*
* * * * * * *
Infinite years in torment must I spend?
And never, *never*, NEVER have an end?"

"What" then, "is a man profitted, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

But your souls need not be lost; "Christ Jesus came into the world to save sinners." "He is able to save to the very uttermost all that come unto God by him." I do not state these pleasing truths to authorize security; for "thus saith the Lord of Hosts, consider your ways." "Let the wicked forsake his ways, and the unrighteous man his thoughts; let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon." "Believe in the Lord Jesus Christ, and thou shalt be saved." This is the great point; as poor sinners you must repose yourselves upon the merits of a crucified Redeemer. "He that believeth not shall be damned." In a word, begin seriously to care for your souls; you care for your bodies; what anxiety about their health, what solicitude respecting their appearance, many of you daily manifest? And is it wise to be so much concerned about the decaying tabernacle, and neglect the imperishable inhabitant? "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Finally, estimate the world in the light of eternity: look not at the things which are seen, but at those things which are not seen. "If ye do these things ye shall never fall."

GOSPEL PREACHERS DESCRIBED AND DIRECTED.

(Continued from page 657.)

II. I come now in the second place to give some necessary cautions concerning things to be avoided.

1. Avoid carefully every kind and degree of outward and gross sin; think not this advice unnecessary; this has cast down many wounded; yea, many strong men have been slain by this: Prov. vii. 26. Look at Noah, Lot, Samson, David, Solomon, and Peter, and take warning by them. "Now all these things happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall," 1 Cor. x. 11, 12.

2. Avoid intemperance in eating and drinking: when you sit at tables covered with dainties which kind persons provide for your entertainments; when your friends, from an excess of goodwill, press upon you to partake freely of their hospitality; when the delicacies also invite, and satan stands by, ready to improve the opportunity to his advantage, and your disgrace; then, in the midst of so many temptations, beware that you do not eat nor drink to excess. It is far better to deny yourselves, than to exceed the bounds of Christian moderation. Our Lord's caution is remarkable; "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness," Luke xxi. 34. "The Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations," Lev. x. 8, 9. This seems to have been the cause of Nadab and Abihu's offering strange fire before the Lord, for which he slew them. One of the ejected Puritans being offered a glass of wine, when he was going to preach, replied, that "he did not choose to preach by the spirit of sack." "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," Romans xiv. 17.

3. On the other hand, avoid too much abstinence and self-denial: if the body be not taken proper care of, and seasonably and suitably refreshed and supported, it will not be able to hold out in, and perform its work; and it will also weigh down the soul with it. Give to the body that degree of nourishment which is necessary to preserve it in health and strength, that you may cheerfully go on with your work. But it is much better to preach with a comparatively empty stomach, than with a full one; and be always very careful not to visit a person that hath an infectious distemper, with an empty stomach, or immediately after preach-

ing, lest you receive the contagion by so doing: I have reason to believe that my father, who died in the very prime of life, took a malignant fever, (which brought him to the grave,) in this manner. "Be not righteous over much; (or rigorous to excess,) neither make thyself over wise: why shouldst thou destroy thyself?" Eccles. vii. 16. "The Son of man came eating and drinking," Matt. xi. 19. For "every creature of God is good, and nothing to be refused, if it be received with thanksgiving," 1 Tim. iv. 4. "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities," chap. v. 23.

4. Beware of familiarity with women: if you are single, do not make free with young women, lest you entangle their affections. Avoid also the company of those that are married, lest you provoke the spirit of jealousy in their husbands. Much reproach has been thrown upon religious people through this.—Let no scandal be brought upon the Gospel by your fault; converse sparingly with them: let not a woman, (unless a relation) except necessity requireth, hang upon your arm: as much as you can consistently with good manners, decline touching their hands, and be sure always to avoid touching their lips. Many have been deceived by the beauty of a woman, for herewith love is kindled as fire. "Sit not at all with another man's wife, nor sit down with her in thine arms; lest thine heart incline unto her, and so through thy desire thou fall into destruction," Ecclus. ix. 8, 9. "Jealousy is the rage of man, therefore he will not spare in the day of vengeance," Prov. vi. 34. "Abstain from all appearance of evil," 1 Thess. v. 22.

5. Make not too free with any: preserve the reverence due to your office as ambassadors of Christ, 2 Cor. v. 20. It is better that your hearers stand in awe of you, than that you should be despised by them. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God," 1 Cor. iv. 1.

6. An over-stiff, rigid, and severe carriage and behaviour, is also to be avoided: if you are too close and reserved, the people will not have so much affection for you; neither will you be so profitable to them. A person that went in his distress to Bishop Hooper, for spiritual counsel, was so struck with his countenance and behaviour, that he came away without opening his mind. Preachers of the Gospel should walk between these extremes. "Be kindly affectioned one to another with brotherly love," Rom. xii. 10. "Be pitiful, be courteous," 1 Peter iii. 8.

7. Avoid levity: this is inconsistent with your character, and quite unbecoming preachers of the Gospel: you, above all men, should be habitually serious and grave. You are employed in things of the most serious nature, speaking to and for God in a

publick manner; let not your behaviour in private, be contrary to your publick employment. I never read that Christ laughed; but that he several times wept: imitate that perfect pattern, and strive to be like your serious Master. Refrain from trifling, jesting, and laughing, Eph. v. 4. "In all things shew thyself a pattern of gravity," Titus ii. 7.

8. Do not give way to effeminacy: this is hurtful to both soul and body, it weakens both; and you may slide into it by little and little, if you are not careful and resolute; rather endeavour to acquire and preserve an iron constitution, by inuring yourselves, (in a prudent manner) to hardship, that you may bear heat and cold, wind and rain, go through labour and difficulty, put up with coarse fare, and be reconciled to poor entertainment, if called to it. Do not spoil yourselves by self-indulgence, in a soft effeminate course of lying in bed late, living deliciously, and immuring yourselves by the fire side in warm rooms; but rise early, accustom yourselves to exercise, let your diet be simple, and not sumptuous; Luke xvi. 19. And walk, or ride on horseback, rather than in carriages. Self-indulgence and self-denial are opposites, and you cannot be followers of Christ, unless you deny yourselves, Luke ix. 23. Private Christians are soldiers; preachers are officers; the duty of officers is to lead on the army; but effeminate preachers are very unfit leaders. "Thou therefore endure hardness, as a good soldier of Jesus Christ," 2 Tim. ii. 3. "Every man that striveth for the mastery is temperate in all things," 1 Cor. ix. 25.

9. Beware of unnecessary visiting: this will rob you of your precious time, which you may spend in a better manner; if you cannot by visiting, edify others, nor be edified yourselves, set it down as lost time; and take care for the future to be more prudent, by avoiding all such visiting and unprofitable conversation: it is much better to converse with God, and the writings of good men, in private, than to spend an afternoon or an evening, in chit chat to no good purpose. "Redeeming the time," Eph. v. 16.

10. Do not burthen your friends, by taking others with you to their tables, when you go out to preach in the country places; neither stay too long at a time yourselves, lest they that entertain you grow weary of you. "Giving no offence in any thing, that the ministry be not blamed," 2 Cor. vi. 3.

11. Those of you that are engaged in secular employments, be diligent and industrious, that you may be able to live without being dependent on others, and then you will be able also to speak freely, being neither tongue-tied or muzzled. "Do your own business, and work with your own hands, that ye may have lack of nothing," 1 Thess. iv. 11, 12. "Neither did we eat any man's bread for nought, but wrought with labour and travail, night and

day, that we might not be chargeable to any of you," 2 Thess. iii. 8.

12. Those of you that are free from worldly business should avoid idleness also, by being diligent in the Lord's work, preaching, praying, reading, meditating, &c. continually. Calvin being desired in his illness to desist from writing, answered, "What, would you have me idle when my Lord comes?" "Give attendance to reading, to exhortation, to doctrine—meditate upon these things; give thyself wholly to them," 1 Tim. iv. 13, 15.

13. Take heed also that you do not entangle yourselves too much with worldly concerns; carry on no more business than you can manage without hurting your souls: keep the world out of your heads and hearts, and under your feet as much as you can. "Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life," Luke xxi. 34. "For we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment let us be therewith content," 1 Tim. vi. 7, 8.

14. "Take heed and beware of covetousness," Luke xii. 15. "Preach not for filthy lucre," 1 Tim. iii. 3, 8.; nor for a livelihood; make not gain of the gospel; be as little burthensome to the people as your circumstances will admit of. "Let your conversation be without covetousness; and be content with such things as ye have," Heb. xiii. 5. "What is my reward then? verily, that when I preach the Gospel, I may make the Gospel of Christ without charge," 1 Cor. ix. 18. "I will not be burdensome to you; for I seek not your's but you," 2 Cor. xii. 14. "For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God," 1 Thess. ii. 9.

15. Avoid running into the contrary extreme, viz. that of profuseness: some have embarrassed themselves very much, and dishonoured the Gospel by their extravagance. The late Dr. Dodd was brought to the gallows through this. Do not lavish away your substance; let your income be what it may, slender or plentiful, endeavour always to keep within bounds, that you may keep out of debt, and not be afraid of any man. Be prudently careful, and let not any thing be squandered away, spoiled, nor lost. "The prudent man looketh well to his going," Prov. xiv. 14. "Be thou diligent to know the state of thy flocks, and look well to thy herds, for riches are not for ever," chap. xxvii. 23, 24. "She looketh well to the ways of her household," chap. xxxi. 27. "He said unto his disciples, gather up the fragments that remain, that nothing be lost," John vi. 12.

16. Do not ride hard without absolute necessity: it doth not look well to see preachers galloping like rakish gentlemen; and

that you may not be forced to it, do not over-stay your time before you set out: be merciful to your horses, and take proper care of them every way. "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel," Prov. xii. 10.

17. Avoid clownishness: let serious urbanity be the characteristic of your behaviour. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God," Lev. xix. 32. "Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour," Rom. xiii. 7. "Be courteous," 1 Peter iii. 8.

18. Avoid slovenliness: according to the advice of our serious poet, Mr. George Herbert,

> "Affect in things about thee cleanliness,
> That all may gladly board thee as a flower;
> Slovens take up their stock of noisomeness
> Before hand, and anticipate their last hour:
> Let thy mind's sweetness have its operation,
> Upon thy body, clothes, and habitation."

But I will suppose this caution to be almost, if not altogether needless.

19. Yet I apprehend that there is too much reason for warning some against conformity to the world: is not this evil gaining ground very fast upon the Methodists? Not only upon private members, but upon some of the preachers also? Take heed and beware of this? You bear a publick testimony against the follies and vanities of this present evil world in your doctrine, do not adopt any of them yourselves, in furniture, apparel, or practice, lest you prop up with one hand what you would pull down with the other. Lay aside therefore, those of you which have followed it, that ridiculous custom of powdering the hair, [which took its rise from some ballad-singers at the fair of St. Germain, who whitened their heads to make themselves ridiculous, and may be suitable to a merry-andrew; but is quite unbecoming a preacher of the Gospel:] and instead of silk waistcoats and stockings, wear cloth waistcoats and worsted stockings; which I suppose are as useful, and I am sure are more becoming the preachers of the Gospel of Christ. "Be not conformed to this world," Rom. xii. 2.

20. Neither suffer your wives and children to conform to vain customs, whether of amusements, or apparel. "A minister must be one that ruleth well his own house, having his children in subjection with all gravity," 1 Tim. iii. 4.

21. Do not disappoint any place which you are to supply; when people that have come from a distance to hear the word, (as is often the case in the country) are disappointed of a preacher, it hath a tendency to destroy the congregation, by disheartening them from taking the like pains again; or perhaps they will go

to other religious assemblies on the right hand or on the left. Let not this happen through your fault.

22. Be careful not to be after the fixed time: some people have a great way to go home; some are servants, and have masters and mistresses to please; some women have ungodly husbands that are very hard to be pleased; some have young children to take care of; and if you neglect to keep the time, you may burthen them unnecessarily, and do thereby much harm. Begin always precisely at the set time if you can. "Let all things be done decently and in order," 1 Cor. xiv. 40.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

The following article, containing *Reflections on the immortality of the soul, the resurrection of the body, and the faith of the Patriarchs;* taken from a Discourse of Mon. Saurin, is sent for insertion in your Magazine, if you judge it worthy a place therein.

Your's, affectionately,

Port au Prince, Dec. 1818. John Brown.

The death of Abraham, which is to be the subject of this discourse, appears at first to offer to our consideration only an event of the most ordinary kind. What is more natural? He dies at the age of 175; and we have more reason to be surprized that he lived so long, than that he lived no longer. His children buried him: this was the duty of a pious family; a duty even in the course of human virtues. They chose for his sepulchre the cave of Macpelah, which he himself had bought of the children of Heth; this was the only place which belonged to him in all the land of Canaan, and the most proper to receive the precious deposit of his body.

Nevertheless, this event, according to the different lights in which we view it, opens either a source of difficulties, which appear to combat the leading truths of religion, or an abundant source of proofs to establish them.

This Abraham, who dies, and whose remains are about to be committed to the dust, is that favourite of heaven, to whom God himself had said, "I will be thy shield, and thy exceeding great reward:" but who can suppose that the land of Canaan, though flowing with milk and honey, is all that is implied in the promise given to Abraham by the mouth of God himself; "I will be thy shield, and thy exceeding great reward." It is God who speaks, who speaks to the most faithful of men; and I see nothing in all the

temporal favours that Abraham received, which answers either to the greatness of God who makes the promise, or the fidelity of that servant to whom the promise is made. God who makes the promise, is the God of nature, who made the universe of nothing, and on whose word a thousand new worlds attend to rise from the same nothing, and display their glories; but shall a few oxen and sheep, a few acres of land, a few years of life, exhaust the liberality of a God, so powerful, and so magnificent?

The servant to whom the promise is made, is a man, consequently a sinner, and as such can claim no recompence; but on the other hand he is the father of the faithful, and a model of faith and obedience to all ages. For God he left his possessions, his country, and his relations; for God he believed what seemed incredible, and *hoped against hope*. For God he sacrificed his son, his only son; subdued the force of paternal affection, reared the pile, draw the knife, and lifted his arm, about to pierce the bosom of the innocent victim; if God himself, who pronounced the sentence, had not revoked it. But who can believe that the land of Canaan is the only blessing, with which a God so powerful and so magnificent, has crowned the life of a servant so faithful and obedient?

Moreover, the promise made to Abraham, of possessing the land of Canaan was not literally accomplished. It is true this patriarch had great riches, but his life was traversed by numberless afflictions, by family divisions, domestic quarrels, continual fatigues, and journeyings. If we seek through the whole of his life, for a period when the promise made to him had its accomplishment, we shall not find any; on the contrary, we shall find that he was *a stranger*, a traveller, "Dwelling in tents with Isaac and Jacob, heirs of the same promise;" wisnessing thereby that they "expected a better country" than that which had been promised them, (these are the expressions of Scripture,) we shall see that of all this country he possessed but a few inches, *to make himself a sepulchre*, and these too he had bought with his money.

To make himself a sepulchre.—We cannot too carefully observe this circumstance of sacred history. The great promises made to Abraham; the conquests that he was to obtain; the possessions that were pledged to him; the country in which he was to be sovereign: all end in a sepulchre. Is it thus God fulfils his promises? Or rather shall we not from hence infer the immortality of Abraham's soul, and the resurrection of his body? "I am the God of Abraham, of Isaac, and of Jacob." This promise cannot be fulfilled in the grave amidst rottenness, infection and worms; it must therefore be fulfilled in the immortality of Abraham's soul, and the resurrection of his body: "God is not the God of the dead, but of the living."

It is true the mode of reasoning appears liable to an objection

of another kind, and to prove at most only the immortality of Abraham's soul, and not the resurrection of the body. The body is incapable of happiness; the soul is the only seat of bliss. And God would acquit himself fully of his promise, should he communicate to Abraham's soul that happiness of which it is capable, without raising up his body from the dust; seeing it was only by a particular dispensation of Providence, that the body of this patriarch contributed to his happiness even in this world.

This objection is not contemptible, nor ought we to refute it without giving it its due praise. It tends to make us sensible of man's true greatness, and to convince us that our nobler and more exalted part, is not that material flesh which enters into the composition of our being, but that soul which places us on a level with pure intelligences, who are not clothed with mortal flesh.

If our fathers, by I know not what metaphysical ignorance, could not conceive that a spirit disengaged from the senses, should be capable of the same operations as during its union with matter, we, perhaps, by an excessive refinement deny to matter, that influence on our souls that the inviolable will of our Creator has given it.

Men are not pure spirits: a pure spirit is capable of perfect happiness without the concurrence of matter; because a pure spirit has no natural union with matter. But man is not a pure spirit; and the Creator in forming him of two substances, has so ordained, that the one substance cannot be perfectly happy without union with the other. Thus we may presume, that whatever happiness we may enjoy in the interval between death and the resurrection, and however this happiness may exceed all that we experience in this world, yet it is not till after the re-union of the soul and body, that we shall be perfectly happy. It is on this account that so many passages of Scripture refer our perfect happiness to this period, (see 2 Tim. i. 12.—iv. 8.—1 John iii. 2. —Col. iii. 4.—Psal. xvii. 15.) These passages have puzzled interpreters, and given rise to several erroneous systems. Some have thought that the soul is insensible after death, others that it is annihilated. In Louis Cappel's Treatise on the state of souls after death, may be seen a list of ancient and modern errors on this subject. This celebrated author, in solidly refuting those who have preceded him, has not, however, himself adopted a system which is free from objections. But it appears to me that our hypothesis is the key to those Scriptures, in which all the theologians have gone astray; man is composed of a body and a soul. He may enjoy a degree of happiness whilst these two parts are separated, but he cannot be perfectly happy till after their re-union. Therefore the promise of perfect happiness to Abraham, requires equally the immortality of his soul, and the resurrection of his body. This is what was to be proved.

To the Editor of the Methodist Magazine.

If the following observations, upon what I deem an inconsistency in some persons' views, respecting power to obey the Gospel, meet your approbation, and you judge them in any measure calculated to serve the interests of Christianity, your inserting them in your valuable periodical Work, will oblige,

Your's, with esteem and affection,

Kettering, May 25, 1819. W. H.

Lately, in walking a few miles to a village, my thoughts were led to the consideration of that great and glorious commission given by our Lord to his disciples, a little before his ascension; Mark xvi 15, 16. "And he said unto them, go ye into all the world, and preach the Gospel to every creature," &c. I reflected upon the extent of this commission, and could not help observing how widely different, in this respect, this commission was from that which Jesus had before given them in Matt. x. 5, 6. These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Here we find their labours were to be confined to one nation. The sphere of action allotted them was very circumscribed; but in the commission referred to above, given by our Divine Master to the eleven after his resurrection, there is no restriction, no limitation whatever. No nation, city, town, or village; no family, nor individual was excepted; the commission was altogether unlimited. These heralds of free grace were to proclaim the glad tidings of a Saviour, and of a glorious salvation through him, to all mankind, to every rational and intelligent creature under heaven. How pleasing, how joyous, how delightful a commission this! and no doubt with feelings of transport, those Divine messengers, often delivered their message. Now, Sir, from this command to preach the Gospel thus universally, "to every creature," I could not help inferring that, surely *there is a Gospel for every creature*, or in other words, that the Gospel with all its attendant blessings, was designed for all; that *every man may possess* all its invaluable privileges. Without admitting this, I could not understand how an offer of these blessings could be made to all with propriety, or sincetity. If any man were excluded from having a share in the rich provisions of the gospel, I could not possibly conceive how a sincere invitation to this feast, could be given to all; and therefore how, consistently with the belief of the doctrines of unconditional election and reprobation, the great gospel commission to ministers, can be properly obeyed, I was utterly at a loss to discover. And now it occurred to my mind, that an

attempt had been made to defend the practice of preaching the gospel, of making a tender of its blessings to all men, on the ground of what is termed, man's *natural ability* to obey the gospel. Man is said to have a natural ability to do this, but at the same time, he is represented as destitute of a moral ability. I was now led, Sir, to reflect upon this distinction which some have made, between a natural and moral ability, and to inquire whether a man destitute of the latter, can possibly obey the gospel; whether he can perform gospel commands, or be a proper subject for gospel invitations.

The natural ability which all men are said to possess, to obey the gospel, is understood to consist in the following things; namely, an ability to go to the house of God, the place where his worship is performed; to attend to, and reflect upon the great truths which are there declared; and to read the word of God, or to hear it read, and to reflect upon its contents: in a word, to join in all the external acts of Divine worship; and because an unregenerate man has power to do these things, he is said to possess a natural ability to obey the gospel; although at the same time he is declared to be destitute of moral power. Now, Sir, a moral ability is understood to imply, not only a *power* to do the things before mentioned, but also, *an inclination* to do them. Not only a power to go to the house of God, and to hearken to the important truths there declared, but a power truly to embrace those truths. Not only a *power* to read, or hear the word read, and to meditate thereon, but likewise to believe and keep it: a power not only to hear, *but a disposition*, through Divine grace, to accept and comply with gospel invitations. Not only to *listen* when Christ is offered as a Saviour, but so to *believe* in, as to receive him in all his offices and characters; in a word, a positive power not only to hear, but to *obey* the gospel. Now, Sir, this power, or this ability, none are said to possess, but such as are the objects of God's everlasting love; such as he is supposed to have unconditionally elected to eternal life. Nevertheless, it is contended that the gospel should be preached to all, because all have, as before stated, a natural ability to obey it. But with what shadow of reason this can be done, I am indeed, utterly at a loss to discover. The want of moral ability is allowed to be a sufficient reason why men *do not*, and indeed why they *cannot*, obey the gospel. They cannot, it is said, accept the invitations of the gospel, because they have no desire for the blessings offered. They cannot believe in Jesus Christ, because they are *destitute* of *a disposition*, to believe in him. Without a moral power it therefore follows, no man can properly obey the gospel. Then, Sir, in the name of common sense, we inquire, why preach the gospel to men who are placed, and left in a state of utter inca-

pacity to obey it? I say *utter* incapacity, for the man who has only what is termed a natural ability to do this, is most evidently in this state; unless indeed it can be proved that, going to the house of God to hear his word, and attending to all the externals of religion, is obeying the gospel; a position, which I apprehend none will attempt to maintain. In preaching the gospel, men are called to the work of repentance, and faith: repentance towards God, and faith in our Lord Jesus Christ, are urged upon us as duties essentially necessary to be complied with. Hence, St. Paul declares, "God hath commanded all men every where to repent." And to believe in the Lord Jesus Christ, is equally the duty of every man who is favoured with the gospel, and equally necessary; for "he that believeth not is condemned already;" the tenor of the gospel commission being, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Now, Sir, to talk of a *natural power* to do these works, of natural ability to do moral actions, is strange indeed! And surely, Sir, sincerely to repent before God, and heartily to believe in his Son Jesus Christ, are moral actions; and cannot possibly be performed, without moral power. We learn from the inspired word, that "it is with the heart man believeth unto righteousness;" and there can be no genuine repentance, when the heart is not sensibly affected. An unregenerate man might say, "I hear it declared to be my duty to repent, to be deeply humbled before God, on account of my sin, my rebellions against him; but I have do disposition ingenuously to confess my transgressions before God, I feel no inclination penitently to approach, and humble myself before him; I have no meltings of heart, no contrition of spirit, nor any disposition to weep at his footstool; my heart is hard, and unconscious of any emotions of grief, and I could not therefore do more than express the language of penitence, to do which while my heart is insensible to any emotions of godly sorrow, such as I have heard described, would be only wretched hypocrisy; I therefore cannot repent. I have also heard, it is my duty to believe the gospel; to believe in the Lord Jesus Christ, and to receive him as my Saviour; but I have no *disposition* to obey these commands; no *inclination* whatever to attend to gospel duties. As to receiving Christ as a Saviour, I have *no desire* for him, under that character; I feel *no desire* for *his salvation*, I therefore cannot believe in him. Such language may, I apprehend, with propriety be adopted by one who is destitute of all moral ability to obey the gospel.

And now, Sir, how a man in this state, can be condemned for not obeying the gospel, I cannot possible conceive. How he can be justly punished, for not exercising a power which he never had, I must leave for those who have more sagacity than myself to de-

termine. Either a man *can help* his not having this moral power, or he *cannot*; if he *can*, if by the use of any means he can obtain it, he surely can be no *longer regarded* as destitute of a power to obey the commands of the gospel; and *may* therefore be *righteously* punished, for not using the power he has, in obedience to the Divine command. If he *cannot*, if he be *completely* destitute of ability to do what is commanded in the gospel, it is surely not only absurd to address to him either its commands, or invitations, but *most unrighteous* to punish him for not obeying the former, or for not accepting the latter.

And how a minister, entertaining such sentiments as I here oppose, can with satisfaction, preach the gospel to a mixed multitude, I confess I cannot imagine. In a large auditory, I should be ready to apprehend, if of his sentiment, that there might be some who were not the subjects of God's electing love; and if but one of the non-elect were present, the contrary of which I could not be assured of, this apprehension, would prevent me from expressing myself in language comprehending the whole of my auditory.

But, Sir, believing as we do, that Jesus "by the grace of God tasted death for every man:" that, "He is the true light that lighteth every man that cometh into the world:" that, "The grace of God which bringeth salvation, hath appeared to all men:" that all are favoured with a day of grace, with opportunities, which if they improve, shall be blest to their eternal salvation; we can go forth, and with joyful confidence proclaim to all men, the glad tidings of salvation; can most cheerfully and heartily obey the great commission of our Master, "Go ye into all the world, and preach the Gospel to every creature."

REVIEW *of* "*A Treatise on the Universal Judgment*," *by* SAMUEL WOOLMER, *Minister of the Gospel.*

THERE are two lights in which almost every literary subject may be viewed. In one of these we are directed to a survey of the harmony of its sentences, the elegance of its diction, the arrangements of its parts, and the regularity of its composition: and in the other, our attention is arrested by the facts which it unfolds, by the interest which we have in them, and by their importance and utility to mankind. To the former of these, the volume before us makes no pretensions. It aims rather at touching the heart than pleasing the fancy; and is better calculated to awaken within us an earnest solicitude for our safety, in the awful events which its pages open to our view, and to teach us how to profit by the information which it communicates, than to amuse us with speculative theories, which when decorated with the elegancies of expression, confer a momentary delight, but leave no lasting

impression on the mind, because they impart no solid instruction.

Whoever turns his thoughts to the all important and deeply interesting subjects of which this volume treats, cannot but have his mind filled with the most sublime ideas. The opening heavens, a descending judge, the luminaries of nature quenched, the graves disclosing their dead, millions starting into life, and a world on fire, are subjects which overwhelm the most exalted human intellect, and defy the language of mortals to delineate them in adequate description. The grandeur and magnificence of the realities which the day of judgment sets before us, supersede the necessity of all those artificial decorations which language might supply. The name itself, (day of judgment,) carries with it a sound of equal solemnity, with that of the final trumpet which shall awake the dead.

But although the general judgment is the grand object to which our serious attention is directed, the author has not made this the exclusive subject of his treatise. He takes an extensive survey of the numerous and important truths, with which this awful reality is connected, and directs his readers through them, to the grand result, in which his inquiries finally terminate.

The work itself is founded on those principles which the sacred writings inculcate. The author, indeed, occasionally makes excursions into the regions of philosophical research; but the additional light which he gains from the discoveries of science, on the various subjects which fall under his consideration, he makes subordinate to Divine authority, and renders subservient to the doctrines of revelation. On points of difficulty, in which the opinions of learned men have been divided, he gives an epitome of what they have advanced, on the ground of probability, in those departments of theology and philosophy, which they have made their particular study, and then finally selects from their observations; or advances, as the result of his own inquiries, such ideas, as on the whole, appear to him most conformable to truth.

In surveying the millions that are to be judged; in adverting to the probable period when this august assemblage shall take place; the character of the Judge; the principles of equity on which his decisions will be founded; the worlds which will be collected, and the angelic spectators who will witness the solemn scene; occasion is given to the author of ranging through the various branches of theology; of viewing the leading features of the Christian system; the causes which rendered redemption, themost essential part of that system, necessary; and of shewing the close connection which this world has with that which shall succeed it. "By thus breaking down the barriers which divide time from eternity, he draws aside the curtains which conceal futurity from mortal eyes, and introduces us to those awful scenes, which can only be realized in a future state. With this ample field before

him, the principal difficuty, with which the author must have been perplexed, in the composing of his treatise, was, not where he should find materials to fill his pages, but how, out of the vast accumulation, he should make a judicious selection, without introducing articles, which were rather irrelevant than unimportant in themselves. On the selections which he has made, there is no doubt that a diversity of opinions will be found. The habits of reflection, which speculative and thinking minds have acquired on those subjects, will naturally lead them to draw different conclusions.

That every subject, which he has introduced, is of the utmost importance, very few, we presume, will be inclined to dispute. His topics are deeply interesting to mankind, without being tinged with the singularities of any particular creed. In almost every part, a degree of earnestness is conspicuous, which can hardly fail to keep alive the attention of every reader, and give new energies to his hopes and fears. And in numerous pages, the sentiments are rendered interesting by their perspicuity and importance, though they do not dazzle by any brilliancy of expression. The frequent appeals which are made to the Word of God, stamp such an authority upon the observations which are made, as no abstract reasoning could command; and confer a dignity upon certain classes of ideas, which, though derived from foreign sources, thus obtain a portion of sanctity, by this singular kind of association.

The work is divided into ten parts, which place before us in successive order, introductory observations; the character of the Judge; the manner in which he will appear; the great assembly before the judgment seat; the important nature of the arrangement; the procedure of the judgment; the Judge's impartiality; the fulness of the evidence; the righteous decision; and the conclusion.

Of the general belief of a future state, which has prevailed among mankind, the author in his introductory part, has given us many convincing proofs, drawn from sources of remote antiquity, and from nations which had not been blessed with the light of revelation. These are accompanied with an appeal to various passages in the prophetical writings, which have received their accomplishment.

In the second part, the character of the judge is exhibited. This is introduced in the sober grandeur of Scripture language. The perfect knowledge of this Judge respecting all events, is stated to arise from the absolute perfection of his nature; and his qualification for his august office, is traced to the same infinite source of all. And as these perfections concentrate in the Messiah, the author has availed himself of the occasion, to introduce several arguments in favour of his Divine nature, and of the omnipotent power which is included in his character and office. The gran-

deur in which the Judge will appear, is heightened by the contrast which a recollection of the Messiah when a babe in Bethlehem, a man of sorrows, and a sacrifice for sin on Calvary, will always supply.

The fourth part places before us, the great assemblage of all those rational and immortal beings, which have existed from Adam to the dissolution of the world. Of this the myriads of ancient Israel may be considered as a subordinate type; but these, and the millions which have been brought into the field, dwindle into nothing, when compared with the countless multitudes which shall appear in this great day of dread decision, of glory, and despair. The ancient patriarchs, who were distinguished in their day, and the various individuals who have been remarkable, either for their piety, sufferings, or vices, are regularly introduced; and these are accompanied with such descriptions of characteristic feeling, as the occasion may be supposed naturally to suggest. On the great question, "How are the dead raised, and with what body do they come," the author has noticed various theories, which divines and philosophers have adopted. From these, his principal inference is, that as the fact includes no contradictory ideas, its possibility and certainty cannot but be admitted, the great events being always represented as the effect of infinite power.

In the fifth part we have the important nature of the great arrangement, in which "the throng divided, falls on either hand," the sheep on the right hand, and the goats on the left. The separation of friends, is shown by many affecting incidents, but the propriety of introducing them, may perhaps be doubted. Certainly the whole is better calculated to affect the passions, than to enlighten the understanding.

In the sixth part, which delineates the procedure of the judgment, a catalogue of sins is introduced. This would have been excellent in a sermon, but we fear the enumeration is too minute in the vast and momentous subject before us.

The impartiality of the Judge, which is the subject of the seventh part, appears in his *rewarding every man according to his works;* in respect being had to the particular dispensation under which each had lived; on these points there are many judicious remarks, and appropriate discriminations.

The contents of the eighth part, though highly important, do not quite answer our expectations. The ideas have but little of originality, and the discourse is chiefly hortative. It is, however, calculated to awaken sinners by its numerous appeals to Scripture.

The ninth part abounds with appropriate passages, selected from the Old and New Testaments, respecting the distinct sentences which shall be passed upon the righteous and the wicked. These characters seem to be properly contrasted, and in the

author's view, no doubt can remain of the perpetuity of their respective awards, since the same authority that asserts the one, ensures the other. On the perpetuity of future misery, many things have been said and written, but into this controversy the author does not enter. Such speculations would have been somewhat foreign to the nature of his treatise; which is to impress conviction on the mind, not to investigate theories.

The tenth part is written as a conclusion to all the preceding; it has some reference to them, but with an earnestness that stamps a peculiar value upon every sentence, it loses sight of all other considerations, to urge those who read, to *prepare to meet their God.* Viewing the awful day as near at hand, and solicitous that all may secure happiness beyond the grave, the author closes his work with the same admonitions of piety that distinguish the volume.

Having given this copious analysis of the treatise, and in the preceding part of this article so fully expressed our opinion of its merits, we might here close our observations, and take leave of the author and his work. We cannot, however, in justice to the task we have undertaken, omit giving a short extract, as a specimen of his style and manner of writing. It is taken from that part which treats of the fulness and clearness of the evidence given in the great and awful day.

"We may fairly conclude, that the ministers of God, who have been in the habit of addressing publick audiences, must necessarily appear as witnesses against those who have not received the message which immediately directed sinners to God. The minister most assuredly must appear to deliver up his stewardship; he must give an account unto God of the manifold gifts entrusted to his care; hence, the natural inference that we must draw, when he shall deliver up his stewardship, if he has been found faithful in the distribution of his Lord's goods, is, that those who have refused, mis-improved, or abused the blessings offered to them, must expect to find in every faithful minister, that has respectively addressed them, in the name of the Lord, a swift witness at the bar of God. Doubtless this faithfulness of the great apostle Paul, was a source of the most pleasing satisfaction to his mind, which he so strongly asserts, Acts xx. 17—27, "And from Miletus he sent unto Ephesus, and he called the elders of the church; and when they were come unto him, he said unto them, ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befel me, by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and taught you publickly, and from house to house, testifying both to the Jews and Greeks repentance towards God, and faith towards our Lord

Jesus Christ. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God." This record will bear witness of his faithfulness at the great day of accounts; while on the other hand, it shall condemn the Jews and the Gentiles, that continued to the last in an impenitent and unbelieving state; after being so faithfully warned, and zealously taught by the great Apostle of the Gentiles.

"We may take the above remarks as a specimen of what ministers and hearers, may expect when brought before the awful tribunal. Alas! how distressing the thought, to see unfaithful stewards give in their accounts; to see those, who undertook the care of immortal souls, arraigned before the Judge of quick and dead, charged not only with unfaithfulness in warning the wicked, but also participating in their crimes.

"On the other hand, we may conceive the joy of a faithful minister, giving an account of his stewardship; looking round on his right hand and on his left, beholding with delight the many that are coming forth to testify of the blessings they received through his instrumentality. The apostle Paul encouraged the true ministers of Christ to expect this felicity. For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." p. 227—230.

From the above extracts some opinion may be formed of the solemn appeals which the author makes to the sacred volume, and of the judicious manner in which he applies the various passages he selects from it. His great aim appears to be, to affect the heart, awaken sinners, and bring them to our Lord Jesus Christ. A work of this description can scarcely fail of being useful. Of its practical tendency we have the fullest conviction, and under this impression we recommend it to publick notice.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

I here present you with some practical remarks upon a subject, the belief of which, by your numerous readers, would, "minister to minds diseased." Their admission into the instructive part of your Miscellany, denominated, "The Word of God illustrated," will oblige,

Dear Sir,

Your constant reader, and occasional contributor,

Kettering. W. B. BROWNE.

The lowest state of the Christian, better than the highest state of the worlding; or Practical Remarks on Judges viii. 2.

"Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?"

"Man wants but little, nor that little long:
How soon must he resign his very dust,
Which frugal nature lent him for an hour.
Years inexperienc'd rush on num'rous ills;
And soon as man, expert from time, has found
The key of life, it opes the gate of death."

YOUNG.

The motto at the head of this paper, that the worst state of the Christian is superior to the best state of the worlding, may be substantiated from three grand and authentic sources of information. First, *Scripture characters.* Behold for a moment the children of Israel, under the galling yoke of Egyptian bondage! View, on the other hand, the magnificence of Pharaoh; realize the gloomy darkness that enveloped Egypt's guilty land for the space of three days, when at the same time the children of Israel had light in their dwellings. What was the monarch's palace in total darkness, to the tents of Israel favoured with the light of day? The oppressed were in circumstances superior to the oppressor; yes, in this sense, "The gleanings of Ephraim are better than the vintage of Abi-ezer." As a farther illustration of this consolatory point, view Elijah the prophet, and Ahab the king. A dreadful famine befalls the land, the king and his subjects are reduced, and suffer exceedingly. They search the land for water, and can find none; at the same time the pious prophet has a tranquil asylum at the brook not yet dry, or a peaceful abode in the house of a poor widow; where, by a miraculous supply, he is sustained from day to day. How pitiable the state of the king, and how enviable that of the prophet; the barrel of meal was superior to the empire of Ahab, and the pious prophet happier than the guilty monarch. The "gleanings of Ephraim are better than the vintage of Abi-ezer." The Scriptures furnish a number of characters in which the contrast is as strikingly apparent. Saul and David, king Zedekiah and the prophet Jeremiah; the one on his elevated throne, and the other immured in a solitary and loathsome dungeon. Think also on king Darius, and the excellent Daniel; the one enjoying the luxuries of the court, and the other far more happier in the midst of a den, encompassed with hungry lions. In proof of the grand point, might be brought forward, Herod and John the Baptist; Nero and Paul; with numerous others, each and all confirming the point in hand; that the lowest state of the good, is superior to the highest elevation of the workers of iniquity. Yes, invariably,

the "gleanings of Ephraim are better than the vintage of Abi-ezer." The second grand source from whence we derive the proof of this doctrine, is the general tenor of *Christian experience.* 1. The joys and comforts of the true Christian are inward, they are heart-felt joys; whereas, those of the worldling are outward and external: even Seneca observes, "True joy is hidden within, and worldly joy is only on the surface, like the dew of the morning wetting the leaves of the trees." 2. The comforts arising from religion, are more pure than the worlding's joy. Spiritual joy is not compounded with guilt, but resembling a crystal stream, its course is pure; it is a rose without thorns. "The blessing of the Lord maketh rich, and addeth no sorrow with it." 3. The comforts of religion are satisfactory, not so the enjoyments of the men of the world; Plato denominates them "pictures of joy:" "The eye is not satisfied with seeing, nor the ear with hearing," but the joysof religion satisfy; "Thy comforts delight my soul." 4. The Christian's joys are stronger than those of the worldling, hence called "strong consolations;" they support the mind in the midst of adversity, enable them to gather grapes of thorns, and to fetch honey out of the "carcase of the lion;" "as sorrowful, yet always rejoicing." Finally, the happiness of the Christian is more abiding and permanent; worldly comforts soon wither and fade; like characters written on the sand, the wave covers them. How can those who crown themselves with rose-buds, expect permanently, either to display beauty, or retain their fragrance. Worldly joys are meteors, they give a bright and sudden flash, and disappear for ever: religious joys are abiding, they are blossoms of eternity, a pledge and earnest of those rivers of pleasures, at God's right hand for evermore. And if such are the "gleanings, what must the vintage be?" A third grand source of information in proof of this point arises from the united testimony of *heaven, earth, and hell.* From the mouth of three such witnesses, "every word must be established." I will begin with the pleasing testimony of the heavenly world. A low, afflicted, suffering state, does not militate against the sublime enjoyments of this celestial region. "And one of the elders said unto me, who are these arrayed in white robes, and whence came they? and I said unto him, Sir, thou knowest; and he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." Let us now descend to earth, and hear the concurring testimony of those who once were, or are now mortals like ourselves. David had been sorely tempted by reason of the

prosperity of the wicked, and the temptation continued in all its force until he went into the sanctuary of the Lord. "Then," he says, "I understood their end. Surely thou didst set them in slippery places; how are they brought into desolation as in a moment, they were utterly consumed with terrors." In another part of the sacred volume we read, "A little that a righteous man hath, is better than the riches of many wicked. I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away, and lo he was not; yea, I sought him, but he could not be found." Solomon also very amply confirms and corroborates the assertion of David, "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife." Time would fail to enumerate passages in proof of this point, "That the gleanings of Ephraim are better than the vintage of Abi-ezer." It now remains to produce the solemn testimony of hell; a single case must suffice, for who ever explored that doleful region, and were permitted to return, to betray the secrets of the world of spirits? The case of Dives and Lazarus is full in point. The whole of the "vintage" appeared to be the lot of the one, and the scanty "gleanings" the portion of the other. The final result most strikingly confirms the position laid down; that the lowest state of the pious character, is better, far better, than the most affluent and elevated of the wicked worldling. It is apparent even in this world, and much more so in the world to come. Religion does more for its possessor than the wealth of worlds, the immense treasures of the universe. These shall perish, but that shall endure. Let the readers of this article weigh these important matters in the scales of impartial equity; let them be viewed, not by the dim taper of sense, but the radiant celestial lamp of the sanctuary. Then they will clearly discover, "That sanctified wants are better than unsanctified fulness; sanctified affliction better than unsanctified health." Even a small portion of genuine piety, is more estimable than the mines of Mexico, or the diamonds of Golconda. I now conclude my paper with a short address to those, who among the ample and exurberant sheaves of gospel privileges, have at least gathered "gleanings" for their own comfort and personal happiness; but rest not satisfied with what you have in hand, but look forward to what you have in hope; the greater your attainments, the brighter your prospects, and the brighter your rise in a state of grace, the greater will be your capacities of enjoyment in the kingdom of glory. Be diligent and industrious in the spacious fields of instituted ordinances, then you shall increase with all the increase of God, and when the time of your "gleaning" terminates, having done with gathering the scattered ears, you will be put into possession of the

entire sheaves, in which there is fulness of joy, and from which will issue pleasures for evermore; and to all eternity prove the truth of the assertion, "That the gleanings of Ephraim were better than the vintage of Abi-ezer."

THE WORKS OF GOD DISPLAYED.

From G. Dermott.

To the Editor of the Methodist Magazine.

By way of Supplement to the account of the Sea Serpent, I beg leave to say a few words on another of the mighty works of God, which has occasionally been brought under human observation. The account is the substance of what is related by Egede, Pontoppidam, Arngrim, Jona, Bleſken, Anderson, Horsebrow, and others, concerning the inhabitants of the seas in the high northern latitudes.

The most surprising creature in this sea, or perhaps in the whole world, is the *Kraken* or *Korven*, an animal of the polypus kind, seemingly a mile and a half in circumference. In the year 1680, a young Kraken entangled itself among the rocks and cliffs, in the parish of Alstabong, in Norway, and there it perished. The carcase putrifying, filled that narrow channel with such a stench, that for a long time it was impassable. It is to be lamented, that either from this circumstance, or, more probably from the want of scientific knowledge and taste in the inhabitants of Norway, we have no proper account of this strange monster, but the fact itself has never been disputed. The Norwegian fishermen sometimes, on a hot summer's day, find no more than twenty or thirty fathoms of water, where the depth used to be 80 or 100 feet, and here they catch great plenty of cod and ling. They know that the Kraken is below them, and that they are fishing on his back; when they perceive by their lines that the water grows more and more shallow, they judge he is rising slowly to the surface, and row away with great expedition. At a proper distance they lie upon their oars, and in a few minutes part of it appears above water, like a number of small islands and sand-banks, covered with sea-weeds, and abounding with a great variety of small fishes, that leap about, and roll off his sides into the water. At length, a great number of pellucid antennæ rise upon his back, as large and as high as the masts of moderate vessels; by means of these instruments or tentacula, he moves himself and gathers in his food, which consists of small fishes. After he has remained a little time at the surface, he begins to sink again gradually, and this motion produces a dangerous swell and whirlpool in the water. In all probability the floating

islands, which have been described by so many writers, were no other than the back of this huge monster. A few years ago two fishermen had the misfortune to be left a ground, say they, on the back of a Kraken, near Frederickstadt, and their boat was crushed to pieces by one of his antennæ, nevertheless they escaped on the wreck.

Forcibly as these narratives strike the mind with astonishment, yet I cannot deny my assent to them; or at least my incredulity is struck dumb, when I find these narratives supported by such respectable authorities; and when I survey the immeasurable works of Jehovah in the firmament above, I am prepared to expect to find all the Divine operations proportionately vast and stupendous below; therefore, when the recesses of the unfathomable gulphs disclose their secret wonders, our minds will be equally seized with wonder and amazement.

But, Sir, we have inhabitants in the waters that wash our own shores, which arrest the mind, and yet the account is indisputably true. I allude to one of the *writhed* train, called a *worm*, the *black worm*, occasionally found in the Frith of Forth, at Newhaven, near Edinburgh. The following is under date Nov. 3, 1807:—One of the singular animals, called by the Newhaven people, *Black worms*, was brought up in one of the oyster-dredges, and being measured by the fishermen, was found to be seven fathoms, or 42 feet long! This animal has been figured under the name of *Linneus Longissimus*, by Mr. Sowerby, in his British Miscellany, tab. 8. The body is very tender. I have, says the author, seen it separate into parts, or pieces, in consequence of the creatures own exertions to crawl away; each portion seemed to survive, at least for a time. The Black Worms are most commonly found in the Frith in April and May, and they seem to inhabit particular grounds; for some boats constantly get them, while others, that frequent a different place of the Frith, seldom meet with them. In 1796 they were very numerous, especially in the spring months. The same animal is also described and figured in Borlaise's history of Cornwall, by the name of the Sea Long Worm.

I would only further remark, Sir, that it is probable my mind has been too contracted in this statement; that we may rationally stretch the line of probable conjecture much further, and say, that the sea may contain creatures of dimensions yet more extraordinary, to which the largest of those we already know, are but diminutives. As the Mammoth has not yet been discovered as an inhabitant of the terrestrial globe, why may we not look for it in the aquatic region? True, it is a graminivorous animal, so is the hippopotamus also; and marine plants may be found as abundant to supply the one, as aquatic plants, at the mouths of the great African rivers, are proved to be an inexhaustible re-

source for the other. Their manners must for ever remain unknown to us, yet they are not on this account less wonderful instances of creative power, and of providential maintenance and preservation.

The Basking Shark has been frequently described by naturalists, yet it has never found its way into your Miscellany; perhaps you may favour the publick, by inserting the account of one that was taken on Tuesday, Jan. 3, 1809, near Penryn, Cornwall.

This enormous fish was descried at half a cable's length from Penryn quay, making towards the town; when three boats, under the direction of Captain Dunn, were manned to attack him. The first he encircled, as it were, in a pond, formed by a circular curve from head to tail, without doing it any injury. A man then courageously cut a hole in the dorsal fin, through which he drove a hooked rope; a three-inch rope, doubled, was then par-buckled round it, which it instantly snapped. A hawser from the quay was next applied to him; when, after dragging a sloop's anchor, tearing up a moor-stone post on the quay, and staving a boat, he was brought into shoal water, and, it being ebb-tide, subdued. This fish measured 31 feet long, 19 feet round, 9½ feet high, 7½ feet mouth; and its weight is supposed to exceed five tons. It is called the Basking Shark, or the Sun Fish of Pennant. It abounds in the Irish channel, and on the west coast of Scotland. As this fish commonly goes in pairs, its consort was discovered the next day, some way out at sea, but escaped pursuit.

THE PROVIDENCE OF GOD ASSERTED,

IN AN ACCOUNT OF WILLIAM JENKIN.

(Continued from page 682.)

Some unpleasant circumstances, of a secular nature, causing me considerable embarrassment, I was led to engage in the seafaring life, which is for the most part disagreeable to a serious person, on account of the company to which he is generally exposed. Yet it may be said, with much propriety, "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep," Psal. cvii. 23, 24. I have been in the greatest danger of drowning while in that employment, have felt the fear of death in the most painful manner, and have been delivered from it in a moment, being filled with Divine confidence, and fully persuaded that Jesus Christ stood ready to receive my spirit, had it pleased God then to call me out of time. Once, in particular, I was remarkably delivered from the fear of death; the case was as follows—The vessel had sprung her foremast, and therefore we could not set much sail upon it, but, going before a very heavy sea, it was

absolutely necessary to keep a great quantity of canvass spread upon the main and mizen-masts, in order to make quick way through the water, and thereby prevent the waves from break ng on board us; when, suddenly, a violent gust of wind struck the after-sails with such force, that the ship, refusing to obey the helm, broached-to, whereby her broadside came against the sea. I was fully sensible of the danger, and concluded, that the next wave would entirely overwhelm us; and at that moment my fear was so great that I felt, (or conceived I felt,) the hair on my head to stand erect, and lift my hat in consequence of it. Under these sensations of terror I began to reason thus—That stupendous wave which follows us will soon deprive me of life; the grand question is, will God receive me, or will the devil seize upon me? To determine this matter aright, suppose I now saw the greatest enemy I have in the world, in this distressing situation, and was he to ask my pardon for all his transgressions, and request me to save him from destruction; should I forgive his offences and preserve him from perishing, or should I reject his supplication, and refuse to afford him any help? I find, upon examination, that I should instantly forget the wrongs he has done me, and fly to his succour. Now if there be so much love in me, and so much readiness to forgive the greatest offences, and to save my greatest enemies, is there not much more in Almighty God? If I am ready to save my greatest foe, is not Jesus Christ ready to save me? Doubtless he is.—All this quickly passed in my mind; the fear of death left me; I felt unspeakable consolation from a full persuation that "for me to die was gain." Just at this moment, looking at the tremendous wave which threatened me with a watry tomb, I saw, to my great surprise, that it passed smoothly where the vessel lay, without doing her any damage, but it brake both ahead and astern of the ship, in the most awful manner, and I could compare it to nothing but a falling mountain, which overwhelms whole villages beneath its scattered fragments. It is impossible to express how much this visible interposition of Providence affected me, for the hand of the Lord was evidently displayed in my preservation, which I hope will never be forgotten by me.

"God of my life, whose gracious power,
Through varied deaths my soul hath led,
Or turn'd aside the fatal hour,
Or lifted up my sinking head;
Oft hath the sea confess'd thy power,
And given me back at thy command;
It could not, Lord, my life devour,
Safe in the hollow of thine hand."

We exerted ourselves, and got the vessel under steerage way before the arrival of the next wave; and, after some considerable difficulty, through the blessing of heaveu, came safe to land.

After this, by an unexpected change of situation, I had frequent

opportunities of hearing preaching by the Methodists, and of examining their doctrines. I read Fletcher's Checks with great satisfaction; and by considering his arguments, and making a practical use of them, was fully convinced that some persons, also called Methodists, whom I had known at an early period of life, were led by the destructive doctrines of Antinomianism; and upon this principle it is very easy to account for their licentious conduct. From my first acquaintance with the above-mentioned Checks, I have been a great admirer of the author, and am only sorry that his writings are not more generally read. With these views I joined myself to the Methodist society, and resolved to be more in earnest than ever I had been before, in working out my own salvation; but it soon appeared that my way to heaven lay through much tribulation.

One morning, whilst I was contemplating the riches of God's love in Christ, my faith seemed so strong that I thought if all the powers of the enemy were to attack me I should be more than a match for them. A little time, however, convinced me that my confidence was similar to that of Peter, when he said to Jesus, "I am ready to go with thee both into prison and to death;" for it was immediately suggested to me, "What if Jesus Christ performed all his miracles by the agency of wicked spirits?" This thought seemed like a death-blow for the present, although, after some time, I found arguments sufficient to refute it. But then it was strongly impressed upon me that I had committed the unpardonable sin, by admitting such an idea into my mind; and, under this persuasion, I remained about three days. It is impossible to describe the agonies of mind which I felt during that period; yet I did not communicate my distress to any one. The violent agitation of spirits produced by these thoughts caused a continual fever, and prevented me from thinking of any thing but my own inevitable ruin. At length I resolved to make my distress known to some person, and actually left home for that purpose, without ever determining who should have the hearing of my case. But while walking on the road I began to reason thus—Suppose a friend should redeem me from slavery by paying a great price for my liberty; but if after that I should sell myself into bondage again, for some trifling consideration, and this friend should refuse to redeem me a second time, should I not esteem and love him for the former benefit, although he would not bestow a large sum to ransom me, after I had so wantonly thrown away my liberty, and slighted his past kindness? I find that under these circumstances my heart would be inclined to love my benefactor, although he should withhold from me all future kindness.—Now apply this to the case in hand,—Jesus Christ died to rescue my soul from death, and it is certain that he did pardon my sins, but I have since committed a sin which is considered to be unpardonable. The question then is—Do I love

Jesus Christ for what he has done, or do I not? Upon serious examination it clearly appears, that I shall always love him for his benefits to me, although he should sentence me to hell for my ingratitude towards him. The case then is clear; I now love Christ, and find that I shall evermore love him, notwithstanding my late sin cause my everlasting ruin. Immediately the words of Jesus came fresh into my mind, "He that loveth me shall be loved of my Father," John xvi. 21. From which I began to reason thus—It is certain, by examination, that I love Christ, with such a love as the flames of hell cannot consume, but it will endure in the burning lake, as Moses' bush endured the flame, without waste or decay. The words of Christ also plainly prove that the Father loves me, so that the argument may stand thus: "They who love Christ are beloved of the Father; but I love Christ, therefore I am beloved of the Father." Then is it possible that a soul who loves Christ, and is beloved of the Father, can be guilty of the unpardonable sin, and out of the reach of Divine mercy? This consideration entirely broke the snare, and I felt myself at perfect liberty. My mind was filled with peace, the fever left me, and I returned home without speaking to any one of my state; but my fatigue was very great, and for some time afterward I felt great weariness all over my body, as one that is beaten feels after the blows. It may be proper to remark, that my ideas at that time respecting the unpardonable sin were very incorrect, which was one grand cause of the intolerable distress above mentioned. After this I was constantly harassed with doubts concerning the truth of Christianity, so that my mind was kept in a state of perplexity and doubt. I examined the evidences of Christianity with all possible attention, and weighed the arguments on both sides of the question, still taking care to conceal my doubts from every one, lest others should be staggered thereby. But in all these conflicts I found the 53d chapter of Isaiah of unspeakable advantage; for by comparing that prophecy with the accounts given by the Evangelists, I clearly saw, that Jesus Christ had been predicted many ages before he came into the world. I was still hunted by the enemy, for deistical thoughts seemed to follow me wherever I went, and intruded themselves upon me continually; neither the presence of company, nor the engagements of business, could prevent the approach of these unwelcome visitors. In order to be always ready for the conflict, I learned the above-mentioned chapter by heart, and began repeating it as soon as I found myself attacked by doubts and unbelief, and always experienced great relief in this exercise. This chapter proved to me the sword of the Spirit, by the right use of which I still came off victorious.

(To be continued.)

THE GRACE OF GOD MANIFESTED,

In an Account of the happy Death of Mrs. RUTHERFORD, *by her Daugher*, ISABELLA RUTHERFORD.

TO THE EDITOR.

Since the loss of my dear departed mother, the late Mrs. Rutherford, many friends have expressed a desire to my sisters and me, to see some mention of her in the Methodist Magazine. As it was not her wish that any thing should be said in this way, or even in a funeral sermon, we had no intention of having it done. However, as an account of her triumphant death may be useful to your numerous readers, and we find will be gratifying to a large circle of friends, not only in London, where the last eighteen years of her life were spent, but in the various circuits in which my dear father was stationed, by whom she was most deservedly beloved, we are willing to comply with the request.

As my dear mother left no written account of herself, from whence I can extract any thing relative to her during the time she was a member of the Methodist society, viz. near forty years, I have only to notice the closing scene of her valuable life.

Early in the month of July, 1817, she went to Leeds to visit my sister Dickinson, for the last time, as she herself said; and which, from the declining state of her health, we all feared would be the case, though little aware her end was so near. She bore the journey far better than we expected, which buoyed us up with the hope, that the change of air and scene might be beneficial to her, and that she would return home stronger than when she left it. But how short-sighted are mortals! Almighty wisdom said, "My thoughts are not your thoughts, neither are your ways my ways." Alas! she had bid a final adieu to London, the scene of much happiness and much affliction; for at the expiration of a fortnight after her arrival in Leeds, her strength had so failed, and so many unfavourable symptoms appeared, that her friends felt exceedingly alarmed, her medical attendants soon giving it as their opinion, that she would never return to London. This, however, for some weeks, she evinced great anxiety to do, having always expressed an earnest desire to be laid in the same grave with my dear father, who was interred there; but finding it was otherwise ordained by Him who knoweth what is best for us, her resignation said, "Not my will, but thine, be done." During the whole of her illness, though not often afflicted with acute pain, yet her extreme weakness rendered her bodily sufferings very great. For many weeks previous to her death she could not lie in bed above three or four hours in the night, on account of the difficulty of breathing; and during the last week of her life she was obliged to sit up night and day. But though her body was weighed down by weakness, all was calm within. Through the whole of her illness, during which

I was seldom absent from her many minutes at a time, her conversation bespoke perfect peace of mind; no cloud arose to obscure for a moment the glorious scene to which she was hastening. It was the casket only, that, battered by time and disease, was falling into decay; the immortal gem it contained was undiminished in brightness, ready when disencumbered of its frail habitation, to be removed to courts above, there to shine with resplendent lustre to all eternity. The greatest part of the night she spent in prayer, and when the day began to dawn I frequently heard her offering up her thanksgiving to the Almighty in morning hymns, of her own composing in former times of affliction.

A few days previous to her death, my sisters Jane and Theodosia arrived from London. When informed of it, she was so much affected that I feared the meeting would be more than her strength could support; but she revived, and bore it better than could have been expected. Shortly after, her two eldest grand-children were brought home from school to take leave of her, when she spoke to them with great seriousness, giving them some excellent advice, as she did to all who visited her. Taking one friend affectionately by the hand, the day before her dissolution, she said to him, "This, Sir, is what we must all come to; this cannot be kept off by any human power; we must all come to the margin, and must all launch away; and though my shattered bark has been beaten about by rough winds, yet it will get safe into port." Soon after, as we all stood weeping round her, fixing her eyes upon us, she exclaimed, "I want, I want." My sister Ann inquired, "What is it you want?" She replied, "I want the wings of a dove, that I may fly away and be at rest—and they will come." Thinking she might wish to change her position, Theodosia said to her, "What shall we do to give you rest?" She answered, "I want my eternal rest." In the night, Ann said, "Mother, I think you will soon be in heaven." She threw her weak arms round my sister's neck, and seemed lost in ecstacy at the thought. Being frequently overcome with faintness, Jane held some vinegar for her to smell to; she thanked her, adding, with a sweet smile, "The vinegar, but not the wormwood and the gall." About seven o'clock the next morning, as we stood looking at her, scarcely expecting to hear her voice again, she raised her eyes, and, with a countenance beaming with heavenly joy, she cried out, "O I am so happy! so happy! blessed, blessed be God; blessing, and honour, and glory, and praise, be unto the Lamb for ever! for ever, Amen, amen!" Then, in a rapturous tone of voice, continued,

"Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel-guards attended,
To the sight of Jesus go.

Waiting to receive thy spirit,
Lo the Saviour stands above;
Shews the purchase of his merit,
Reaches out the crown of love."

Then looking up at us, her sight being dim, she inquired, "Who are you all?" Jane replied, "Your children, mother." "My children," she replied, mentioning all our names, and adding, in a solemn tone of voice, "Let not the world ensnare your hearts, let it not creep in." Her last words were, "Death is sweet—sweet, sweet Jesus, amen, amen!" Soon after she fell into a deep sleep, which lasted four hours, and from which she never opened her eyes; but without a struggle her happy spirit fled to the regions of immortality, about two o'clock on the 16th of October, 1817.

To the Editor.

If the following short Memoir of a mother in Israel be worthy of a place in your useful Magazine, the insertion of it will oblige your sincere friend, William Kitchen.

Mrs. Ann Borrows, (whose maiden name was Kitchen,) the subject of the following Memoir, was born at Saltby, Leicestershire, Dec. 25, 1760. Her parents were strict attendants on the service of the Established Church, and taught their children to fear God and reverence the Sabbath-day. The sincere admonitions given her by her mother seem never to have been forgotten by her; hence she retained a measure of the fear of God; but being, while young, a stranger to converting grace, she followed what the world calls harmless pleasures; but not without frequent stings of conscience, which caused her, at times, to pray and weep before God. Early in life, she went to reside in a nobleman's family, where her eldest sister also lived, whose mind being seriously inclined they were helps to each other; which was the case till her sister removed to another family, and afterwards, for want of health, returned home to her parents, where her disorder, (a consumption) increasing, she soon departed this life, dying happy in God, after passing through deep waters of distress.—But, to return. Our sister filled her station with credit, and was much respected by all who knew her. About this time her convictions were so increased, by the heart-searching sermons of the venerable Dr. Ford, and by reading that excellent book, called Alleine's Alarm to the Unconverted, that she not only saw the vanity, but the sinfulness of her former amusements and diversions, and was desirous to know the will of God, and the evil of her own heart; the sinfulness of which she now began to discover, as also her great weakness, and utter insufficiency for any thing truly good. This produced that sorrow which worketh repentance to salvation, not to be repented of. But, being

ignorant of Satan's devices, she was led to imagine, that because she was not so powerfully convicted as some persons have been, her repentance was not genuine. She was, however, soon delivered from this temptation, by applying to God in sincere and earnest prayer, that he would deepen and carry on the work he had begun in her soul.

It is to be lamented, that genuine piety is seldom to be found in the families of the great; yet here, there were a few that sought after the truth. These she made her companions; with these she sought that salvation, which only can administer comfort to the wounded mind. Mr. John Borrows, who afterwards became her husband, was one of them; and they both resided in the family till the death of his Lordship, soon after which event they were married. They had intended settling on a farm, but it not being then at liberty, they went to reside awhile at Skillington, where they heard the gospel preached by the Methodists. Our sister now began to seek redemption in the blood of Christ, the forgiveness of sins; and longed to be delivered from the burden of guilt, under which she had for many years laboured. She readily joined this people, and with her husband, sought the Lord with all her heart, and not in vain; for he heard her prayer, and granted her the desire of her heart. She now experienced righteousness, peace, and joy in the Holy Ghost, the kingdom of grace established in her heart; and her language was, "O Lord, I will praise thee, though thou wast angry with me, thine anger is now turned away, and thou comfortest me." This blessing she obtained while attending her class-meeting. From Skillington they went to their farm at Aslackby; here we behold the blessed effects of conversion in her; their house became a house of prayer, and the soul of our dear sister was alive to God, and to the interests of her fellow-creatures, whom she saw to be in a state of ignorance and blindness. They invited the preachers to their house, and many precious souls will have to praise God for his goodness in sending them thither. Mr. John Hickling was the first Methodist preacher that bore testimony to the gospel of the grace of God in that place; and, thanks be to God, not in vain; for it was made the power of God unto salvation to many who received the truth in the love of it; and some who came to mock, went back to pray. A society was soon formed, and here our dear sister began to be useful in the little church, being appointed a leader therein. Being conscious of her weakness and defect, she besought the Lord for wisdom and power from above, which were imparted to her, so that she was enabled to lead the souls she watched over, to Jesus the Saviour. Her faith and love increased daily, and being greatly concerned for the salvation of her parents, she besought the Lord on their behalf, and he was pleased to send

his servants to the place where they lived, viz. the place of her nativity, and there also an effectual door was opened for the preaching of the word. Her father lived to a good old age, and though not united to the society, died in the faith. Her mother, though long afflicted, lived to enjoy that love that casteth out fear, and died in peace and triumph. This afforded much consolation to our deceased sister, and was a great encouragement to her, to continue in prayer for her relations, till at length it pleased God to bring all her brothers and sisters to the knowledge of the truth as it is in Jesus. The Lord made her a mother of two daughters, who, with their father, lament her loss, and I hope, will not forget the solemn admonitions of so kind a mother. The blessed work of God was carried on, and the Lord added more to the number of true penitents. And from this small tree, branches shot forth, and now the preachers have several places not far from Aslackby, where they dispense the word of salvation to perishing sinners. Our dear sister's attention to her family was unremited, and many of our preachers can witness the kindness which she continually manifested to them. The salvation of souls lay near her heart, and to do good was her daily delight; many persons from various places, have received proofs of her Christian love to them, as well as myself, particularly at their love-feasts: and God frequently manifested his soul-reviving presence at such times to many precious souls; and many, who went with their minds burdened and oppressed, have returned full of joy and heavenly peace.

Our dear sister steadily persevered, amidst the oppositions she met with, for she had trials, and that from various quarters; but she seemed continually to breathe after God, and was constant in her private devotions. But alas! her race was short. A latent affliction had taken deep root in her frail frame; and though the best medical aid was called in, and hopes were at first entertained that she might recover, and much prayer was offered up to heaven that she might be spared to her family and to the church of Christ; yet the affliction baffled the skill of the physician; and it soon evidently appeared, that she was fast hastening the way of all flesh. It was thought that sea-bathing might be of service to her, and it was tried, but to no effect.

The great enemy of souls often harassed her with doubts respecting her former experience; and although she could not question the safety of her state, knowing that her soul was fixed upon the rock Christ Jesus, the foundation laid in Zion, yet through these suggestions of satan, she was prevented from enjoying that full assurance, and feeling sense of the love of God, which she had before experienced; hence she felt it difficult to give up her children and husband, who, she feared, had too great a share in her affec-

tion. I visited her several times, and was a witness of her ardent prayers to God for full deliverance; and she frequently said to me, "O brother, cease not to pray, till I receive the full assurance of the love of God." We often engaged in solemn prayer, and felt much of the Divine presence, but with this she was not satisfied; her soul longed to be dissolved in love. When I left her, she begged I would pray till he granted the desire of her soul; and the blessed Lord did grant it. I mention the following circumstance, that others may be encouraged to pray. A few days before she died, I went with a friend in the evening to our chapel, where I presented her case before God; and, finding much enlargement of soul, I felt assured that God had revealed, or would reveal himself more fully unto her, and enable her to give up her family. And so it was; for my wife, who is her sister, going to see her, she soon began to tell her what God had done for her; that he had blessed her with such assurance, of her salvation, that she could rejoice with joy unspeakable and full of glory; so that her language now was,

"Fearless of hell and ghastly death,
I'll break through ev'ry foe:
The wings of love and arms of faith,
Shall bear me conqu'ror through."

My wife said, "Now you can give up all." She answered, "All, all; the Lord is my present and eternal portion." Her affliction was long and severe, but she bore it with Christian fortitude, and retained the use of her reason to the last, with a greater portion of the love of God, and concern for the salvation of souls, than she had formerly possessed. The last Sabbath she was in this world, she desired her class to come into her room, and then urged upon them the necessity of seeking entire sanctification, and all the mind that was in Christ. I hope the dying admonitions of their dear leader, will not be forgotten by any of them. She also manifested a tender regard for her family to the last. The time was now come, when this saint of God should be delivered from this world of suffering, and she sunk slowly and gradually into the cold embrace of death, breathing out her soul without a groan into the arms of her Redeemer, early in the morning of June 25, 1817, in the 57th year of her age.

And on the Saturday following, her remains were deposited in Aslackby church-yard, when the greatest part of the inhabitants of the place paid the last tribute of respect to her, by following her corpse to the tomb.—May my last end be like hers!

WILLIAM KITCHEN.

Weston Hills, Dec. 8, 1817.

MEMOIR OF MRS. DE JERSEY, of Mon Plaisir, *Guernsey*. By William Toase.

The maiden name of the late Mrs. de Jersey, of Mon Plaisir, was Le Quesne. She was the only daughter of Mr. John Le Quesne, of the parish of St. John's, in the island of Jersey. She was born Aug. 27, 1739, of parents who were strictly moral, and whose example led her to remember her Creator in the days of her youth. Although at that time experimental religion was scarcely known in the island, yet she has often been heard to say, that she felt the strivings of God's Holy Spirit, while reading his holy word, or hearing it explained by the Rev. M. Godfroy, the minister of her parish, whom she always held in high estimation. She was taught to read the Sacred Scriptures in her early youth, and being endued with a strong retentive mind, she committed considerable portions of them to memory, as well as the Divine Songs of Drelincourt, which she could repeat with accuracy even in her old age. In her the family always found a good textuary, as she was so conversant with the Holy Scriptures as to be able, on hearing the principal word of any passage, to repeat the remainder with ease. Several of the sermons of the above-named minister were deeply impressed upon her mind, which she often recited with pleasure. But there were two in particular that appeared to be still more familiar to her than the rest. The texts were Gen. xviii. 25, "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?" The other was 2 Cor. iii. 15, 16, "But even unto this day, when Moses is read, the vail is upon their hearts. Nevertheless when it shall turn to the Lord, the vail shall be taken away."

At an early age she was assaulted with a strong temptation to entertain hard thoughts of God; and, keeping her state of mind entirely to herself, she was oppressed with it for some years. By the good Providence of God a pious book was put into her hands, in which it was stated that evil thoughts that are *involuntary* are not sinful. Shortly after this she was delivered from the temptation, and continued to the end of her life to manifest the greatest attachment to the worship of God.

At the age of 23, in the year 1762, she was married to the late Mr. H. de Jersey, of Mon Plaisir, and came to reside in this island. With her husband she lived in bonds of the purest affection and love, till he was removed from this world to a better. Her moral character being free from any stain, and attending the ordinances of religion with great order and decency, she was thought by all who knew her to be a good Christian. Her family beginning to increase, she was much concerned for their

best interests. She lamented exceedingly that there were so few good examples among the young for them to imitate, and especially that the Lord's day was so much profaned. She prayed earnestly to God to preserve them from the evils of the age, and to bring them to a knowledge of true religion, that they might walk in God's ways. In order to this she acted her part with persevering zeal: first, By setting them a good example herself; and, secondly, By catechizing them every Lord's day in the evening. When her children came to a more advanced age, she was, if possible, still more concerned for their welfare than she had been before. But here she was comforted by the words of David, Psa. xxxvii. 5, "Commit thy ways unto the Lord, and he will direct thy paths."

About this time two Christian friends visited her and her husband several times, for the purpose of religious conversation, and especially concerning the necessity of seeking salvation by Jesus Christ, and the witness of the Spirit; and she was much edified by these interviews.

Soon after this Mr. Brackenbury visited Guernsey, and preached the same doctrine from house to house, wherever he was invited. Our departed friend was profitted by his instructions, as well as by those of Doctor Coke, who came to the island two or three weeks after Mr. Brackenbury had returned to Jersey. After having preached several times, the Doctor inquired who among his hearers were willing to meet together for social prayer, to renounce the world and sin, and take up their cross and follow Christ. Immediately 15 or 16 persons presented themselves, of which number were Mrs. de Jersey and three more of her family. Dr. Coke sent them a preacher, and God so blessed his labours among them, that they soon had the pleasure of seeing many souls awakened and converted to God, and made witnesses of the knowledge of salvation by the remission of sins, among whom was the subject of this memoir.

The work of God now prospered more and more in the island, notwithstanding the persecutions, and the various efforts of the great adversary to hinder it. The Methodist society increased daily, and she had the happiness of seeing her children join it as they came to years of maturity; so that she often expressed her gratitude to God, with tears, that he had heard her prayers in favour of her family, and given her to see them all walking in the way of salvation.

Even before her conversion, in proportion as our late sister sought the Lord in prayer, she obtained remarkable deliverances in answer to her supplications, which was the means of increasing her confidence in God. The following is one instance:—One day, passing over to Jethou, a small neighbouring island, in

company with her husband, they were going up the hill, when some persons who were at the top of the hill were amusing themselves by rolling stones from thence to the bottom. One of these stones, she perceived, was coming down upon her, in a place from which she was not able to make her escape, and consequently she was in the most imminent danger. She had recourse to God in her distress, and he answered her prayer; for in the very moment when the stone was about to fall upon her it was stopped, otherwise she must, to all human appearance, have been killed. She always mentioned this deliverance with gratitude to God, as well as many others that she experienced in the course of her long life.

From the beginning of her spiritual course it was her greatest joy, as well as that of her husband, to entertain the messengers of the Lord at her house, and to accommodate them with apartments for the purpose of preaching the gospel. That word recorded in Matt. x. 42, was often presented to her mind, "Whoever shall give unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward." Such were the views she had of herself, that she did not believe herself worthy to receive this recompence; and the more unworthy she thought herself, the more respect she manifested for them, and did every thing in her power for them.

With regard to her experience in general, she was seldom in an ecstacy or transport of joy, but she built upon the sure foundation, by a sincere repentance and unfeigned faith in Christ Jesus her Saviour. She was drawn by love. She had her portion of the cross and temptations, but of these things she spake but little. She was truly upright in all her ways, and walked with great circumspection in all the ordinances of religion. Never was there a member of the Methodist society more regular at her class than she was, and she felt the advantages arising from that important means of grace, for there she always found her soul edified. Her affection for her daughter, Mrs. de Queteville, who was her leader, was very strong, and she placed great confidence in her spiritual advice, both in sickness and in health. The daughter, on her part, tenderly loved her mother, and would have undergone the greatest hardships for her sake, had that been necessary. Mrs. de Q. was in Jersey when her mother was taken ill with her last sickness; nevertheless, the Lord granted her the satisfaction of attending her mother on her death-bed, and that by a particular Providence, for she had come for a few days only, with the intention of returning to Jersey again, where her temporal affairs required her presence.

Through the grace of God, this amiable and virtuous woman took care of the poor, and assisted them to the utmost of her ability; she never sent any empty away who came to her door,

or who solicited her assistance, though some there were who took advantage of her liberality, and applied to her very often.

During the last four or five years of her life she was subject to frequent indispositions, and was often in danger of death; but by the help she had from above, the tender care of her family, and the attention of her physician, she was often raised up again, and her days were prolonged. To all appearance the last was expected to have had the same issue, but God, in his infinite wisdom, saw good to act otherwise, and to take her to his rest without her suffering a long affliction.

Two days before her departure, she put all her affairs in order, which caused the family to believe that she expected to die. Her daughter inquired if she was delivered from those painful temptations by which she had been assailed for some time; to which she replied, "Yes, blessed be God for it; but I find myself in a state of spiritual poverty, which is very painful to me." Her daughter then gave her all the encouragement possible to place her confidence in God, believing that she was on the point of receiving a more abundant manifestation of his presence in her soul. She replied, that she firmly believed it, and that if she should be even tempted to doubt it, she could not, "for," added she, "the Lord has promised me that I shall obtain it before my departure."

Some hours before her death it was observed to her that she was going to leave her friends, and make a happy exchange of earth for heaven, she answered, with a strong emphasis, "Je l'espere," "I hope so." Afterwards she was engaged in prayer for about an hour, during which nothing was said to her, in order that she might not be interrupted. A friend then said, that it was out of the power of man to help her; when she said, "True, but the Lord is the same now that he ever was; he can cure all sorts of diseases."

Her affliction was short. On Sunday morning she went to the French chapel in town, and spent the day in good health. On Monday she was taken ill, and on Tuesday and Wednesday she was worse; still, however, rising in the morning, and sitting up as late as the family in the evening. On Thursday morning, at half past one o'clock, she was taken with a fit of the cholick, accompanied with great pain. The family assembled round her bed, and stayed a few hours, to whom she said. "I suffer much," and begged them to pray for her. "O if you knew," said she, "what I suffer!" While she was in such extreme pain she was perfectly recollected, but as her pain diminished, her faculties became feeble, till about noon, when her children, who were at home, (her son Peter and Mrs. Bishop being absent.) assembled once more round her bed, expecting every moment to see her expire. But she recovered her strength a little, and it was not

till about a quarter before six o'clock in the evening that she breathed her last. The doctor coming in about an hour before her departure, said she was on the point of passing into eternity, and that all medicine was in vain. The whole family then knelt down, and commended her departing spirit to the Lord. The Lord was in the midst of them in a remarkable manner, and her departure was so easy, that the most attentive ear could not perceive her last sigh. She died in the Lord May 21, 1818, in the 79th year of her age.

I cannot close this brief Memoir of the late Mrs. de Jersey without bearing my humble testimony in favour of the amiable disposition —the unaffected piety—the love of her family—the Christian candour—the extensive liberality—and the happy death of a mother in Israel. That she had defects, I am willing to admit, or she had not been human; and that both sides of a character should be fairly exhibited to the publick, by the hand that delineates it, I readily grant; but in this case I cannot publish what I do not know.

The personal appearance of the late Mrs. de Jersey, of Mon Plaisir, commamded the respect of all; and the temper and habitual disposition of her mind was truly amiable. Universal testimony proclaims her amiable in life, and "lovely in death." And, surely, when all agree to celebrate a character, there must be sterling excellence. To her superiors she always conducted herself with that marked respect which indicated a judicious and well-formed mind. To her inferiors she was affable and kind, and never failed to fulfil that Divine precept, "condescend to men of low estate."

Professing the religion of the meek and lowly Jesus, her piety was sincere and unaffected. Being awakened to a sense of her lost state as a sinner, and truly converted to God; and having correct views of the religion of the New Testament, she ever walked at an equal distance from the supinensss of quietism, and the fanaticism of a misguided zeal. She professed to enjoy communion with God in her heart, by faith in Christ Jesus, through the influence of the Holy Spirit; and she gave proof of the truth of her profession by the integrity of her conduct, her habitual attendance on all the means of grace, and by her constant desire for the spread of true religion in the world. She well knew how to appreciate the blessings of a gospel ministry, and rejoiced to sit under it wherever it was found.

As the mother of a large family "she looked well to the ways of her household, and did not eat the bread of idleness;" and now "her children rise up and call her blessed." Her concern for her family extended beyond the limits of their temporal wants; for while, with Martha's hands, she gave them bread to eat, with Mary's heart she never ceased to pray for their spiritual

prosperity; and whether by catechetical instruction, affectionate exhortations, or pious and fervent prayers, "she did them good and not evil all the days of her life."

Her truly Christian candour formed a conspicuous trait in her character. Although from conviction and choice she was a Methodist, and cordially believed all their doctrines, and cheerfully submitted to their discipline, yet she sincerely loved those of every name and persuasion, who devoutly "call on the name of Jesus Christ our Lord, both their's and our's." Freed from the fetters of a party spirit, and embracing in the arms of Christian affection, all those who love the Lord Jesus in sincerity, she ceased not to wear the honourable badge of the Christian order, "By this shall all men know that ye are my disciples if ye love one another." Being attached from her youth to the Established Church, she was frequent in her attendance, both upon its ordinary services, and the administration of the Holy Sacrament; and she greatly rejoiced in her latter days to hear of an increase of pious ministers within its pale.

To her Christian candour she added extensive benevolence and charity to the poor. In her the widow and the orphan found a sympathizing friend, and a nursing mother; "When the ear heard *her*, then it blessed *her;* and when the eye saw *her*, it gave witness to *her*. Because *she* delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon *her;* and *she* caused the widow's heart to sing for joy." Towards the spread of religion, both at home and abroad, she never failed to contribute. Her's was very remote from that religious profession which leaves the heart cold and the hand contracted; enjoying the love of God in her heart, she loved her neighhour also.

As her life was pious, so her end was peace. Nature, weighed down with the burthen of near 79 years, and all the infirmities incident to such an advanced age, did not deprive her of a strong confidence in the promises of the gospel, and the intercession of Christ. In her last moments she expressed the firmest reliance upon her Saviour, exclaiming, "He is the same yesterday, to-day, and for ever."

W. Toase.

MISCELLANEOUS.

ON SATURDAY AFTERNOON.

By a Friend.

It is usual, in country places and villages, where the politeness of the age hath made no great conquest, to observe some particular times, with some ceremonies, which were customary in the days of our fore-fathers. Such are the great festivals of Christmas,

Easter, and several others, which they observe with rites and customs appropriated to them.

Among these we find great deference paid to *Saturday afternoon*, above the afternoons of the other working days of the week; then the labours of the plough ceased, and refreshments and ease were apparent all over the village.

This seems to be the remains of a laudable custom once in *this* land, (but now almost buried in that general contempt of religion and love of the world, which prevail so much every where,) of attending the evening prayers on Saturday, and laying aside the concerns of this life, to be more fit for the duties of the day following. For "it was a holy custom among our fore-fathers, when at the ringing to prayer, the eve before the Sabbath, the husbandman would give over his work in the field, and the tradesman his work in the shop, and go to evening prayers in the church, to prepare their souls, that their minds might more cheerfully attend God's worship on the Sabbath-day."

Indeed, it was the custom of both the Jewish and Christian church; they neither of them entered upon the Sabbath without some preparation for it. Moses taught the Jews to remember the Sabbath over night; from whence in all probability it comes to pass, that the eve of the Jewish Sabbath is called the preparation. The preparation mentioned by the Evangelists began at three o'clock on Friday afternoon; it was proclaimed with the noise of trumpets and horns, that they might be better put in mind of the Sabba h's drawing on, and of that preparation which was requisite for it.

Among the primitive Christians, the Lord's day was always ushered in with a pernoctation or vigil. They assembled in the house of God, and sung psalms and praises to him a great part of the night, that they might be better prepared to serve him on his own day following. Now hence hath come the present custom of spending a part of Saturday afternoon without servile labour; and that our fore-fathers, when the bell was heard, attended the evening prayers, not fearing the loss of time or the necessities of poverty. Happy would it be for us, would we so far banish the care of the body for the care of the soul; would we leave to converse about secular business, and mind then the business of religion; would we remember that it is the preparation, and that the Sabbath draws on.

When Jacob was going to worship God at Bethel, he ordered his family to put away the strange gods that were among them, and be clean, and change their garments, and arise and go to Bethel. He knew that the God of purity and holiness was to be approached in the utmost purity with which they could possibly clothe themselves. And would we, before we enter into the presence of God on his own day, endeavour to purify ourselves from the filth of the world, which we have contracted in the days before; would we disperse these busy swarms of things, which so attract our minds, and prepare ourselves for the following day; we should appear before God less earthly and more heavenly, less sinful and more holy; our prayers would be set forth in his sight as the incense; and the lifting up of our hands as the morning or evening sacrifice; and like the smell of Jacob's garments

in the nostrils of his father, the smell of our prayers would be as the smell of a field which the Lord had blessed.

And now, what is this preparation but the trimming of our lamps against we meet the Lord on the next day? Our bodies should be refreshed by ceasing early from their labour, that they may be active and vigorous; and our souls washed with sobriety and temperance, and the private or publick prayers of the evening. Thus should we meet the Lord at Bethel, and obtain the mercies we sought of him there.

Art thou then blessed with an affluence of things, and hath Providence placed thee above the careful stations of life? What reason then can be sufficient for thy neglect of this custom? For neither canst thou plead the want of time, neither dost thou dread the straits of poverty. Or art thou involved in the cares of business? Dost thou earn thy bread by the sweat of thy face, and the labour of thy hands? O well art thou! and happy mayst thou be! Wouldst thou dedicate this small time to the service of God, it would be like the widow's mite, which was more than all that was thrown into the treasury. But perhaps thou wilt say, thou art under the yoke, subject to servitude, and obliged to work even to the latter end of the day. It may be so; but yet, as God is every where present, so wouldst thou remember, that it is the preparation, and address to God an ejaculation at thy work, he would accept it, and it would prove to thee an equal good with the other preparation.

Cassian tells us, "That the ancient monks, whilst they were working in the private cells, repeated their religious offices." And St. Jerome, when he is commending the pleasing retirement of Bethlehem, says, "That in the village of Christ there is a secure rusticity; no noise is heard there, but the singing of psalms; wheresoever you go, you have either the ploughman singing Hallelujahs as he is holding the plough, or the sweating mower pleasing himself with hymns; or the vine-dresser singing David's psalms." These, without doubt, were acceptable to God, and thine will undoubtedly be acceptable also.

But if thou art not tied down by necessity, do not say that the common necessaries of life require then thy labour, for this is not losing, but "Redeeming time." What thou spendest in the care of thy soul is not lost in the care of thy body. *Never was man poorer for observing the duties of religion.* If thou lose any thing of the wages of the day, to do the service of God, he will take care to supply it, and thou shalt be no loser.

Why then art thou fearful, O thou of little faith! Why dost thou take so much "thought for thy life? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet thy heavenly Father feedeth them: art thou not much better than they? And why takest thou thought for raiment? consider the lilies of the field, they toil not, neither do they spin; and yet Solomon in all his glory was not arrayed like one of these. And shall he not much more clothe thee, O thou of little faith? Therefore take no thought," be not anxiously careful, "for what thou shalt eat, or what thou shalt drink, or wherewithal thou shalt be clothed; but seek thou first the kingdom of God and his righteousness," prefer the care of these to

the care of all other things, "and all these things shall be added unto thee."

Let not, then, the busy cares of this life be any hindrance to thy care of the other; set apart this small time for the time of preparation, and look on it as an emblem of the whole time of life, which is our day of preparation for the eternal Sabbath, the everlasting rest, the undisturbed quiet of the other life.

To the Editor of the Methodist Magazine.

DEAR SIR,

The following remarks on the advantages of a country life I have transcribed from Clarkson's Portraiture of Quakerism, vol. ii. p. 49. By giving them a place in your Magazine, you will oblige your's truly, JOHN SYDSERFF.

Leighton-Buzzard, 6th April, 1819.

THE COUNTRY.

"The objects in the country are peculiarly favourable to the improvement of morality in the exercise of the spiritual feelings. The bud and the blossom, the rising and the falling leaf, the blade of corn and the ear, the seed-time and the harvest, the sun that warms and ripens, the cloud that cools and emits the fruitful shower,—these, and a hundred objects, afford daily food for the religious growth of the mind. Even the natural man is pleased with these; they excite in him natural ideas, and produce in him a natural kind of pleasure. But the spiritual man experiences a sublimer joy; he sees none of these without feeling both spiritual improvement and delight. It is here that he converses with the Deity in his works; it is here that he finds himself grateful for his goodness; that he acknowledges his wisdom; that he expresses his admiration of his power."

The poet Cowper, in his Contemplation of a country life, speaks forcibly on this subject:—

> "O friendly to the best pursuits of man,
> Friendly to thought, to virtue, and to peace,
> Domestic life, in rural leisure pass'd!
> Few know thy value, and few taste thy sweets,
> Though many boast thy favours, and affect
> To understand and choose thee for their own.
> But foolish man foregoes his proper bliss,
> E'vn as his first progenitor, and quits,
> Though plac'd in Paradise (for earth has still
> Some traces of her youthful beauty left,)
> Substantial happiness for transient joy;
> Scenes form'd for contemplation, and to nurse
> The growing seeds of wisdom, that suggest
> By every pleasing image they present
> Reflections, such as meliorate the heart,
> Compose the passions, and exalt the mind."

Some further Observations on the late Rev. John Newton's Letters. By a FRIEND.

From an ignorant profligate sailor, Mr. Newton, by the grace of God, became a valuable minister in the Church of England; and

by great industry in the acquisition of useful learning, he became an example to those who are called to the ministry under the deficiency of an early education. He acquired a plain and easy English style, and had especially great facility in writing letters. His correspondents were numerous, and he shewed an anxious desire to gratify them. He himself has been heard to say, that he thought if his letters were collected they would make several folios. It is true that some of his letters were of little importance, and contained only common-place observations, and ought not to have been published; but others were of a superior kind, and evidenced original thought and true piety, and contained religious anecdote and argument worthy of being preserved.

The letters reviewed in our last number, as has been observed, were first published in America, and addressed to a Mr. Barlass, a preacher among the Antiburgher Seceders in Scotland, but who emigrated to New York, in 1798, and was there a schoolmaster, and afterwards a bookseller, which business he pursued till his death, in the beginning of the year 1817.

Mr. Barlass, before his emigration, in a letter to Mr. Newton, gives a short account of the preachers among the Seceders, which may afford information to some of our readers, who have not been in Scotland.

"One thing among us is very comfortable, for from one side of the kingdom to the other, our ministers preach all as with one voice. As to doctrine they are entirely the same. Religious people in the Establishment have to pass this or that parish, and go to some three or four before they can be sure of food for their souls. Among the Seceders there is no need for this. One minister may be weaker than another, both in grace and gifts, but even the weakest aims at being evangelical, and the most are truly so.

"As to their manners (language and delivery I mean,) some have more of the unaffected simplicity of the old Scotch Presbyterians, while others affect more of the fashionable and polite air, though it does not always succeed with them. I have often observed these less attentive to the matter of their sermon; and their manner leads the more ignorant to admire the man rather than the sentiment. Hence, sometimes the silliest preachers are the most popular at first, though in a course of years a man is generally esteemed according to his real merit.—The amiable and godly Mr. Hervey has, to be sure very innocently, hurt a great many preachers here. They will attempt, (and a needless, hard task it is,) to imitate his poetic prose, and they only get some high sounding vocables, ill enough joined.

"Reading sermons is very frequent in the Establishment, but never has appeared in the Secession. In the kirk, indeed, it prevails most among the fashionable, careless Arminians. It is a practice universally hated by all serious persons here."

Mr. Newton, in one of his letters to Mr. Barlass, speaks very highly of Mr. Hervey, and says, that in every respect he was one of the greatest preachers of the age. But he rather surprises us when he adds, that Mr. Hervey never knew that one soul was awakened in Weston Favel, and that he could make no impression upon the people

at that place, living or dying. We are ready to ask, Was there not a cause? But we will not go back to former days when *Checks* to erroneous doctrines were thought most highly necessary.

"I believe," says Mr. Newton in this letter, which is dated Olney, Bucks, July 10th, 1778, "there has not been a gospel sermon preached at Weston Favel since Mr. Hervey's death; nor can I hear that there is one spiritual person in the parish. His other parish of Collingtree is likewise a dark place, though there may be half a dozen people there who know something of the Lord. I preached twice a year at Collingtree for about ten years, but I am now quite shut out. Mr. Hervey's usefulness was chiefly in his writings. A few people in the neighbourhood profited by him, who, since his death, have mostly joined the Dissenters; but he never knew that one soul was awakened in the parish where he lived."

OF THE DUTY OF HEARERS.

To the Editor of the Methodist Magazine.

I was much pleased on reading in your Magazine for November last, the remarks of "A METHODIST, *on Preachers*, and on Preaching Abilities." I had long wished to see the subject taken up by an able hand, and the observations of your correspondent so exactly accorded with mine, and were expressed in so superior a manner, that my astonishment only yielded to the gratification I received from their perusal. But there is another subject which I conceive is of equal importance, which I could have wished him to have touched upon. Permit me to suggest it to him, as I do not feel myself adequate to the task of taking it up, and doing it that justice it deserves. What I allude to is—*The duty of hearers of the gospel, and especially members of religious societies, to assist their Ministers in their work, by every means which they can bring within the grasp of their power.*

That this is a duty incumbent upon Christians, I think is easily gathered from the historical records of the first churches, in which every member appears an active member, helping forward the work of the Lord, by prayer and by zealous personal exertions: and in the apostolic epistles to these churches, their converts are exhorted to strive together with their ministers, to be fellow-labourers, co-workers in the vineyard of the Lord; and, if precluded from greater exertions, at least to reverence their teachers, and to pray for them, that the word of God might have free course and be glorified. The whole Christian church is represented as one compact body, of which Christ was the head, to govern and direct its movements; apostles, and prophets, and teachers, and people, were all different members of that one body; and all these members were to perform their several offices as in the natural body, that its life and health might be preserved. Now, Sir, I do think that these duties are oft forgotten, or disregarded by many of our people; they do not all seem to consider themselves as fellow-members with their preachers; or, if they do, they hang as paralytic limbs to the body, and never move except it be to lay a hand, chill and trembling as that of death, upon others in whom the blood of

Christian charity still circulates, and whose pulse yet vibrates with Christian zeal.

How common it is to hear members, and even old members of our societies, exclaim against the feeble talents of their preachers, and pass their censures upon their sermons, even in the presence of those who are but "outward-court worshippers," and whose slumbering prejudices require but little to arouse them; so that serious impressions are oft, by this means, obliterated, and those who are inquiring the way to Zion are turned aside! The example is infectious, and too often spreads to others who are younger in the way. Christians of yesterday rise up as censors, and instead of feeding upon the bread of life, sit with partial and perverted judgment upon the mode in which it is administered to them; and glance with anger at Conference for sending such men to their circuits; but, at the same time, felicitate themselves with the hope of their removal. As persons who are deaf generally shout to make others hear, so these, ignorant of their own leanness, take pleasure in decrying the fancied leanness of their brethren, and in painting the state of the prayer-meetings and classes, and indeed all the affairs of the society, and of the connexion at large, in the most sombre colours. By their continued howlings, they would seem as if placed between the porch and the altar,—not to pray, "Spare thy people!" but to cry out lamentations and woe over the departing glory, and say with the enemies of Israel, "Where is their God?" And yet, Sir, these are the last to step into the breach, the last to wield the sword of the Spirit, and the weapon of prayer in defence of the church; the last to administer the balm of consolation to her children, to bind up her wounds, and bid her smile!

I do not know to what cause to attribute the captious and criticising spirit of our congregations; whether it is a natural consequence of our itinerant system, (which I am not willing to believe, as I would be the last to suspect any evil could arise from the excellent plans of our venerable founder,) whether our people are gaining too much speculative refinement; or whether they hear so much, and such a change of preaching, (for the quality of that preaching I am sure is inferior to none,) but certainly the effect is too obvious. I have known those who once heard to their profit, and felt the power of the word; they were humble and docile, and did not dare to trust their judgment; and if they did not profit so much as they wished, ascribed it entirely to themselves; but, after awhile, these persons having heard sufficiently *for themselves*, leave their former simplicity, and, proud of their attainments, and puffed up with a persuasion of their own superior discernment, take their places in the magisterial chair, assuming to themselves an exclusive right to hear, and think, and judge, and decide, *for the whole congregation*. If it were not so serious a subject it really would be amusing to see the uneasiness of body, and contortions of countenance, of these "*great hearers*," when a preacher stands before them, who does not just suit the vein and nerve of their fancy. I do not know whether they intend these grimaces to shew their importance or their ridiculousness; but they always convey to me the idea of * * * * * *, any thing but common decency, and the

spirit of devotion. This is particularly the case in *some* circuit towns where a local preacher has occasionally to occupy the pulpit. This, Sir, has oft-times grieved me, to hear scouted with contempt the very name of local preachers, a body of laborious and disinterested men, to whom we are indebted, under God, for much of our prosperity, and for whom our Conference, in its Minutes, expresses the highest respect; and I do not envy the state of that man's mind, who, if ever he reflects that he must give an account before God for the sermons he has heard, can hope to justify himself for the neglect of any one, by saying, "It was only a local preacher."

But it is only fair to mention the motive which our critical hearers assign for their conduct. It is *love for the cause of Methodism—love for the souls of their fellow-men!* They wish to see the house of God filled, and of course they wish for preachers to suit the popular taste; that is, *their own taste!* And if a preacher do not exactly tally with this unerring and inflexible standard, the superabundance of their Christian charity leads them to bear all the unpleasant feelings, which they suppose may be excited in the minds of others. And they take especial care to let those feelings be seen and heard. If a preacher be expected whom they do not like, it will disturb them for two or three weeks beforehand. They dread "*a respectable congregation*" coming, and accordingly, take every step to prevent it, by avoiding invitations to strangers, and by dropping hints to others that he is but a "*little preacher.*" When the time comes, their desire for the welfare of the cause is so great, that they perhaps absent themselves from chapel to promote it, by not appearing to countenance such preaching; or, if they do go, it is but for example's sake, and to tremble and feel for others who may chance to be there. "Indeed they do not mind for themselves, they can hear any body; but what would Mr. ———, and Mrs. ———, think of such a preacher? Preaching like this will ruin our interest." And perhaps all this time these very hearers, for whom is all this solicitude, far from being disgusted, have been hearing for eternity; whilst some of our own critical members are the only ones who remain hardened and unblessed.

Such cases, Sir, are not imaginary. I have known them, and with others have deplored them, I believe our friends, when they say they love the cause of Methodism; but I do wish their love and zeal were more prudently directed, for I have known very bad effects arise from this conduct; indeed, if it be love, thus exercised, it is "killing with kindness!" I have been credibly informed of a circuit town, in which *great hearers*, seldom pleased with their preachers, (though acceptable in other places,) have produced a considerable defection in their congregation, merely by this spirit and temper. In worldly company, by speaking with cool indifference of the talents of their preachers, the minds of those who were growing right with us, have been warped aside; whilst the Dissenters, on the other hand, with more wisdom and love for their cause, have invited them to hear their ministers, when the Methodists had, by conversation and example alienated them from our own chapels. This is first stabbing the interests of our own cause, and then sitting down to murmur at its drooping!

I am far from supposing that this Corinthian spirit is universal in our societies; but I think it is too general; I want to have it entirely destroyed. I think it is our duty, as hearers of the gospel, to esteem *all* our preachers for their work's sake, and to receive them as messengers of God; and though there may be a diversity of talents amongst them, to recollect that it is one Spirit that worketh in all. It is our duty, whilst they preach, to hold up and strengthen their hands by prayer; to make their labours easier by our bearing a part of their burden; whilst they invite sinners to be reconciled to God, it is our duty to use every exertion to bring those sinners to hear the word of reconciliation. It is our duty, like the children of Israel, to build up the desolated walls of our common Zion, *every man over against his own house;* whilst the servants of God, like so many Nehemiahs, stand by to direct and to encourage us in the work; and if any of our fellow-men should, through our carelessness, be forced over the wall, their blood will not be required at *their* hands; it rests upon us! Of thee will I require it, saith the Lord.

I have far exceeded my intended limits; pardon me, Sir. The subject has long rested upon my mind; and I have long wished to see it taken up by some more able hand, like that of the METHODIST, in your last November Number. Perhaps you, or some of your correspondents, on your suggestion, will notice it. Or should you think any of my loose remarks worthy a place in your pages, they are heartily at your service. Indeed, however you may dispose of them, if the matter be considered, and this growing evil can be any way remedied, it will be a high gratification to your's, respectfully,

ANOTHER METHODIST.

To the Editor of the Methodist Magazine.

The following Letters, written by the late venerable John Wesley, to a pious young woman of the name of Pywell, who resided at Mickleover, near Derby, I have carefully copied from the originals. And, as they respect the deep things of God, and have never yet met the eye of the Publick, if you will, as soon as convenient, give them a place in your extensively circulated Miscellany, you will, I have no doubt, please and edify many of your pious readers.—I am, very dear Sir, your's, affectionately, W. LEACH.

Derby, Feb. 9th, 1819.

FIRST LETTER.

MY DEAR SISTER, *Kilkenny, April* 23, 1771.

I hardly knew whether you were dead or alive, having not heard from you for so long a season. Yesterday I received your's of March 28th, and am glad to hear you are not moved from your steadfastness. Certainly it is not the will of our Lord that you should; his gifts are without repentance. Do you find no decay in faith? Do you as clearly as ever see him who is invisible? Is your hope as lively as at first? Do you still taste of the powers of the world to come? and can you say in as strong a sense as ever,

"I nothing want beneath, above,
Happy in a Saviour's love?"

Do you feel no anger at any time? no pride? no will but what is subordinate to the will of God? and have you the witness in yourself that all your ways please him? Then expect to see greater things than these, for there is no end of his goodness; and do not forget, my dear sister, your affectionate brother, J. WESLEY.

SECOND LETTER.

MY DEAR SISTER, *London, Jan.* 22, 1772.

You have given me clear and satisfactory answers to the questions which I proposed, and I rejoice over you for the grace of God which is in you. May he increase it more and more! How should I rejoice to see you, and to talk with you more particularly on these subjects. I hope that may be in the spring; but before then you can tell me whether you are always sensible of the presence of God? Is that sense never interrupted by company, or by hurry of business? Is your heart lifted up to God, whatever your hands are employed in? Do you rejoice evermore? Are you always happy? Always more or less enjoying God? Do you never fret, never so grieve at any thing as to interrupt your happiness? Do you never find lowness of spirits? Are you enabled in every thing to give thanks? I am, my dear sister, your affectionate brother, J. WESLEY.

THIRD LETTER.

MY DEAR SISTER, *London, Dec.* 19, 1773.

It is plain the wisdom and power of God order all things well; he has brought you to the right place, and you have no need to be careful for any thing, but only in every thing to make your requests known unto him with thanksgiving. I am glad to hear that my dear Mrs. K———y's love does not grow cold. One part of your work is to stir up all, who have believed, to go on to perfection, and every moment to expect the full salvation which is received by simple faith. I am persuaded your being where you are will be for good. Speak to all about you, and spare not. God will bear witness to his own truth. —I am, my dear sister, your affectionate brother, J. WESLEY.

FOURTH LETTER.

MY DEAR SISTER, *London, Dec.* 29, 1774.

I am glad you parted from our honest friend C——ne upon so good terms. All the trials you suffered, while you were there, are now passed away like a dream. So are all the afflictions we endured yesterday; but they are noted in God's book, and the happy fruit of them may remain when heaven and earth are passed away. Trials you are likewise to expect where you are now; for you are still in the body, and wrestle, if not with flesh and blood, yet with "Principalities, and powers, with the rulers of the darkness of this world, with wicked spirits in high places," and it is good for you that every grain of your faith should be tried; afterwards you shall come forth as gold. See that you never be weary or faint in your mind; account all these things for your profit, that you may be a full partaker of his holiness, and "Brighter in all his image shine."—I am, my dear sister, your affectionate brother, J. WESLEY.

OBITUARY.

On Friday the 3d of Sept. 1819, died, Mr. William Robinson, of Bridlington Key, Yorkshire, in the 91st year of his age. We are not at present accurately informed, but we believe that he had been a member of the Methodist society for upwards of sixty years; and in the multitude of excellent persons who have adorned that body of Christians, it would, perhaps, be difficult to select one in the walks of private life who has done greater honour to the Christian profession by uniform piety and devotedness to God, and unceasing acts of kindness and good will to men. In him the society has lost a bright example of sincerity, humility, and love to God, and the poor, in the general circle of his neighbourhood, a warm friend, to their present and eternal interests. Mr. William Robinson, and his brother, Mr. Thomas Robinson, (who died at an advanced age about four years ago, happy in the enjoyment of that vital religion which he had so long professed,)* were the first introducers of Methodism into that part of the country in which they resided, and continued, for more than half a century, two of its zealous supporters. Believing it to be consistent with and supported by the Scriptures, and calculated to make men happy and useful in this life, as well as to prepare them for a state of eternal felicity in the next, they spared neither expense nor personal exertion in promoting so good a work; and for many years, indeed till the numbers and ability of the society enabled them to provide for their preachers, their houses were the homes of those who laboured in the word and doctrine in their part of the vineyard. As we believe that an account of the characters, views, and habits of the earlier members of our societies, should be transmitted to those who come after, we trust we shall be able, upon some future occasion, to give a more detailed Memoir of these two excellent brothers; but in the mean time it will be pleasing to our readers to advert to the last moments, and some of the last expressions of Mr. Wm. Robinson, who has recently departed.

He had for a few weeks been declining in health, and he seems to have thought that his death was approaching. It had been, we believe, his habitual, as it became now his more particular prayer, that he might "die the death of the righteous," and it pleased God to indulge him with the full possession of his mental faculties to the last, and to answer his pious desires. During the progress of his disorder, his soul seemed to acquire additional spirituality and fervency, to that which was its general experience. But on the Thursday preceding his departure he altered much, and could scarcely sit up all the day. After having had his bed made, and being put in again, he broke out into such a strain of prayer and praise, for his relations, the church, and ministers, as truly astonished those about him, saying frequently, "Praise the Lord, O my soul," "Why my cold heart art thou not lost in wonder, love, and praise?" "Take the dear purchase of thy blood," &c. "Why this insensibility of thy great compassion,"

"Take my poor heart and let it be,
For ever closed to all but thee," &c.

"I praise thee for my creation, preservation, but above all for my redemption through Christ Jesus; I commit all into thy hands, my soul, and body, and friends, and concerns; O bless the Lord, and all that is within me bless his holy name." It would extend to an inconvenient length to repeat all his heavenly conversation; he sometimes dozed, and then praised God. On Friday he slept a little in the morning, but appeared much weaker, and could not speak much. He was however, quite sensible, and seemed to have his sight almost to the last. In the afternoon he said, "Bless the Lord, O my soul, and all that is within me praise is holy name,

"O for an heart to praise my God,"

which, with "Bruise satan under my feet," were the last words he was heard to speak. Thus died this eminent saint and servant of God, adding another to the immense multitude of those who have exemplified and confirmed the truth of the Psalmist's Divine words, "Mark the perfect man, and behold the upright; for the end of that man is peace." Indeed those who are yet left in this land of clouds and darkness are called upon by the experience of such a Christian as he was of whom we are now speaking, to be grateful for that additional encouragement which such an end holds out for a

* We are sorry that we were not favoured, for our Obituary, with an account of the death of Mr. Thomas Robinson, whose last end bore ample testimony to the great realities of religion; and whose expressions of hope and triumph, during his last illness, were similar to those of his excellent brother.

holy and consistently religious life, and for adhering in steady faith to the great truths of the gospel, upon which the Christian character is founded. The brilliancy of such an evening of life at once cheers us, and enlarges our views and hopes of a glorious immortality.

On Tuesday evening, June 29, 1819, died, at Otley, Yorkshire, of a dropsy, Rosamond, the wife of John Simpson, jun. preacher, aged 51. She was born at Holbeck, near Leeds, of parents who were respectable in their moral character; and her behaviour, even while she was unconverted, was proper and orderly. She began to seek regenerating grace, when she was about 19 years of age; but did not believe on Christ with her heart unto righteousness, till three years after; when she received a clear and satisfactory evidence of the favour of God, at a class-meeting in Holbeck. Her conduct, especially from that time, was such as became the gospel of God our Saviour. She entered the married state on the 16th of October, 1797, and was a blessing to her husband ever after, encouraging him in the work of the Lord, and readily submitting to, and cheerfully complying with what appeared to him to be the will of God. She was a steady upright follower of Christ, a peaceable neighbour, and a faithful, industrious, frugal, and affectionate wife.

About six years ago, her disorder commenced and increased on her continually; large collections of water being soon formed in her body, which, however, for three years repeatedly passed away, but during the three following years did not, so that after bearing her burden for about 14 months, she submitted with great firmness of mind to the operation of tapping. She was tapped, in the space of 23 months and one day, 20 times, and her body broke thrice. It is supposed that not less than 100 gallons were taken from her by these means. The last month of her life was a time of the most acute suffering, for her pain and sickness were incessant night and day. But she bore all with Christian fortitude and patience, and never murmured, or charged God foolishly.

Previous to her last confinement, she would sometimes weep, and say, that she feared, when the last trial should come she should not be prepared to meet it with resignation. When questioned as to the state of her mind, she used to say, "Comfortable, but doubting." But the Lord had compassion on her, "as a father pitieth his children." And about a fortnight before her death, she was enabled to give up all things below the skies, even her husband, whom she tenderly loved. During the last eight days of her life she often expressed a "desire to depart and be with Christ." And a few hours before her departure she said to her husband, "Wilt thou not give me up?" On his assuring her that he had done that, she said, "Then why am I kept here? let me die and see Jesus." About nine o'clock the same evening she fell asleep in him, and is now favoured with a sight of that Saviour, whom she loved and desired to see. John Simpson.

On Sunday night, July 25, 1819, died, at Evesham, Mrs. Elizabeth Ransom, wife of Mr. H. Ransom. She had been, soon after five o'clock in the morning, delivered of a daughter, and there was every appearance of her doing well throughout the day, till between seven and eight o'clock in the evening; when an unfavourable change took place, which terminated fatally at half past twelve o'clock, to the unspeakable loss of her disconsolate husband, and three lovely children. Her death is supposed to have been occasioned by an apoplexy, brought on by water in the chest, an affliction under which she had laboured for some weeks previous to her confinement. During the afternoon, among other precious observations which dropped from her lips, she said,

"My Jesus to know, and feel his blood flow,
'Tis life everlasting, 'tis heaven below,"

and

"O for a thousand tongues to sing
My great Redeemer's praise," &c.

But had she uttered nothing expressive of her views and feelings then, her general character and experience would have afforded the strongest ground for assurance to her surviving friends, that to her sudden death was sudden glory.

She was a person of more than ordinary endowments, both of nature and grace, but extremely modest and humble. In every circuit where she resided, she was greatly respected; and those who enjoyed her particular acquaintance and friendship, will not soon forget the good sense, piety, and meekness which she always manifested. Such was the esteem in which she was held in Evesham, even by those who only heard of her by report, that her death excited a general feeling of sympathy and regret through the town.

MISSIONARY INTELLIGENCE.

CEYLON.

Various letters and statements have been recently received from this island, all of which are of a very encouraging kind, and will be given in order. Among the pleasing accounts is one contained in a letter from Mr. Newstead, who has been the first of our missionaries to carry the tidings of the Gospel into the Kandian territory. His letter is dated Relligalla, July 20, 1818. He preached to about 20 of the natives, through an interpreter, and left a schoolmaster to reside among them, to attempt the establishment of a school. He was received with great kindness by the people, and entertained at the house of the principal man of the village. May this prove the opening of "a great and effectual door" to this benighted and wretched region.

Another pleasing circumstance is the establishment of a Juvenile Missionary Society at Colpetty, in December, 1818. Mr. Harvard stated to the meeting, which was held in the School House at Colpetty, and composed chiefly of the children of that school, and their parents, the benighted and wretched condition of heathens in different parts of the world, as well as in their own country, and the success which had attended the labours of missionaries, with anecdotes of the conversion of heathen children and others in different places. Cornelius, (now an Assistant Missionary,) Don Adrian de Sylva, (a converted Budhu Priest,) and Mr. Coopman, (a local preacher,) then prayed. Mr. Harvard became the Treasurer, and Mr. Coopman the Secretary. From 40 to 50 subscribers put down their names, and are regularly paying their subscriptions. The subscriptions are of course very small; but it is pleasing to notice the excitement of the new and noble principle of Christian zeal and benevolence amongst the natives of Ceylon, connecting the affections of the soul with every child of man, and with the glory of Christ.

By Mr. Harvard the Committee have received a letter addressed to them by George Nadoris de Sylva, the converted priest, an account of whom has been inserted in the Magazine. The translation from the Cingalese was made by one of the native schoolmasters, whose English is not perfect, but it preserves much of the peculiarity of the original, and will be interesting to our readers.

GEORGE NADORIS'S LETTER TO THE COMMITTEE.

This Letter is written and sent to the most distinguished and excellent Mission Society.

Having been appointed high priest, or *Maha Nayaka*, over the Budhist priests of my cast in the island of Ceylon, or *Lackdiewa*, I caused a number of about sixty Budhist temples, or *Whihares*, to be built and erected; and also, I caused a number of about 350 priests, called *Teronanses*, and a number of about 100 or upwards of *Sammenaires*, or inferior priests, to be appointed, for the propagation of the Budhist religion; and thus did I convert even many Christians to that religion.

And I further, for the purpose of bringing such books which were not then to be found in the island of Ceylon, did take shipping, and go to the kingdom of Ava, and did obtain every necessary book of the Budhist religion from the king of the said country; and I returned to Ceylon, bringing with me, at the same time, a distinguished warrant of authority for my said office of Maha Nayaka from the Budhist college or Society of that celebrated country.

Thus I began both myself to teach the people of *Lackdiewa*, or Ceylon, in the principles of the Budhist religion, and likewise, by means of several hundreds of books which I brought with me, as aforesaid, to labour for the spreading of the

Budhist religion in these parts of the island of Ceylon which border upon the sea.

But in the meantime the whole of the interior of *Lackdiewa*, or the island of Ceylon, was given up to the English government; and thus the predictions of the Budhist prophets, or conjurers, which gave the people to believe their security from Christian authority in consequence of their professing the Budhist religion, became false. Consequently I did come down myself to Colombo, and there did seek after the Christian religion, and in the following manner:—In the first instance, I strove and fought several times with the Rev. Mr. Harvard on the Christian religion; and, in the second instance, with the Rev. Messrs. Bisset and Clough: but the said reverend ministers did, by their axe of wisdom, cut off my vain strife, which I resemble to a very tender and sapless tree; and they did point out to me, who was going along the road to hell, the good way which leads to the kingdom of heaven, bidding me to walk therein: and this leading of me was just the same as if they had handed a man who was wandering for six months, by a miss of road, and bringing him to the right road; and also, as though they lighted a bright candle in a dark mine, and thereby they shewed many precious stones, jewels, and fine gold. And thus, when the said ministers lighted their candle of wisdom, or the candle of Christianity, into my heart, which was darkened, through heathenism, as a dark mine, my said darkness was vanished away from me, and gone very far from me, as the distance of the earth to heaven; and in that very moment, all my sins which I have committed against our Creator, came to my remembrance, and I repented much for the same, and prayed thus: "O God, pardon me for all of my past sins, FOR THE SAKE OF OUR SAVIOUR JESUS CHRIST. Cleanse my heart soon, and save me, who am a great and miserable sinner, and hardened heathen; and deliver me from hell, and receive me to the kingdom of heaven." In consequence of this, my heart turned towards the Christian religion, as a plantain tree which is bended by the heaviness of its clusters.

And as an evidence of the washing away of my sins, I petitioned my said Christian ministers to baptize me; who, having compassion upon me, did baptize me, and thereby lifted me up from that filthy dunghill of sins, and brought me to the knowledge of the holy Scriptures, and did get me the light of the holy Christian religion, which is resembled likewise to a house filled with fine gold and all manner of odours and sweet perfumes; and so my faith was confirmed without wavering, as a pillar of marble.

From that time I began always to think and remember myself of the sins which I had committed, and to pray to God continually for the same, and also to endeavour to convert other pagans and hardened heathens to Christianity; a proof of which is, that I was the means of converting one Don Hendrick de Silva Wickremesekere, who was as great a sinner and heathen as myself, to Christianity, and he was baptised at the same time with myself;* and besides which I am, by way of an example, and of making myself more strong in the Christian religion, employed in aiding the missionaries in the propagation of the Christian religion; and I also attend myself at the class-meeting on every Thursday night; and there I publicly confess and declare the sins which I have committed, in the assembly, and pray God for the same.

It is to be noted that the religion of Budhu existed in this island for the space of 2,360 years; but that no such pagan opposer as myself was ever converted to the Christian religion: consequently, that God who did break away my hardness and enmity, and made me a Christian, may in a short time make all the other heathen opposers also to be Christians. And though there were ministers of the Christian religion who formerly lived in this country, they never converted even an *Oepaseke*, or a little learned Budhist; but that after the arrival of the missionaries to Ceylon, even the Budhist priests and ministers were converted to the Christian religion.

Whereas the Rev. Mr. Harvard, in particular, and all the Wesleyan missionaries in general who live in this country, convert many heathens and pagan opposers to Christianity, and grant to them all aids and blessings, I humbly hope that, if the Society would consider to send and direct more missionaries to this country, then that the whole of this island would be filled with the holy Christian religion, and that many people would receive the kingdom of heaven. I therefore humbly pray that the Society would be graciously pleased to direct some more missionaries to Ceylon; and that it may also please the Society to move with compassion on the individuals of Ceylon, and grant a resolution that the Rev. Mr. Harvard may always live at Colombo, because the inhabitants are very glad to hear and listen to his sermons, and are very much pleased with

* Don Hendrick is also a member of the Colombo society.

him. And also I do very earnestly beg that all will pray to God, that he may soon save and cleanse the heart of every other individual of Ceylon, as my own heart was cleansed.—O GOD, BLESS THE MISSION SOCIETY!

(Signed) GEORGE NADORIS DE SYLVA.

Colombo, April 16, 1818.

Among the interesting fruits of this mission, is a young man, at Colombo, of Dutch descent, and now employed as a local preacher. We are happy to give the following letter from him to the Committee, dated Colombo, January, 1819. The English is a little imperfect, as he has but recently acquired that language; but the piety and simplicity of the letter will render it very acceptable to our readers, and lead them to offer thanks to God for raising such testimonies "to the word of his grace."

Colombo, 15th January, 1819.

REV. AND MUCH ESTEEMED SIRS,

SUFFER one who has the happiness to be acquainted with the Wesleyan Missionaries, to write you, knowing that it will afford you real pleasure to hear that another lost sinner is brought to the knowledge of the only Saviour Jesus Christ. I will give you a short account how God was pleased to bring me to himself.

My great-grandfather, Jacobus Coopman, came from Amsterdam. My grandfather, Johannes Jacobus Coopman, resided at Galle, who was in the Honourable Dutch Company's service as Book-keeper and fixed Commissioner. My own father, Jacobus Anthony Coopman, was also employed, at Matura, in the Dutch service, as Book-keeper, and Commissioner appointed to superintend the Land Registry, and a member of the Land Road Court. The Hon. Mr. Veldink, Burgomaster of Groll, in Zutphen, was an uncle, or mother's brother, of my great-grandfather, Jacobus Coopman. As to say whether my father was pious, or not, I cannot, as I was but a few months old when he died.

I was born in the District of Matura, in the year 1786. I shall ever recollect the time when your missionaries, who from England accompanied the late Dr. Coke to Asia, arrived at Ceylon, as the most remarkable period of my life. For many years before, in the midst of my rebellion against God, I was very frequently visited with checks of conscience, and a fear of death and judgment; but these were like the morning cloud, that soon passeth away.

About six years ago, while residing at Galle, I began to be concerned for my soul; and in order that I might escape hell, and get to heaven, I began to learn catechisms and other instructions, and used to be a regular attendant at Divine service: but how ignorant was I of the plain way of salvation. One evening I was much affected with the goodness of God towards me, and I did not know how to love him for it; so I thought the best thing I could do was to take an oath, which, after some consideration, I did, on the Bible, saying that I would be a good Christian, and keep God's commandments, and hate the devil and his ways. How long did I keep this? Not many days. I very soon broke it, which hardened my heart more and more. Then I again gave myself up more than ever to the sinful pleasures of the world. All these things I used to keep under a cloak, and at the same time, in public, I used to conduct myself so well that I think very few persons had reasons to think that I was not a very good man. I myself have heard some people say something to that effect, while I was nothing but a mere hypocrite, or, as our Saviour calls it, a whited sepulchre. It is a wonder to myself that God suffered me to go on so far without punishing me for my sins. Some of my sins were so horrible, when they come to my recollection, a trembling comes on me.

I was a regular attendant for some time when your missionaries preached; but, unhappily, I lost my relish for Divine things, and again sought happiness in the pleasure of the world, which never was designed to satisfy an immortal soul.

About three years ago, one evening, one of your missionaries preached a very serious sermon: during the time I was so much frightened that I thought I should be lost. While the minister was preaching, I thought he was saying every thing to me. After sermon, before the last prayer, the preacher said, "If any person wishes to know about Jesus Christ and the way of salvation more clearly, our house is open for any person, at any time during the day or night;" and invited any such person or persons to call on them. This, I thought, was good news for me. This was said once or twice on former occasions; but I did not mind it. After sermon, I thought to go thither directly; but again I thought I would call on the minister the next morning, if the Almighty should spare me; and resolved that I would forsake all my sins. I believe I slept little or none during that night, as all my past sins came to my mind one

after the other; and I thought if I should happen to sleep, that it was likely I would open mine eyes in hell; because I did sin wilfully against light. I prayed as much as I could, and wished for the morning. But, in the morning, I thought I would not go thither, as I thought my situation was too horrible to mention to them. Again, on my second thought, I said to myself, "If I were to refuse this opportunity, perhaps I should not meet with another in this world; consequently, my state must be miserable; therefore I will go and open my mind to the minister:" so I left my house. On my way I very frequently thought not to go thither; but as God will have his own way, I went in, and told the servant that I wished to see one of the ministers. The servant returned, desiring me to sit down, as the master would come down presently. In a few minutes after, Mr. Clough came down, when I told him the reason of my calling on him. He was more kind to me than I expected. He gave me such advice as I really wanted.—Since that time I have been overcome by the temptations of the world; but the Lord has been pleased to have mercy upon me, and incline my heart once more to seek his face.

Since these twelvemonths past, I have improved in the Divine life; blessed be God for his unspeakable mercies! In April last I was taken very ill, and had little or no hope of my recovery; but I had hope in the blood of Jesus, who gave himself for my sins.

Now, Sirs, I can say before God and man, that it is my desire to live to the glory of God. I feel that happiness which the world is a stranger to, and I trust in Christ Jesus, that he will enable me to walk uprightly to the end.

As I am situated so well, I have lately began to be a little useful in preaching Jesus to the perishing heathens; knowing that it is through him alone we can be saved, and no one else can give solid comfort either in health, sickness, or death.

O how do I mourn at times, seeing the people are so ignorant, and how they live: they are not much better than the brute creation. If these are my feelings, consider, Sirs, what must be your brethren's. More help is wanting. What are eleven or twelve missionaries in a place like Ceylon. You have done a great deal; but, if you can do more, do not with-hold your hand from the poor perishing inhabitants of this place. I know your expenses are very great; yet I trust this shall not be the case long, when God will raise up some pious souls in this place to go and declare the blessed name of Jesus to the perishing heathens. However, we humbly hope you will soon send us out more missionaries, that our hearts may rejoice in seeing the religion of Jesus flourishing in this island. As for myself, I am glad to say I can be a little useful, as I have already said, without being a burden to the Society; but I am sorry to say I have but little of that wisdom which is highly necessary to enable me to preach Jesus, and him crucified; yet I trust in him who hath said, "I will confound the wise with the weak things of the world." May the Lord baptize me with the Holy Spirit, and make me very useful in his cause.

We are exceedingly sorry to lose Mr. Harvard; but the Lord's will must be done. I don't know if any of our fathers or mothers were to depart from this world, whether we would feel more on the occasion, than we do from Mr. H.'s departure from us. May the Lord make him abundantly more useful among his own people, and in his own country.

With the greatest respect, I remain,
Rev. and much esteemed Sirs,
Your very affectionate friend,
and humble servant,
J. Coopman.

SOUTH AFRICA.

We have the pleasure to announce the safe arrival of Mr. and Mrs. Archbell at the Cape of Good Hope, in June.

Mr. Shaw, who, from a lameness in one of his knees, had been obliged to resort to a hot bath about half way between Khamies Berg and Cape Town, was at Cape Town on Mr. Archbell's arrival; and finding his health and lameness considerably better, took up Mr. and Mrs. Archbell to the settlement in his waggon.

Mr. Shaw having, from his state of health, been absent from the station near four months, it is feared the work there may have been somewhat impeded. As he now returns reinforced by another missionary, he will, we trust, be able to extend his plans of usefulness, as he had proposed, to the neighbouring tribes. His accounts of the improvement of the people under his

care in religious knowledge and christian experience, are very satisfactory. The following extracts from Mr. Shaw's journal will shew that his people have neither been ill instructed, nor are incapable, as has been affirmed, of receiving instruction. The aptness of the replies of the converted Hottentots to the Dutch farmer, indicates that the estimate of Hottentot intellect has been often taken very much too low.

In the month of May last, I rode to a farm about 12 miles distant, in order to preach to the Bastard Hottentots who inhabit the house. It happened that many of our people followed on foot, and others on horses; so that the house was nearly filled. My poor wife being ill at the time, I, after service, hastened home in the midst of the rain that was falling, and our people were left behind. The Namacquas, wishing to employ their time to the profit of themselves and those present, held service after dinner; and while thus engaged in worship, a farmer, who had come from some distance, opened the door and looked in. His astonishment being in some measure abated, he retired to the kitchen till the service was ended; and having a desire to converse with the Hottentots, and ridicule their worship, he began as follows:—

Farmer. What sort of singing and praying is this that you have had? I never heard any thing like it, nor can I understand any thing you have said.

Jacob. I think, Master, you only came to mock us; nevertheless, let me ask, does Master understand this chapter, (John iii.) especially that part respecting the New Birth? Pray who are the persons that must be born again?

Farmer. (The New Testament being handed to him, he complained that he could not see very well; but said,) "I suppose Jesus Christ is the person who must be born again."

Jacob. No, Master, no such thing; Jesus Christ says that *we*, and *all sinners*, must be created anew, born again of the Spirit, and become new creatures, or we cannot enter heaven.

John, (brother to Jacob.) Master, you once told me that our names did not stand in the Bible, and that the Gospel was not for us. Will Master now tell me if the name of Dutchman or Englishman is found therein?

Farmer. (No answer.)

Jacob. But, Master, you who are Christians, call us Hottentots, *Heathens.* That is our name. Now I find that the Book says, Jesus came a light to lighten the *heathens:* we read *our* name in the Book.

Farmer. (Yet dumb; but after some consideration, he proceeded:) Your missionary baptizes Hottentots, and that before they know their catechism. You must first know this; then the missionary must stand upon a high place, and ask all the questions. If you cannot answer all these out of your heads, you must not be baptized.

Jacob. Pray, Master, where is it so said in the Book?—(No answer.)

Jacob. I learn from the Bible, that the people dat repent and believe, may be baptized; but the Book says not dat he who can answer all the questions, shall be baptized. If we had all in *our heads* that you say, what better if our hearts not converted be?

Farmer. There is no conversion in this life; that must be after death.

Jacob. Will you, Master, tell me where that is written?

(No answer.)

Jacob. If I right understand, a man who is of sin convinced,—who also sin forsakes, and upon Jesus Christ believes, is converted: this man can be baptized. John baptized in Jordan them dat sin confessed.

Farmer. It is time enough to repent when we are sick, and likely to die.

Jacob. Dat you not find said in de Book. No; we must repent now, as the Lord says in the Word.

Farmer. I cannot understand you; your Dutch is not good.

John. How is it, Master, that you do not understand, when Mynheer (missionary) understands all that brother says.

Farmer. Your missionary cannot understand or speak good Dutch.

John. Our mynheer learns the Dutch from the book: you learn the bastard Dutch, without book. It is not wonder then that you think our mynheer speaks not good Dutch. He speaks as the book speaks: you not understand de book, and therefore not mynheer understand.

Farmer. That is partly true; there are many things in the Bible that we do not understand; and when I come to your place, I shall ask your missionary the meaning of Gog and Magog.

Henry, (one of our interpreters.) That you, Master, cannot understand many things in the Book, is not a wonder: Paul says, "The natural man understandeth not the things of God, but they are to him foolish."

Farmer. Who is the natural man?

Henry. We are all natural men in our sinful and natural state, and we can only understand the things of God by the help of the Spirit of God."

They then asked him the meaning of several passages; but he said, "I am no missionary, and therefore cannot explain."

Jacob then enquired if he did not teach his own people, slaves, or servants; and his answer was, "No; for they would then be as wise as I am myself!"

WEST INDIES.

ST. MARTIN'S.—We deeply regret to state the death of Mr. Jonathan Rayner, in the island of St. Martin. The particulars respecting the decease of this valuable missionary have not yet reached us. We learn, however, by a letter from Mr. Gilgrass, dated St. Kitts, July 13, 1819, that Mr. Rayner was taken ill on the 30th of June, in the morning; that notwithstanding this, he performed the usual morning service; and that he went to his reward on the evening of July 3. He was appointed to St. Martin's, a new mission, in February last, and had commenced his labours there with great prospects of success. He hired a large house in the centre of the principal town, fitted it up as a chapel, and placed in it 26 pews, several of which were engaged by principal persons in the island. From this station of usefulness he has been prematurely removed by an inscrutable Providence, and St. Martin's and Anguilla are left, for the present, destitute of an appointment. Mr. Rayner commenced his public labours abroad in West Africa, as schoolmaster, and had been employed as a missionary, in the West Indies, six years.

In his last letter to the Committee, dated St. Martin's, May 2d, he observes, "When I review the last eight years, I am overcome with gratitude. From the commencement of my missionary career in Africa, to the present, I have been a monument of mercy. How many of my cotemporaries have fallen. Of six who came out in the same ship, I am the only survivor! I have had varied and heavy afflictions; but mercy has been mixed with all. I am not weary of the missionary life: I bless God that he called me to this honour, and I wish to live and die in the cause of missions."

Mr. Rayner had the affliction to lose his valuable wife, a native of the West Indies, in the course of the last year: she left one child, who is now an orphan.

JAMAICA.—*Extracts from the Journal of Mr.* RATCLIFFE, *dated Wesley Chapel House, Jamaica, June* 15, 1819.

Nov. 22. Yesterday morning, about a quarter after six o'clock, a considerable shock of an earthquake was felt in this city, and in most parts of the island. It came from the east side of the colony; there have been several since I came, but I never felt one before. There was heard, several seconds before the shock was felt, a noise like the dying sound of thunder. At first I was at a loss to know what it could be, but hearing the joists and ceiling of our house crack, and feeling the bed on which I lay, very ill, heave under me like a canoe on agitated water, I said, "'tis an earthquake." I felt no terror, but a holy tranquillity, knowing that God was my refuge and portion. I view it as a singular Providence, that two days prior to this event, we had fixed up the supporting columns in our new chapel. "The Lord loveth the gates of Zion."

March 1. Our District Meeting commenced Tuesday, Feb. 16; there were nine preachers present, seven of whom have come to the island since I landed. The sight of each other created mutual feelings of joy and gratitude to the Father of mercies, for preserving our lives during a year of considerable affliction. Our business, though complex, was despatched with great facility. The brethren left Kingston, to enter upon their noble work, with considerable expectations; and should their lives be spared, I hope will have all their high hopes realized, in reference to the spread of Divine truth. Our increase throughout the island, during the past year, was upwards of 700.

Kingston has long needed a second chapel, as our old one was not sufficient to accommodate two-thirds of our members. Although our funds were not good, and a general scarcity of money (owing to the non-intercourse with America) was felt in all parts of the community; yet believing that the time to favour Zion was fully come, my dear father Johnston and I promised to use our best means to open

another place of worship in the city. The good hand of Providence favoured our design. We purchased a beautiful house and premises for £2800, fitted it up, and procured a license for it in the most expeditious manner; and, thank the Lord, our congregation is large and deeply attentive. It stands nearer the sea than the old chapel, in a very airy open part of the city. The preacher's house is at present under the chapel, and is a very convenient place for a family. The garden contains many excellent shrubs, Indian plants, and fruit trees. The piazza is about six feet wide, and the whole of the premises are surrounded with a strong brick wall. It is intended, in a few years, to carry out the back wall of the house, remove the middle flooring, and put on a new roof, and make it a uniform and spacious chapel. In the above event, the minister's house will be built at the east end of the garden, where there is sufficient room for that purpose.

March 7. I preached in Wesley chapel in the morning, from Psalm xlii. 11, "Why art thou cast down, O my soul;" and at the old chapel in the afternoon from 2 Peter i. 10, 11, "Give all diligence to make your calling and election sure;" but was extremely ill the whole of the day with violent cold and head ache. I felt much assistance from God, my never-failing friend in the hour of trial. The poor negroes heard with weeping and attention.

March 23. I met Mrs. Ratcliffe's black class, and my own Mulatto class, for prayer, and found it to be a comfortable season. I was particularly struck with their great simplicity and earnest pleading with God for his blessing; and my mind was much affected in hearing a poor African woman pray for me, and all the ministers of Christ, in the following pathetic and simple manner; "O Fader of haben, hearè me prayer, and send him pirit down on our dear ministers, that them for be of purè hart, and cleanè han, and put dye han pon them hart; make them tongue like two-edged sword, that them may cut sinner on de right han and de lef, to bring them fra de darkness of dis world, to dye light and knowledge, tro Jesus Christ our Lord." She is an old member, and a very steady follower of Christ, and what is called a filed-toothed African, from one of those countries where they file the teeth of their children, either as a country mark or superstitious custom.

March 20. I visited a very old black woman, who came from Africa a little child. She possesses the love of God in a high degree; but is weak in body, and trembling with age, on the verge of eternity; she looks forward with a bright and pleasing hope of soon reaching the haven of repose. Being desirous to know by what means she was led to seek after God and the blessings of the gospel, I asked her what circumstance first induced her to pray; to which question she answered in substance as follows:—Massa, when me first come fra Africa, me one very little ting, me was sold to one Jewess lady, a native of New York. She love me very much, like her own child, and was always please when me call her mamma. One day, while me young, de ting come to my mind like a voice, "Go and ask your owner what the word of God is?" me went and said, "Mamma," she said, "My child," me said to her, "you say you love your nega, but why no teach me the word of God?" She said, "Go bring me that book," (pointing to the Bible.) Me brought it, and she read several verses from Genesis, particularly how sin come to the world, and concerning the children of Israel passing through the Red Sea, but me no feel into my hart any ting; then she open the part about *Jesus*, and as soon as me heary *dat* word, my hart open.

Soon after, the Jewess died, and the girl was left free. She soon became deeply convinced of sin, joined the society, and has continued steady and zealous in the cause of the Redeemer ever since, and by her exertions many slaves have been brought to seek after God and the blessings of true religion.

April 5. Yesterday, the Presbyterian kirk in this city was opened by the Rev. J. Brown, lately arrived. He has been very ill, and I understand it was with difficulty he could perform the services; great numbers of the merchants and other respectable persons of the city attended. This church has been about five years in building, and is said to have cost 20,000*l*. It is a noble structure, and probably exhibits one of the finest specimens of architectural skill in any of our West India islands. "For my brethren and companions' sake I would say of it, Peace be within thy walls, and prosperity within thy palaces." Surely God has wrought a good work in Jamaica; in this city alone four additional places of worship have been opened during the last five years, two Methodist chapels, one Baptist, and the above kirk.

April 6. I attended Brother Adams to the Court in Spanish Town, to obtain a license. His documents were examined and approved of, and he was allowed to take the usual oaths. As some base young men of colour had been in the habit of

attending the chapel for the purpose of disturbing the service, it was thought necessary to propose a question to the Bench, to know whether we might claim the power of the law to guard our religious privileges. The answer which the presiding magistrate returned reflected honour on his judgment and candour, especially in a country like this: "All places of religious worship, that are sanctioned by the law, as your chapel is, are under the protection of the law; and in case such grievances occur again, give charge to the town constables to commit them to prison." It ought to be recorded, in honour of the Governor, the Duke of Manchester, and the Magistrates of Spanish Town, that since the commencement of our mission in that place nothing like opposition has been manifested. The society is in a very prosperous state, and are noted for their stability and sound experience of Divine things.

April 11. I preached at Wesley chapel, from Rom. iv. 25, and administered the sacrament to about 200 members; after which I went to assist Mr. Johnston at the old chapel, he being much indisposed. In both chapels we generally have 1000 communicants.

April 22. I had a most agreeable conversation with a young clergyman of the establishment lately arrived; he appears to possess a knowledge of the things of the Spirit, laments the state of the poor negroes in the parish in which he is stationed as curate, and is determined, through Divine help, to preach and labour in every possible way to spread among them the unsearchable riches of Christ.

May 28. My venerable father Johnston and I have been much engaged lately in begging for our new chapel; and, considering the pressure of the times, have succeeded very well; indeed it is a pleasure to witness the cordiality and affection with which we have been received by the black and coloured people. Our first interview is marked with the smile of approbation; and when we depart from their houses, the last words we distinctly hear are, "O ministers, we be sorry we no have it in our power to do more for de cause of de gospel." A few evenings ago, I called upon a free black man, a member of our society, to make some inquiries concerning the people in his neighbourhood. It was just at the hour of family prayer, and I stole in unobserved. I was much pleased to hear him pray, in a very feeling manner, for our aged and beloved Sovereign, who, I am happy to say, is held in the highest esteem among the members of our society. I will mention an instance of this, which took place some years ago. When a subscription was made through the British colonies in aid of the war against the usurper Bonaparte, no persons came forward with greater readiness than those who belonged to our society; and the reason they assigned for acting with so much promptitude was, "that as their good king had sent them ministers to teach them to know and to serve God, it was their duty to help so religious and good a sovereign."

June 10. Last Saturday I was called to visit a Mr. Palk, chief mate of the Cesar, lately arrived in this harbour. I had previously conversed with him at the chapel-house, and found that he belonged to our society. When I left him, he thanked me, and said, "I know that Christ is my salvation." After this I saw him no more. On Sunday he was publicly prayed for in Wesley Chapel, and visited by several of our white friends; and on Monday morning early, June 7, he expired. He was decently interred, the same evening, in our burying-ground. His friends, I understand, live in the Brixham circuit, and some are members of our society. It will probably be the means of alleviating their sorrows, to hear that, though at the distance of 5000 miles from their society, his death afforded evidence of safety and a glorious immortality.

June 29. The various instances of longevity which occur here, and in the other West India islands, are very singular. Though the climate here often proves fatal to new settlers, yet to the natives, and those who, by a long course of years, acquire what is termed "a good seasoning," it is perhaps as favourable to long life as colder countries. About three months ago, an old negro, named Hope, died on the Hope estate, near Kingston, aged 145. He remembered the great earthquake at Port Royal in 1692, and used to relate with exactness the circumstances of that dreadful catastrophe, and the great storms which took place soon after.—In this city, lately, a woman, a native of St. Domingo, died at the advanced age of 104.

With regard to the work generally in the island, the communications we have received from the brethren are encouraging; they have all succeeded in obtaining licences in their respective circuits; and are favoured with a good portion of health. In this great work, though we have to cope with difficulties, at times, of no ordinary kind, we remember that our "sufficiency is of God."—My dear wife now enjoys health, and is exerting herself in the same blessed work.

DOMINICA.—By a letter from Mr. WHITE, we learn that in July last, he had formed a Wesleyan Missionary Society for the island of Dominica. Seventy subscribers and benefactors speedily came forward with their offerings to this work of piety.

DEMERARA.—Letters have been received from Messrs. MORTIER and THACKRAH. The following are Extracts.

From Mr. MORTIER, dated George Town, July 20, 1819.

We have lost several of our members lately by death; four of them lived in town; three of them were slaves, who died happy; the one who was free had been a member of our society from the time when Dr. Coke first landed on the island of St. Eustatius, of whom her daughter's husband (Mr. Claxton, one of our leaders here) gives the following account:—

"My late mother-in-law was born in the island of St. Eustatius, and from her own account, I learn that she was led away in her youthful days by the sinful customs of the world, such as dancing, extravagant dress, &c. &c. It pleased the wise Disposer of Events, in his infinite mercy, to visit her in the following way: A black man, a slave from North America, was purchased by an inhabitant of St. Eustatius; this slave was a member of the Methodist society in America. Seeing many of his fellow-slaves living without God and without hope in the world, he thought it his duty to warn them of their danger, and advised them to flee from the wrath to come. During this labour of love, many free coloured persons also heard him, among whom was my deceased mother-in-law, upon whose mind the Spirit of God wrought powerfully and effectually. The exact period of her conversion I know not. Shortly after this, that highly honoured servant of God, the late Rev. Dr. Coke, and some others, landed in St. Eustatius, and soon found their way to the humble dwelling of my departed friend; they were joyfully received and entertained. At that time persecution raged, and grinned horribly at these servants of the Most High; yet, during the whole, she stood her ground, and delighted to accommodate, as well as she was able, these ministers of Christ. The Doctor examined her, and received her as a member, and encouraged her to hold on in the same way in which she had set out. I became acquainted with her first in the island of St. Bartholomew's; and in the year 1800 was united to her daughter, mypresent wife; and from that time until her death I have always found her the same steady, serious, affectionate, and devoted person. I do not remember ever to have seen her under the influence of anger; neither have I heard any others say they have, after she embraced the gospel of the Saviour. From the time the Lord shone upon her mind, and gave her to see the vanity of the world, she renounced its follies, and was dead to them all. She was always glad of an opportunity of serving others; she was punctual in her private devotions, and has been shut in with her Saviour, sometimes, so long that we forgot where she was. She would not dispute with any person, but sooner suffer than contend; not like many, she has preferred the house of God to her bed, when absolutely ill; and the last time she attended the chapel she was more fit for her bed. During the time of her being a member of our society, I never heard one complaint against her. She was always teachable and thankful; as a parent, she watched over her children for their good, and was affectionate to them and to mine. When a servant, she was esteemed by her owners for her fidelity; and as to the sincerity of her professions of friendship, those who best knew her can testify; and when I consider how contracted her means of obtaining a livelihood were, and how cheerfully and gratefully she passed through life, I cannot help saying, that she was an example worthy of imitation.

"As it regards her last illness, Sir, you have witnessed her patience and submission to the Divine will, during the many times you visited her. The nearest to the language of complaint I ever heard from her, was, "O Lord, am I yet here?" The respect that was entertained for her was evident at her funeral, in the concourse of spectators that followed her remains to the house appointed for all living. I believe all who knew her said she was a good woman. Such was the life and death of my departed mother.—Your's in the best of bonds, W. A. CLAXTON."

The above I believe to be the genuine character of Susanna Jones; that was her name. I visited her frequently during her illness, and always found her happy, and fully resigned to the will of God, often saying, "I am waiting."

From Mr. Thackrah, dated Demerara, May 25, 1819.

I have been in Mahiaca near seven months, and the Lord has owned his work in that part of his vineyard; a few have been added to our little society, who walk worthy of their high calling. O may the Lord increase the number. We are well convinced that the strength and purity of our church does not consist in numbers, but in true religion; and I am happy to say that many of our people enjoy a clear sense of the favour and love of God, and have the abiding witness of his Spirit.

There is not any place of worship within 20 miles of Mahiaca; and had the people time to attend, our chapel would be far too small. At present we have only preaching on the Sunday, as some of the proprietors do not approve of night preaching. We have not met with much opposition here, though a few unpleasant things have been said against us. Finding the people had entertained erroneous views of us, I gave my Instructions to Mr. Ross, who gave them great publicity; and I believe they have entirely changed the sentiments of those who were opposed to us.

In George Town our congregations are large, respectable, and attentive; and I think the people are growing in grace. Yesterday, in meeting a class, I felt much of the presence and blessing of God; I do not know that I ever met a class the members of which spoke more scripturally on Divine subjects; this is encouragement for us to work in the Lord's vineyard.

Bahamas.—*Extract of a Letter from Mr. Turtle, dated Nassau, New Providence, May 10, 1819.*

Concerning Eleuthera circuit, though my hopes and prospects of usefulness have not been realized in that degree which I anticipated, yet I feel thankful to God, that, considering the many inconveniencies attached to the labour of that circuit, and our being deprived of our evening meetings, (the only time that many of the people can attend,) I have cause to believe that my labours were not in vain in the Lord. I did not add many to the society; but had the happiness of seeing the people stirred up to seek God, and a growing conformity to his image: the necessity of which, I was always careful to enforce from time to time. Of the sound experience and deep piety of many in the different societies in that circuit, I cannot for a moment doubt, having repeatedly conversed with them upon the important subject of Christian experience, and witnessed their holy and uniform conduct before men. Our chapels on Sabbath-days were generally well attended, and the people seemed to receive the word with all readiness of mind. The black friends in general, who have stood fast in the Lord, both here and at Eleuthera, have very scriptural and consistent views of religion and the plan of salvation, and I have reason to believe are savingly converted to God, and are living for a blessed immortality. During my stay at Eleuthera, four of our pious members were called to their eternal reward; in their last moments they were enabled to witness a good confession. One female especially, of the name of Blackwell, belonging to the society at R. Sound, left a clear and honourable testimony, that her soul was going to the paradise of God. I was not present at the time, but her leader, who waited upon her, told me, it was truly astonishing to hear how familiarly, and with what joy, she spoke of the time of her departure from the body; longing indeed to depart, and be with Christ, which is far better. Feeling herself growing weaker and weaker, she called her family together, (some of whom had arrived to maturity,) and gave them her dying charge, which was, above all things, to live to God, and secure the everlasting salvation of their souls. The Sunday schools (which for the want of teachers had been in some measure neglected,) I endeavoured to revive and establish; so that at R. Sound, when I left, we had about 80 boys and girls, many of whom could read well; and others were making considerable proficiency. At Tarpum Bay, we have about 46 boys and girls, many of whom are blacks, but who had not made so much progress, though some could read tolerably well; and I have no doubt, if properly attended to by the teachers, much good will soon appear. I left R. Sound for Nassau, on the 30th February, the District beginning early in March; I felt considerable reluctance in parting with the friends, having from the first received every mark of Christian affection and respect from them. At our district meeting I was appointed for New Providence for the present year; and took the circuit on the 1st of April. Brothers Wilson and Moore went to their stations as soon as possible; and I am happy to inform you they are both well. Brother Davis arrived at Nassau in good health, May 1st, after a passage of nine weeks. It being on the Saturday evening, he could not obtain his licence in time for the Sabbath-day, but appeared before the

President early on Monday morning, and preached to us for the first time, at our westward Chapel, on the Tuesday evening. At our District it was resolved, that brother Moore and myself should visit Turks Island in the course of the present year. I therefore purpose to embrace the earliest opportunity of going, as brother Davis will take my work at Nassau till I return. Upon my return I will embrace the first opportunity to send you an extract from my journal, and an account of the prospect it affords for Missionary labours, &c. At our Missionary meeting, held at the Westward Chapel, March 29th, we had a very crowded and attentive audience, who seemed much gratified with our proceedings, and the various speeches which were delivered upon the occasion, and manifested their approbation of our measures by liberally coming forward in support of the institution. We collected at that meeting 100 dollars, or £40. currency, and have since that time received by subscriptions and donations, £107. currency, as will appear in the list now forwarded to you. And we are encouraged to expect considerably more, as the collectors are still employed in soliciting subscriptions, which they will give in once a quarter; so that we are in hopes, with what has been received, to collect £200. currency within the year; for which we feel truly grateful.

CANADA.

MONTREAL.—*Extract of a Letter from Mr. Lusher, dated July*, 1819.

I am happy to say, that the Missionary Reports, Notices, &c. have arrived, and are most seasonable and welcome, as they will furnish the friends to the Missionary cause in this city with the most gratifying intelligence with respect to the progress of truth, and the spread of the gospel throughout the world. I have endeavoured to fan the spark of Missionary fire which has been kindled in this city into a flame, by the establishment of Missionary prayer meetings, reading extracts from Notices, &c. and occasionally adverting to the glorious cause, and the duty of the Christian world to support it, in my public addresses. May the God of Missions send us now, and evermore, prosperity.

With respect to the society committed to my charge, I am happy to say that it is enlarging, and I have reason to believe, in general, prospering in religion. We have now seven classes, containing 105 members, besides a class comprising eight pious soldiers at a French village called Chambly, about 20 miles from Montreal, and which I visit as often as I can, making in the whole 112 members, being an increase of 17 during the last quarter. I was much encouraged, in recently visiting the classes, to find a *large majority* of the members walking in the light of God's countenance, and enjoying a scriptural hope of eternal life. Many of them, I believe, are hungering and thirsting after righteousness, even a full conformity to the image of God, and all of them seriously concerned for salvation. In my public addresses to the people, and in my private interviews with them, I endeavour to deal plainly and faithfully with them, and have the satisfaction to find, that they not only bear it but desire it. Our congregation continues as large as the chapel will contain, and is at all times deeply serious and attentive. In former letters I have intimated, that it was our intention to build a new and larger chapel; the necessity for it still exists, as for several Sabbaths lately, as well as formerly, many persons have been obliged to go away, not being able to get in.

With respect to our religious and other services, they are as follow:—On Sabbath morning, at six o'clock, we hold a prayer-meeting in the chapel; at eight o'clock the Sunday School commences; at half past ten preaching; at two o'clock in the afternoon Sunday School again; and at seven in the evening preaching; we have preaching also on Wednesday evenings, at 7 o'clock; and prayer-meetings, in the chapel on Friday evenings; these, besides prayer-meetings in the suburbs, class-meetings, &c. make up our services. Our Sunday School goes on well; we have at present about 120 children attending the school. We have several pious, zealous, and respectable male and female teachers, who have been made very useful to the children, not only as it respects their progress in learning, but in teaching them to love and fear God.

I have another pleasing circumstance to mention. This morning two respectable young men, Irish Catholics, called upon me, requesting that they might be permitted to join the society. Upon inquiring into their motives, it appeared they had several times attended our worship, they had been present at our preaching, prayer-meetings, and class-meetings, and were struck with the simplicity of our religious services, when contrasted with the pompous ceremonies attending he celebration of the mass. They had for some time entertained doubts concerning many of the dogmas of the religion in which they had been educated, which it appears had been excited by

having *ventured to read for themselves* the Word of God. I adverted to several doctrines of the Romish church, and having endeavoured to shew that they had no foundation in Scripture, but were contrary both to reason and revelation, and were therefore dangerous errors, I asked them if they were willing to abandon them, and to embrace the truth of God, as believed and taught by us as Protestants and Methodists. This they most solemnly assured me they were willing to do, and that they were desirous of being instructed in the way of salvation. I observed to them, that conversion from one religion to another, even though it were from error to truth, would avail nothing, unless the truth we embrace in our opinions produce reformation in our lives, and the renewal of our hearts; and that it is expected that all who are desirous of joining our communion should be *seriously* concerned for the salvation of their souls, and should manifest their sincerity by bringing forth fruits meet for repentance. They listened with grateful and respectful attention to all I had to say—acknowledged the justness of the observations—confessed themselves to be sinners—expressed an ardent desire for salvation through the name of Christ alone, and a wish to know and obey "the truth as it is in Jesus." I have no reason whatever to suspect their sincerity, as they are young men of good characters, and in respectable circumstances. I therefore invited them to call upon me again, and to attend all our religious services, and encouraged them to expect to be admitted on trial. May the God of all grace carry forward the work of grace in their hearts.

With respect to the Canadian Catholics, I continue to distribute French Testaments and Tracts among them, where I think they will not be abused; but see little fruit. About a month since, a poor woman in this city, who had been furnished with a French Testament, and who took great delight in reading it in secret, and when the rest of the family were gone to rest, was betrayed to the priest by one of her neighbours, who was acquainted with the circumstance. The holy father, fearful of the consequences, immediately called at the house, and with great solemnity and authority demanded the book, threatening at the same time, to excommunicate her if it were not instantly delivered up. The woman, however, *dared* to refuse, and concealed the sacred treasure. The priest, mortified by the woman's obstinacy, applied to her husband, and threatened him with nothing less than damnation if it were not delivered up. The poor man, terrified by his threats, began to search for the proscribed volume, and having found it carried it to the priest, who instantly burnt it in his presence. I could easily multiply examples of a similar kind, and will take the liberty of mentioning one more of rather a singular nature, where the love of money operated more powerfully than the threats and authority of the priest. Having been in the habit of visiting Chambly (as I have already observed,) I have been under the necessity of engaging a Canadian farmer to convey me in a charrette, or cart, for which I have paid him two dollars each journey. The watchful jealous *Cure*, or priest of the village, observing how frequently I visited it, and knowing the purpose for which I came, took an early opportunity of speaking to the man belonging to the cart, inquiring of him if he knew who the person was whom he was so frequently bringing to the village? The man replied in the negative. He then informed him that I was no less a monster than *un Protestant* and *un Ministre*, and that he must discontinue the wicked practice of conveying me in his charrette, or he would fall under his displeasure, be refused the sacraments, &c. The man heard what the priest had to say, and then shrewdly observed to him, that I had paid him two dollars each journey, and that if he (the priest) would pay him the same sum every time I wished to engage his charrette, he would refuse to carry me, *but not otherwise*. The priest declined the offer, and he continues to carry me.

I hope when our excellent brother De Putron is relieved from English preaching by the arrival of another missionary, he will make another zealous effort to enlighten them, a work for which he is so well qualified.

The brethren in Canada sent the following Address from the District Meeting, held in March, to the Governor in Chief of the Canadas.

To his Grace, Charles, Duke of Richmond, Lennox, and Aubigny, Knight of the Most Noble Order of the Garter, Captain-General and Governorin Chief in and over the Provinces of Lower and Upper Canada, Nova Scotia, New Brunswick, and their several dependencies, Vice-Admiral of the same, &c. &c. &c.

The humble Address of the British Wesleyan Missionaries, in connection with the Conference of the people called Methodists, first established by the Rev. John Wesley, deceased.

May it please your Grace—We, his Ma-

jesty's most dutiful and loyal subjects, the British Wesleyan Missionaries, labouring in Lower and Upper Canada, in District Meeting assembled, at Kingston, beg leave, at this our first Annual Meeting after your arrival, most humbly to address your Grace, and to offer to you our heartfelt congratulations on your appointment to the Chief Government and command of these rising Provinces, and also on your safe passage to the seat of Government.

The appointment of so distinguished a personage as your Grace is known to be, both in rank and in political experience, cannot fail to excite in us lively emotions of gratitude to his Royal Highness the Prince Regent, who we have no doubt has been directed in this instance by the all-wise Providenceof God.

We gladly avail ourselves of this opportunity to assure your Grace, that both we and the societies whom we represent, are firmly and unalterably attached to the excellent constitution of our country; and that in sentiments of the most loyal and affectionate respect for the person, the family, and the government of our venerable Sovereign, we are not behind any other class of his Majesty's subjects, either in this country or at home. His long affliction we sincerely lament, and for his present and eternal welfare we most fervently pray. The death of our late revered Queen is a dispensation of Providence which has produced suitable emotions of sorrow in our hearts; but these sorrows are alleviated by the pleasing hope of her having entered the regions of celestial glory.

For your Grace we offer up to God our continual supplications, that his richest blessings may rest upon yourself and family, and also on your administration of the Government of this country. And when He whose throne is in the heavens, and whose kingdom is over all, shall call you from those earthly honours by which you are now distinguished, may He crown you with glory, honour, immortality, and eternal life. With our prayers we shall not fail to connect, as we have ever done, our strenuous exhortations to the people of our charge, that they may be taught, both by our precept and example, while they fear God, to honour the king, and all who are placed in authority under him, and to adorn our holy religion by a uniformably peaceable demeanour, and cheerful subjection to lawful authority. In these principlesof Christian loyaltywe have been instructed by our highly respected fathers and brethren in the gospel ministry at home; they are embodied in our standing rules of discipline; and we are confirmed in our adherence to them by a thankful recollection of the privileges we enjoy.

We assure your Grace, that in coming to these Provinces we are prompted by an ardent desire to promote the moral and religious improvement of our countrymen and fellow-subjects; to assist in preaching the everlasting gospel in harmony and peace with those ministers, of all denominations, who love our Lord Jesus Christ in sincerity; and to become instrumental, through the Divine blessing attending our ministrations, of turning many from darkness to light, and from the power of satan to God. With this object before us, we hope to be found in labours abundant, and hereby evince to the world that we desire nothing so much as the happiness and salvation of our fellow-men. —We have the honour to be, in behalf of the District Meeting of the Wesleyan Missionaries, your Grace's most devoted, humble servants,

RICHARD WILLIAMS, *Chairman.*
ROBERT L. LUSHER, *Secretary.*
Kingston, March 1, 1819.

To the above address the following answer was returned:—

Castle of St. Louis, Quebec,
19*th March*, 1819.

GENTLEMEN,—I am directed by his Grace the Governor in Chief, to acknowledge the receipt of the Address from the British Wesleyan Missionaries, and to request that you will be pleased to offer to the members of that body, his Grace's best acknowledgments for their flattering expressions towards him. The spirit of Christian charity, loyalty, and attachment to the Government of our venerable Sovereign, which pervades the whole of their address, leaves no doubt on his Grace's mind of the sincerity of their desire to do good, and he trusts that efforts so persevered in will meet their due reward.—I have the honour to be, Gentlemen, your most obedient servant,

J. READY.

Rev. R. Williams, and
Rev. R. L. Lusher.

GUARDIAN SOCIETY

For the preservation of Public Morals, providing temporary Asylums for Prostitutes, removed by the operation of the Laws from the Public Streets, and affording to such of them as are destitute, employment and relief.

Patrons—Their Royal Highnesses the Dukes of KENT and SUSSEX.
Patroness—Her Grace the Duchess of WELLINGTON.
President—The Right Hon. the LORD MAYOR.

A Society calculated to preserve the virtue and good morals of our youth, to reclaim the vicious, and to promote the happiness of Families and Society, is highly important and worthy of encouragement; the Committee of the Guardian Society therefore respectfully make this appeal to the benevolent and christian feelings of the public. The important designs for which the Society was established, are to promote and recommend to Magistrates, the suppression of houses of ill-fame: the removal of depraved women, a great number of whom parade our most frequented and public streets, and to afford to those who feel their degraded and miserable state, the means of becoming industrious and useful members of Society. The objects in the Asylum, are placed under the Superintendance and Instruction of a Committee of Ladies.—Since the Establishment of the Institution, 534 women have been received; of whom 146 have been placed in service—175 dismissed, or have withdrawn—123 restored to their friends—7 have died—26 sent to their respective parishes—57 are now in the house.

The Society's permanent income, arising from Annual Subscriptions, does not reach £600 per annum, whilst its Annual Expenditure exceeds £1200. The Funds of the Society at present are about £150 in arrears, and the deficiency is daily increasing. The importance of lessening the number of houses of ill-fame, and preventing abandoned women from infesting our public streets, together with the success that has attended the efforts of the Society (as detailed in the Annual Reports) in reclaiming many vicious females, and restoring them to their friends and Society, justify the confidence with which the Committee presume to make this additional appeal to a liberal and enlightened public. Annual Subscriptions and Donations are received by William Fry, Esq. Treasurer, St. Mildred Court, Poultry; by the following Bankers--Messrs. Hammersley & Co.; Hoare's; Sir J. W. Lubbock & Co.; Sir J. Perring & Co.; Sir P. Pole & Co.; Praeds & Co.; and by Mr. J. Brown, Assisting Secretary and Collector, 4, Chapel-Yard, Spital Square.

POETRY.

IN IMITATION OF HORACE.

LIB. I, ODE 22.

Place me on ice beneath the Pole,
Or where the foaming billows roll:
Fix on the mountain's craggy steep,
Or plunge in dugeons dark and deep:
Banish to foreign barren lands,
Or Afric's desart burning sands:
To labour at the hour of noon,
In climes beneath a scorching sun;
To hear the hungry lions roar,
Or tygers thirsting after gore:
Contrast the scene, and send me where
I see the wolf and northern bear:
Or listen to the Indian knell,
The war-whoop, loud as shrieks of hell:
Or let me dwell beneath those skies,
Where chilling fogs incessant rise;
Whose sullen gloom, throughout the year,
Prevents the sun or moon to appear:
Where monsters howl in bellowing tone,
Within the frigid Artick Zone.

In every place I still shall find
A FRIEND at hand to cheer my mind;
To give support in *Baca's* vale,
And quench my thirst when waters fail;
To lull in soft composing sleep,
Amidst the surges of the deep;
To stop the rage and flames of fire,
Or cause e'en fiends of hell retire:
The same, who once was Daniel's friend,
Will save in danger to the end.
Where'er I live, where'er I move,
This faithful FRIEND I'll always love:
For we are knit in sacred bands,
The tie indissolubly stands:
Yea,—naught shall suffer us to part,
For, JESUS shall have *all* my heart.

Hackney. JAMES CREIGHTON.

The following lines were suggested by the view of a funeral train, assembled in the church-yard of a village near Colchester, in Essex, respecting which the author received the interesting relation, that it had just conveyed to the grave, two sisters, twins, 17 years of age; who were born and died within a few hours of each other. They had never been separated, and through life had mutually cherished a most endearing and affectionate attachment; this was maintained in the hour of death, and expressed in the language alluded to in the lines below.

Hark! on the breeze funereal music dies,
The slow procession winds along the hill,
The pensive village train, with downcast eyes,
Move silent, while the heavens their showers distill.

Beneath the aged yew tree's solemn shade,
Near the deep grave, mute mourners stand and weep,
For there, in death's lone narrow chamber laid,
In long embraces, the lov'd Sisters sleep.

Two kindred souls, in heart and mind the same,
Form'd in one mould awhile they dwelt below,
One hope inspir'd them, and one tender flame,
Of warm affection bade each bosom glow.

Together call'd to breathe the vital air
Their narrow round, through life's dull path they trod,
Till, summon'd by one mandate, both repair
To the dread presence of their Father, God.

Yet for a moment lingering in it's flight,
Some bond unseen one parting soul confin'd,
It's fair companion waves her wings of light,
And waits to waft it on the viewless wind.

"My sister come," the hovering spirit cried,
"With me the bright, the blissful path ascend,"
"I come, I come" the quivering lips replied,
The soul sprang forth, and join'd its heaven-born friend.

Love gain'd the victory, the shaft of death,
Left strong and stainless, his unruffled plume;
Now soaring far o'er shades and storms beneath,
He bears his tender plants, in paradise to bloom.

Mysterious sympathy! and canst thou bind
Congenial spirits by so strong a chain!
So closely link the immaterial mind,
That death essays to sever it in vain?

Where! in what flame of empyreal light,
Where dost thou temper those sweet bonds of thine,
Which heart with heart so wondrously unite,
And soul with soul resistlessly combine?

Spirit of heaven! thy soothing influence sheds,
A tranquil sweetness o'er these troubled spheres,
On life's low clouds a lucid rainbow spreads,
Brightens the sunshine, and the darkness cheers.

Thy path is trackless, and thy form of light,
Impalpable, etherial, undefin'd,
And deep conceal'd from man's imperfect sight,
The laws that guide thy empire o'er the mind.

Brilliant and sudden as the silent fires,
Which distant hills from o'er fraught clouds receive,
Thy impulse sweet the kindred breast inspires,
Or softlier falls, like gentle dews at eve.

That Power benign, whose dearest name is Love,
Blest Fountain whence the rills of comfort flow:
He sent thee from his hallow'd courts above,
To soothe and harmonize the world below.

He form'd the spirit, and with curious art,
Contriv'd its powers to act, and think, and feel;
To thy sweet force subdued the yielding heart,
As to the magnet turns the trembling steel.

'Tis He alone that wayward heart can guide,
It's weakness strengthen, or it's sternness bend,
Teach it to turn temptation's shafts aside,
And heaven-ward in it's whole affections tend.

'Tis He alone the sparkling cup can bless,
'Tis He must sanctify our sweetest joys;
The springs of earth yield no pure draughts of peace,
Till He that balm infuse, whose power the curse destroys.

A. B.

ON THE DEATH OF AN INFANT.

To the Editor of the Methodist Magazine,

DEAR SIR,

The following lines are from a work by the Rev. Mr. Cunningham: if you judge them proper for insertion in the Magazine, their early appearance will very likely alleviate the sorrow of many, who mourn, because their children are not. W. B.

Exeter, Sept. 20, 1819.

As the sweet flower which scents the morn,
But withers in the rising day;
Thus lovely was my Henry's dawn,
Thus swiftly fled his life away.

And as the flower that early dies,
Escapes from many a coming woe,
No lustre lends to guilty eyes,
Nor blushes on a guilty brow;

So the sad hour that took my boy,
Perhaps has spar'd some heavier doom,
Snatch'd him from scenes of guilty joy,
Or from the pangs of ill to come.

He died before his infant soul,
Had ever burnt with wrong desires,
Had ever spurn'd at Heaven's controul,
Or ever quench'd its sacred fires.

He died to sin, he died to care,
But for a *moment* felt the rod,
Then springing on the viewless air,
Spread his light wings, and soar'd to God!

This the blest theme that cheers my voice,
The grave is not my darling's prison,
The "stone" that cover'd half my joys,
Is "roll'd away," and "He is risen."

To the Editor of the Methodist Magazine.

REV. SIR,

The following lines, on Waterloo Bridge, are transcribed from the Christian Observer for August 1817; which if you judge worthy of occupying a niche in the poetical department of your excellent Miscellany, as early an insertion as possible, will greatly oblige, Rev. Sir, Your's respectfully,

J. B.

Yes—'twas a fearful deed; the sun's dark flood,
That rose in tear drops, pour'd its setting beam
Red with solstitial splendour, blood for blood,
As weeping Heaven, had blush'd to view the stream
That stain'd earth's bosom;—yet e'en thou, dire theme,
Thou Waterloo, to younger names shalt yield;
Soon shall thy fame a distant meteor seem
Known but as Agincourt or Cressy's field,
While heralds proudly deck some newer baser shield,

Vain fev'rish man! that think'st thy insect toil
Can snatch e'en Waterloo from time's decay!
E'en while we gaze, death strips this mortal coil,
Our life an hour, our memory but a day;
And then when every glory melts away
An icy palace, vain yon granite pile
To tell to future worlds the wild affray
That stampt its name;—ah, future worlds shall smile
To think man's feeble art oblivion would beguile!

No;—Waterloo shall be but as a dream
To fill some book-worn brain, where learned lore
Deep treasur'd sheds a momentary gleam
On deeds forgotten; pointing where, of yore,
Europe co-leagued, unnumbered trophies bore,
From Belgian plains; and where a tyrant's band
Drank the dark cup the world had drunk before,
Their blood-stain'd lord expell'd to distant land,
To pine life's lingering day on Helen's desert strand.

Yet then, when faithless to man's dearest pride,
The chissel'd granite yields its age worn trust;
And yon proud arch that spurns the crouching tide
Shall sink at length, a monument of dust;
Then blest shall be the memory of the just,
Whose lowly deed, in Heaven's fair page enroll'd,
Shall bright survive the warrior's trophied bust,
And fresh with wreaths that ne'er may waxen old,
Shall teach how vain the wise, how impotent the bold!

Oh then be mine the fame that cannot die!
The wisdom mine that tells of worlds unknown!
Be mine the faith that lifts her tranquil eye
To Heaven's bright orbs, and calls them all her own!
And when the breath that wafts my parting groan
Shall lose its burden in the passing gale,
And nought shall live but one frail funeral stone
Whence soon must lapse the plaintive moss-worn tale,
Then stretch'd be Faith's bold wing, and swell'd Hope's joyful sail!

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Mr. THOS. ROGERSON,

Preacher of the Gospel

THE

METHODIST MAGAZINE,

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BIOGRAPHY.

CONVERSION OF A BUDHIST PRIEST.

By Mr. HARVARD.

(Concluded from page 728.)

GEORGE NADORIS DE SILVA is another proof of the power of the gospel to change the heathen. Since his baptism he has chiefly resided at Colombo, and regularly attended the Mission House, as one of the native translators of the Holy Scriptures; an office for which he is well qualified by his profound and critical knowledge of the primitive languages of the East. He is always extremely willing to render us any assistance, and I believe takes an interest in our prosperity.

Even before his baptism it has been seen that he was the subject of strong religious feelings; and those feelings have been frequently visible in him since that time, and to the present. There is a decided seriousness and thoughtfulness in his whole deportment. There can be no doubt that, under the Divine influence, his mind, piercing through the externals of religion, has a distinct perception of the spiritual nature and sanctifying tendency thereof. And, in a conversation with Mrs. Harvard, upon Divine things, some time before we left the island of Ceylon, he wept much, and was observed to be very greatly affected. He has certainly not inclined the least to heathenism since his baptism; he is, however, in critical circumstances; is much exposed from various quarters, and needs an interest in the prayers of those who prevail at a throne of grace. James v. 16—20.

He has regularly met in class with us for some time past, and retains his desire to be not only a nominal, but a true and spiritual Christian. On these occasions I have often met and conversed with him myself, and have had every reason to be satisfied with his very apparent sincerity and simplicity. He has, since then, been for a considerable time absent in the interior provinces of the island, where, as I have already observed, during the late disturbances, he has rendered the British Government several

important services. May his life be long preserved for the service of the gospel! And may his heart ever esteem it his greatest happiness to become in any way, subservient to the glory of God in the salvation of his heathen countrymen! Amen

A letter, which he himself wrote, a few days before his departure from Colombo, to our Missionary Committee in London, (See Missionary Intelligence in our October Number, page 785,) gives a plain unvarnished representation of him. To this I beg to make reference; and shall only add the following translation* of an essay or sermon, which he wrote shortly after his baptism on the subject of Christianity. It is addressed to his heathen countrymen, and to the heathen in general, and is entituled, "*The Demonstration of the Truth of the Christian Religion, and the Creation explained.*"

TRANSLATION, &c.

It is reasonable to believe that there must be one God, who created the world, and all the creatures, and all other things which are therein. Should a person, on his entrance into a wilderness, destitute of human beings, behold an artificial edifice there, he would think within himself, "This edifice, which is extremely artificial, and which bears evident marks of harmony and design in its construction, must have been the work of some most skilful person." He would not attribute it to *chance*. Thus, in like manner, the heavens and the earth, the sun and the moon, the stars, and all that in them is, as they form one harmonious and glorious system, and exhibit the utmost contrivance and skill in their formation, must have been the workmanship of some great and elevated Divine Being. It is unreasonable to attribute them to chance; as it would be also to suppose that they had been made by men, or devils, or inferior deities, as it is in the books of the Budhist religion. Allowing these beings to have had an existence, of which we have no proof at all, still how could they have formed works so superior to themselves?

Therefore it is becoming a reasonable man to believe what is said on this point in the book of the Christian religion, that all these things were created by a true, eternal, supreme Being, Lord of all the worlds; and believing this, it is obvious that there is one most true God.

It is, on the contrary, quite unreasonable to believe, according to the Budhist religion, that the existence of all these things is by chance; and besides, in this respect neither is the Budhist faith any more consistent with itself than it is with right reason.

* For this translation we are indebted to the kindness of Mr. Philipsz, the third Maha Modelier, and Principal Interpreter to the Honourable the Supreme Court of Judicature in Ceylon, a much respected native Chief, of sterling Christian principles; from whom, and from his colleague, Mr. Dias, another much respected native Chief, we have received many kind attentions, which I am happy to have this opportunity of acknowledging.

For if it be true that the existence of all things is by chance, as it affirms, how then can it be that some things have been created, by the deities, which it also maintains; therefore, that is not to be believed which is stated in the book *Dharrmadda Jataka*, and several other books of the Budhist religion, that palaces, places of bliss, celestial worlds, &c. &c. have been created by the deities, and by Budhu. If it be true, on the one hand, that these things have been created by the deities, and by Budhu, it cannot be true, on the other hand, that the existence of all things is by chance. So that one part of the Budhist system contradicts another part of the same. It is easy, therefore, for men of understanding to perceive, that this representation is not a true one.

Some, who have no understanding, will say, that if all these things have been created by God, has any one ever seen him? Is it possible to believe in a being that was never seen? In answer to this, we say, and let our sober judgment decide on the propriety of the reasoning, a man does not see his own soul; but is he, *on that account*, to believe that he has NO SOUL? It is plain and obvious that there is in man a living soul, or spirit, which is distinct from the body, which is invisible, and not to be perceived, and which exists within us wonderfully and mysteriously. And, if it is by our spirits, which thus so mysteriously exist within us, that all the actions of our bodies are caused to be done; consequently, it is perfectly reasonable and proper to believe that there is a mysterious SACRED SPIRIT, the actuating Soul of universal nature, the invisible but Divine source of every good motion, of every good thing—OUR GOD!

Who is this SACRED MYSTERIOUS SPIRIT, who hath created all things? It is obvious to men of understanding that he is the SUPREME BEING, all powerful, most merciful, high, and gracious. It appears, from the creation of all things, that he is high and all-powerful; and that he is most merciful unto all, may be seen in that he has appointed his only-begotten Son, Jesus Christ, to suffer many miseries and death, for our redemption, who cheerfully laid down his life to raise us to his kingdom. Let all men adore THIS GOD—THIS SAVIOUR.

There is but one God, who created all this. It is unreasonable to believe, as is taught in the Budhuist religion, that there are many deities or gods. For if it be not the case that there is one Supreme Divine Being only, who governs all things, and controls all events, how could the world and all things be made to remain in the same harmonious state; all the various parts of the creation contributing as much to the general comfort as to the general glory and beauty of the whole. If there were many deities presiding over the world, would there not be a frequent danger of interruption to the general course of events, from their differing

opinions and jarring interests? Supposing the god of the sun were to refuse to let the sun shine by day; or the god of the moon cover that luminary with darkness by night, what would be the condition of mankind? Therefore, there are not many gods, but one, who is the Supreme Governor and God of the whole world.

As the Supreme Being is one, so ought his doctrine, and worship, and service to be one and the same, among all his rational creatures. This is reasonable. So that the people who avoid the Christian religion, which is revealed by that GREAT BEING for the salvation of the whole human race, and who believe in different other religions, by the misleadings of the devil, will surely suffer great miseries if they do not obtain the mercy of God. Let us consider, if a man is subject in this world to various punishments, who does not obey the law of the sovereign of his country, notwithstanding he may be at the same time obedient to subordinate authorities, how is it possible to express the guilt, and condemnation, and punishment that will be in both this world and the next, upon those who adhere to religions that are merely of human invention, and neglect and transgress the authorised laws of that Supreme God, who is the only Sovereign of both worlds! The soul of a superior is of the same substance as that of the inferior. The place they obtain in heaven is the same. So that the same religion may be suitable alike to all men, whatever their nation, or language, or character may be. Likewise all the principal objects in the world are in their nature simple, single, and uncompounded. We have one sun and one moon; God is one, and the soul of man is one. Therefore, it is consistent with reason, that there should be one sacred religion for the salvation of the world, which is *the most sacred Christianity*.

Besides, the Christian Scriptures, even the law which was given to Moses, by God, and which Moses himself wrote and promulgated in the world, very many ages since, from that time until this day continues invariably and unchangeably the same; without change, without alteration, without corruption, without uncertain mixtures of superstitious tradition. The sacred books of the other religions are not so. On the contrary, the books of some of those religions were written some centuries after the death of the several authors of such religions. Can we wonder, then, at finding in those books so much error and so many fables? many of them so unsuitable to the purity of a Divine Being, and the dignity of a religion such as would become an immortal creature, not to say a rational creature. It is plain that men of understanding will not believe that those books are Holy Scriptures.

Therefore, those who do not profess the Holy Christianity, in which there is no doubt and uncertainty, and do profess the other

uncertain and fruitless religions, which will never bring them eternal salvation, are like unto those, who, leaving the highway through which one enters into a city, are wandering about in the suburbs thereof, having no certain resting place; and like those foolish and misguided children who call their nurse their mother, leaving their mother who brought them into the world; and like those who distribute the fruit of a goodly tree among the people passing along in the road, and who give none to him who planted the kernel, and had taken care of the tree till it bare fruit; and even as those who do not regard the orders of their own lawful king, and submit themselves zealously to those of hostile kings. Such persons, therefore, notwithstanding they may be acquainted with all sciences, and may be practically perfect in all things charitable, and extremely liberal, will surely hereafter undergo unspeakable miseries, and shall be doomed to inherit the curse of the foolish, the ungrateful, and the rebellious.

And, moreover, if any person, though he may be rich to the extent of all his desires, and adorned with every greatness of family dignity, yet if he disobey the law of the king of the country, he will be subject to all the punishment due to his disobedient and rebellious conduct, and will never be promoted to any station of honour under his Sovereign, whom he has offended and contemned; so, in like manner, he who professes religion merely from temporal motives will never be promoted to the favour of God, nor be raised to enjoy the felicities of heaven. Therefore he who expects to triumph in the next world, must labour more for the salvation of his soul than for the means of temporal life.

It is possible that some of the natives of my country may imagine, that I have acquired a great fortune by submitting to the direction of the Sovereign of the country; yet men who are capable of judging on the subject will not imagine so; they will consider, that the fact of my having already forsaken all my own fortune, which was not inconsiderable, as is well known, is of itself a sufficient proof that I have become a Christian not for motives of temporal gain, but for the salvation of my soul.

But, my dear friends, do not think that I count myself to have lost any happiness or comfort, by becoming a Christian. Even at present I have every thing in sufficiency and abundance; and my faith in God, will, I trust, be constant till the end of my life, whatsoever want it shall please him that I may feel. My Lord, the Saviour, should he cause me to endure any need, will make greater my happiness in both worlds. Of this we have an instance in the Sacred Writings of the Christian religion. We learn therefrom that satan, having obtained leave from God, to make trial of the faith and holiness of a man whose name was Job, one who was very rich, and feared God daily in his mind, in a great degree; satan destroyed his children, and all his riches,

and brought upon him great bodily pains, and various troubles and distresses; but his sincere faith and religiousness failed him not; and as he suffered with patience and submission, and did hold fast his integrity even unto the end of his trials; the Lord bestowed upon him again double and treble of all his former riches and affluence, with children. Therefore, my friends of intelligence, think not that it is impossible that a sincerely religious man should meet with troubles in this world; but, remember, that the eternal God our Saviour will never forsake such a man, neither in this world nor in the world to come.

With respect to the bliss of a future world, the insufficient religion which I have by the mercy of God forsaken, gives no security whatever, even to the most virtuous. For as it denies the existence of one GREAT SUPREME, to whom can it direct us to look for the bestowment of that bliss which the immortal soul pants after, when it shall have done with the cares and employments of this transitory life? The Budhist system of faith teaches that the obtaining of a happy or unhappy state shall not be the result of any Divine arbitration or decision upon our character, but that it shall be in the mere course of events. Where is the security for this? This is the same as to say, that a workman labouring without any connection with any master shall obtain his wages merely as the natural effect of the work done. How small an inducement would this be to any workman to exert himself, unless he knew the master he had to serve, and had full confidence that his toil would be certainly rewarded by him?

In the Christian religion it is not so. There is in it both certainty and security. It instructs and assures us, that there is in existence a SUPREME BEING, the Lord of the worlds, who will, for the sake of JESUS CHRIST, forgive the sins of those who turn to him with a true faith and repentance; and that to those who obey, submit, serve, and continually worship him, to the end of their days, he will surely, through the merits of Christ, give them as their wages happiness in heaven. Here is no uncertainty. It resembles the obtaining the just wages of a workman, who did labour upon the application and agreement of some one, and who therefore receives his pay accordingly. There is, however, this difference, that eternal life is the gift of God through the merits of Jesus Christ, to unworthy workmen, whose labours have deserved no wages.

Therefore, as a person who is somewhat skilled in the knowledge of precious stones, having discovered, among a great multitude of them, one which incomparably exceeds all others in beauty and value, doth, by selling all his property, purchase the same, forsaking the common ones; so did I examine the various religions, that are like the common stones, and being convinced of the worthlessness thereof, while I was searching for a valuable

precious stone, I met with the Rev. Messrs. Twistleton, Bisset, Harvard, and Clough, exhibiting the most worthy precious stone of the Christian religion, with whom having contended for some months concerning the same, as soon as I discovered that most worthy precious one, which they hold forth to be a spotless, pure, and valuable one, I threw away all the worthless ones, of mere nominal religions, which are formed on merely temporal principles, and parted with all the possessions of my fortunes, which were connected with heathenism, and received that most worthy precious stone for the price of my faith.

Consequently, my dear friends, when one considers that I, who have acquired thousands of valuable books, and had hundreds of priests, over whom I presided as teacher and Chief Priest; and caused to be raised a great number of priests' cells and temples; and had promoted the Budhist religion with much pains and labour; that I have given up all those honours and enjoyments, regarding the same as spittle, which one throws away, and that I did this to become a real Christian, then surely every reflecting man will be led to perceive how firm are my convictions that the Christian religion is a most certain and blessed one. Therefore, my dear friends, taking me for an example, in this respect, it will be the duty of those who wish themselves to be saved, to embrace and persevere in the religion of the true God.

I have thus endeavoured to lay before the Christian Publick the circumstances of this interesting conversion. It will be unnecessary to trespass further upon their attention by endeavouring to explain to them the causes which delayed the conclusion of the account until the present period. Some of these will be found in the frequent uncertainties which attend communications between India and this country. The series of illnesses which ultimately led to my return to England, likewise tended to prevent a fair copy of the account being made out so soon as I had wished. This delay, however, is providential, as it enables me, in completing it, to bear testimony to the fidelity of this convert, through Divine grace, down to the time of my departure from Ceylon.—May he be kept *faithful* even unto *death!* Amen.

London, Sept. 11, 1819. W. M. HARVARD.

DIVINITY.

To the Editor of the Methodist Magazine.

REV AND DEAR SIR,

I presume to intrude upon your valuable time at the pressing request of some of my neighbours, who knew and greatly loved

Mr. Fletcher, and have frequently lamented their not being in possession of more of his pulpit labours. These kind friends, finding I had a few of his sermons in my hands, have earnestly requested they might be made publick; and one of them, a short time ago, pressed the matter so far as to extort a promise that I would, on the first opportunity, put one or more of them into your hands. I have therefore sent a morning and evening sermon, which, it is evident, was not designed by the pious writer for the press, and will of course need much correction. If you judge the printing of them will be no disparagement to your deceased friend, on whose works you have, with such good success, bestowed so much labour, the publishing of them, in the Magazine will greatly oblige many of your Shropshire friends; and an interest in your prayers, for me and my neighbours, will be esteemed of more value than all the glittering dust the world contains, and add a lasting obligation upon your unworthy friend and sister in our common Lord, MARY TOOTH.

Madeley, Jan. 27, 1819.

SERMON ON 1 COR. ii. 14.

"*The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*"

The state of a true Christian is a state of peace, joy, love, and holiness; but before a man attains to it, he must go through a course of fear, anxiety, and repentance, whether long or short, for no one was ever cured in soul, by the great Physician, Jesus Christ, till he felt himself sin-sick, and was loaded in his conscience with the burden of his iniquities; especially that of a hard impenitent heart, which he could not himself break and soften. Therefore, St. Paul, writing to the children of God at Rome, told them that they were "no longer under the spirit of bondage to fear;" but that they "had received the spirit of adoption," whereby they knew that God was "their Father," and heaven their inheritance. Whence it clearly appears, that those who now had the spirit of grace, of love, and adoption, had had the spirit of bondage and fear. Before which they were in their "state of nature," wanting the grace both to love and fear God; of one in this last state St. Paul speaks under the appellation of a "natural man," in the words of the text.

There are then three states through which all the children of Adam must pass before they can be real Christians. That of an unawakened or "natural man," who neither loves nor fears God:—That of a *penitent man*, or returning sinner, who being awakened into a real concern for his salvation, fears God and the threatenings of his law, and dreads death with its consequences: and, thirdly, That of a man "under grace," or a *true believer*,

who loves God above all persons and things, and rejoices in the expiation and pardon of his sins, which he has now received in Christ by a living faith.

We see these three states exemplified in the clearest manner in the life of St. Paul. Though he was one of the most learned, sober, and honest men in Jerusalem, and very strict in observing the hours of prayer, and of the service of the God of his fathers, as he had been taught; though he had endeavoured, (as he says himself,) to keep a conscience void of offence towards God and men, and though his persecuting the saints was owing to his ignorance, he himself declaring that he did it in the sincerity of his mistaken zeal, thinking he was doing God service; nevertheless, he was but an unawakened, unregenerate man all the while, and remained such till Jesus awoke him from his sleep of carnal security as he was going to Damascus, and shewed him that he was but a painted sepulchre. Then he entered into a second state, the state of an awakened and returning sinner, who dreads the wrath to come, and endeavours, if possible, to flee from it. Three days and nights he remained in this state, crying for the pardon of his sins, without allowing himself time to eat or drink. But these pangs of his new birth were too severe to last long. The fourth day God introduced him into the third state I mentioned, gave peace to his guilty conscience, scattered all his fears, and gave him the spirit of adoption by revealing Jesus in his heart, as he himself speaks. Then was he a Christian; then was he born again, and began to be kept in the love of God, and in the knowledge of Christ, by the peace that passes all understanding, fighting the good fight of faith in union with those Christians whom he hated and despised before. Take away only the external light and splendour, and the miraculous circumstances of St. Paul's conversion, and you see in him what God must do in us, that we may become living branches of the true vine, Christ Jesus.

Now as we are all most certainly in one of these three states, and it highly concerns us to know in which of them, this morning I shall describe to you that of the unawakened or natural man, that you may be able to judge whether you are yet in it; or whether you have taken one true step towards your everlasting home. And, in the evening, by God's grace, I shall endeavour to point out a little farther that narrow, but sure way, that leads to life.—You see the vast importance of the subject, and that it demands all your attention. O may you give it willingly! and may God speak himself to your hearts, while I, in his name, address your outward ears!

The *natural* (unawakened) man is one that is born a child of wrath, as being descended from fallen Adam, and having brought into the world with him the root and seed of all manner of evil,

which is the case of every child of man; for where is the person that can say he never was in the condition of David, who owned, in the bitterness of his heart, that he was "born in sin," and that his "mother conceived him in iniquity?" Is there one under heaven that never was proud, self-willed, passionate, stubborn, and a "lover of pleasure more than a lover of God?" And are not these the only sources of all those streams of iniquity which overflow the whole earth? We are then all born *natural men*, spiritually asleep, that is to say, partakers of the fallen nature of Adam, (which in the original language signifies *man*,) partakers of that proud and stubborn nature which made him resemble devils, and of that sensual and earthly nature by which he became like the beasts that perish. This *nature of Adam*, this *old man* within us, as St. Paul terms it, we must put off by repentance and conversion, or die in the same state in which we were born, that is, "children of wrath," and unawakened, mere *natural men*. And there will be no need of passing a new sentence of condemnation upon any such, for they shall have their curse written upon their hearts. "Depart ye cursed," shall Jesus Christ say to them, ye that do not want *any* new *curse*, ye that are *cursed* already with the nature of fallen man, and who never "put on in Christ the new man, created in true holiness." Such being then the wretched condition in which we are all by nature, we ought not to wonder if the state of a *natural* unconverted man, is represented to us in Scripture as a state of sleep and death, and that to him that is still in it, St. Paul says, "Awake thou that sleepest, arise from the dead, that Christ may give thee light." And indeed the natural man, wherever he is, at church, at home, or abroad, is in a dead sleep, his spiritual senses are not awake, they discern neither spiritual good nor evil. He does not, he cannot, know the things of the Spirit of God; the eyes of his understanding are shut, for he lies in the valley of the shadow of death, and does not perceive it; how learned soever he may be in the eyes of the world, he is in gross stupid ignorance of whatever he is most concerned to know. He has no conception of that "holiness without which no man shall see the Lord;" nor of that happiness which they only can enjoy, whose "life is hid with Christ in God." He is utterly ignorant of the *truth* and *justice* of that God who styles himself "a consuming fire," and swears by his own name that "though hand join in hand the wicked shall not escape."

Being thus fast asleep in his ignorance, he is in some sense at rest, for, as he is *blind*, so is he *secure*, and cries with the presumptuous man in the Psalm, "Tush, there shall no harm happen to me." The darkness which covers him on every side keeps him in a kind of peace, (so far as peace can consist with the works of the devil, and with an earthly, devilish mind;) he

sees not that he stands on the edge of the pit, therefore he does not fear it; he cannot tremble at the danger he does not know, and he has not understanding enough to fear. Why is it, O *natural man*, sleeping Jonas, that even now in the temple of God thou art in no dread of God? Because thou art totally ignorant of him, if not saying in thy heart, "There is no God;" or, "God Almighty does not trouble himself with considering what passes under the sun;" yet satisfying thyself as well, to all epicurean intents and purposes, by saying, "God is merciful;" swallowing up and destroying in that confused idea of *mercy*, all the *holiness* of God, and his essential hatred of sin; all his *wisdom* and *truth*, and even that strict *justice* which covered once the whole earth with a flood, which rained fire from heaven upon thousands of sinners, which bade the earth open its mouth and swallow up Corah and his rebellious company; nay that strict *justice* whose sword pierced the very soul of the holy Jesus, when he hung in our place upon the accursed tree.

But what wonder is it, brethren, if, as long as we remain *in our natural, unawakened state*, we are in no dread of the vengeance denounced against those who are unconverted, and obey not the blessed law of God? We do not understand it: we think that nothing is so easy as to be a true Christian. We suppose, the main point is to be careful of performing external duties, and to be outwardly blameless. We imagine that all is done, if we live honestly, give a few alms, are free from the gross vices of the age, and do not omit attending the church service. We do not see that the law of God extends to every temper, desire, thought, motion of the heart; or, what is still worse, we fancy perhaps that the obligation to obey it is abrogated, that Christ came to destroy the law, and purchase for us the privilege of enjoying the world, and the things that are in it, without fear of punishment; to save his people *in* not *from* their sins, and to bring us to heaven in our state of nature; notwithstanding Christ's own words, that "Not one jot or tittle of the law shall pass away till all things are fulfilled; and that only those shall enter into the kingdom of heaven who do the will of our Father who is in heaven."

But, brethren, the unawakened man is secure *not only* because he has no just notion of the inflexible justice of God, and of the strictness and holiness of his law, but because he is also utterly ignorant of himself, for he does not know, or, (which comes to the same,) he does not *consider* that he is a fallen spirit, whose business here is to recover the favour of God and a Divine nature. But though he is still in the bonds of iniquity, presumption and pride fill him with such a good opinion of himself, that, if he thinks he needs any repentance at all, he talks of repenting by and by. He does not, indeed, exactly know when, but some

time or other before he dies. He takes it for granted that this is quite in his own power; for looking but seldom into the Word of God, he probably never read this passage, "Work out your salvation with fear and trembling, for it is God that worketh in you both to will and to do according to his pleasure:" thinking, therefore, that he has both freedom and power to turn to God when he pleases, he does not trouble himself at all about obtaining the "Spirit of God," and "being born again of the Spirit," as well as of water. Nay, perhaps, forgetting that the last time he was at church he prayed, (or at least feigned to pray,) that God would give him true repentance and his Holy Spirit, he is not ashamed to call those enthusiasts, who say with Jesus Christ, that "Unless a man be born again of the Spirit he cannot enter into the kingdom of heaven:" thus shewing the truth of what St. Paul says in the text, "He receiveth not the things of the Spirit of God, for they are foolishness unto him."

From this ignorance of the law, and the justice of God; and from this presumption, there may some times arise in him a kind of joy: he may congratulate himself upon his own wisdom and goodness: and what the world calls *joy* he may often possess. He may have pleasures of various kinds, either in gratifying the "desires of the flesh, the desires of the eye, or the pride of life;" particularly if he have "large possessions," if he enjoy an affluent fortune. Then he may "clothe himself in purple and fine linen, and fare sumptuously every day;" and so long as he thus runs in a circle of pleasure, the bulk of mankind will envy his condition, and cry him up as *a happy man;* for this is the sum of the natural man's happiness, to get and spend, to dress and be admired, to visit and sport, to eat and drink, to sleep and rise up to play, as says St. Paul.

But suppose he acts in a lower sphere; suppose he is obliged to follow a plough, to attend a master, or to work hard to provide for his family, he is not less ignorant of the vast concerns of his soul, and takes as much care as the rich to arm himself against every thing that might invite him to repent, and seek deliverance out of his miserable state of nature.—And what is that armour he uses to ward off from his heart all the calls of God's grace, all thoughts of shaking off his sins, going to Christ, and entering *into the liberty of the sons of God.*—"Why," (says he,) "of him to whom little is given, little shall be required; God will not deal hardly with poor people that work for their bread, want time to read, and are no scholars." Poor, ignorant, blind sinners indeed! To persuade themselves that, because they work for the body that goes to corruption, they may safely neglect the immortal soul; that, because they serve an earthly master, they have the privilege of not serving the God of heaven; nay, perhaps of serving the devil; and that their want of scholarship,

as they call it, will be a sufficient excuse before God for not loving Christ; for caring neither for death nor judgment, neither for heaven nor hell. Ah! be not deceived any longer, you who are in that case! God will not be mocked by his creatures; he requires your hearts; and while your hands are employed in the duties of your calling, you can lift up your souls to him, and work out your salvation as well or better than if you were in another state of life.

To return: Let us observe a little more closely the *natural* man's ways. Examine particularly, and you will perceive that he commits sin, more or less, day by day;—yet he is not troubled, he is in no fear, he feels no condemnation, he contents himself (even though he should profess to believe that the Bible is the word of God,) with saying, "We are all sinners;—man is frail; every body has his infirmity. There is none without his foible, and I freely own that this is mine." And perhaps he will not be ashamed to name some crying sin, some habitual sin, such as being apt to get drunk, to utter an oath, to be passionate, proud, revengeful, or unclean, the very sins concerning which God has solemnly declared that "Those who commit such things shall not enter into the kingdom of heaven."—Fine foibles indeed! Trifles which are not worth mentioning, or writing down in God's book of remembrance! We learn, however, from Scripture, that when the day of patience shall give place to that of justice, and when the books shall be opened, he shall be called to an account, not only for *his foibles*, as he calls them, but for every *idle word* that shall have passed his lips, and every sinful thought that shall have been formed in his heart. But in this, as in many other cases, the unawakened man flatly gives the Bible the lye, and will tell you with a sneer, he does not believe any such thing. Nor has he understanding enough in Divine things to conclude, that for saying so, he is guilty of high treason against the King of heaven; because he that rejects part of the Christian revelation must be as guilty before God, as he that contemptuously tears part of a decree of the king in his presence: for, as such a one would in vain excuse himself by saying, that he tore but one part and spared the rest, the law would be put in execution against him; and so shall God's law against the unawakened and impenitent sinner. But tell him so again and again; you will get nothing except his contempt, for instead of owning his pride and unbelief, he will accuse you of superstition and weakness of mind, and as the text affirms that the things of God are *foolishness* to him, perhaps he will call you a *fool* for entertaining such notions. Most certain it is, that he will think you a *weak*, though perhaps *well meaning* man, and turn you into redicule whenever he meets with one of the same temper as himself. But though he thus mangles the law of God, whenever it does not suit his

notions of religion, yet he takes care some way or other, to be provided with two or three sayings of infidels, out of the Bible, or two or three passages, generally misunderstood, which, by the construction he puts upon them, give him as much liberty to love the world, and remain in his natural state, as he could wish. These he turns sometimes into a shield, to defend himself against the reproofs of his conscience, or the calls of Christ's ministers, and sometimes into a sword to destroy what little work the grace of God may have begun in the hearts of those with whom he converses. "Fear not," says he, "God's mercy is over all his works.—Be not righteous over much.—God willeth not the death of a sinner.—The righteous falleth seven times a day." These, and a few more Scriptures, he generally chooses for the subject of his meditations: in these he is skilled above all.

One or two strokes more, and I shall finish this picture of the unawakened sinner. He cannot bear to hear any one insist on the power of godliness: all is well, as long as you only say, "Live soberly and honestly: do good and go to church." Any thing that does not alarm him, and make him look to the vileness of his heart, will not offend him. But tell him that he must "be born again of the Spirit of God," that he must "be renewed in his mind," that he must "become a partaker of the Divine nature," and have "the love of God shed abroad in his heart, by the Holy Spirit given unto him," and that if he do not obtain the Spirit of Christ, he shall never be his; he stares, he wonders what you mean by those expressions. They are mere riddles to him; and if you show him that they occur continually both in the Bible and in our Liturgy, he cannot conceive what St. Paul and Archbishop Cranmer meant by using such cant words, and he would fain put them in the class of enthusiasts too, were he not afraid of being thought a blasphemer.

But suppose you continue to declare unto him all the counsel of God in plain terms, and cry with the apostles, "Save thyself from this perverse generation," "thou art still a child of wrath," "repent and be converted:" "see him whom thou has pierced, and mourn, lest he appoint thee thy portion with hypocrites and unbelievers;" he cannot tell what you mean by speaking with so much *passion;* for that is the name he generally gives to the concern that Christian Ministers feel for his perishing soul. He wonders at your being so uncivil as to tell him plainly, that "he has an immortal soul to take care of," a proud, devilish, stubborn hard heart to overcome, and the eternal fire of hell to flee from.

Indeed above all, you must not mention *hell* or *damnation*, before him, unless you soften the expression so, that he may think, if it should be his lot to go thither, he will not find it so terrible as some suppose. If you speak of it, though it should be only in the words of Christ and his apostles, he will surely be

offended, or, at least, will turn what you say into a jest.—What You will frighten me into heaven, I suppose.—How come you to make so free with hell and damnation.

Alas poor man! who makes so free with it as himself, who thinks to avoid it by a sneer from the seat of the scorner?

But to return: if at any time a serious thought fixes upon him, he stifles it as soon as possible. He sits uneasy under an awakening sermon; and if something that he hears is peculiarly applicable to him, he thinks that the minister, who perhaps, never heard of him, draws his picture out of spite; for he has no idea that if a minister has studied his own heart, he can tell all men theirs too, because we are all alike by nature, all cast into the mould of Adam's corruption.

Nevertheless, if the Word of God that is sharper than a two-edged sword, to divide the words and thoughts of men, makes, at any time, a slight wound in his seared conscience;—he binds it up immediately, either by resolving to read a few more prayers, and give some alms, or go to the Lord's table the next sacrament-day, which he supposes will be quite sufficient to put him in a fair way to attain heaven. Or, he puts all off by exclaiming, "Who can be a Christian at this rate? This doctrine is too severe; I know I am not very good; but, I thank God, I am not very bad neither; many are worse than I am! What man is there that sins not, why should I then fear more than others?—Was I not baptised?—Is not God merciful?—Did not Christ die for sinners?—Besides, were I to grow so serious, and so good, all mine acquaintance would deride me, and ask whether I also will turn enthusiast, and enter on the melancholy way of religion." By these and the like thoughts, the poor sinner who began to awake, falls asleep again; shuts his eyes, which the Lord had begun to open, that he might see his danger; and will not probably open them again before death stares him in the face; and hell, as the prophet expresses himself, is moved from beneath to meetand swallow him up; unless indeed God strikes his impenitent heart with some fearful judgment, and makes him also cry out, "Lord, save, or I perish."

Suppose again the Spirit of God gently strives with him, as is the case sometimes, especially when the sinner is disengaged from business and pleasure:—if he feel himself unhappy; if the emptiness of his heart make him confess that he wants something. Is it likely he will acknowledge that he wants God?—Or that he will apply to Jesus Christ the great physician of souls?—No: it will be time enough, he thinks, on his death-bed, to call earnestly for mercy, and ask "the peace of God that passes all understanding." What does he do then? Why, he runs away from himself and God, (if I may so speak,) endeavours to divert himself from his melancholy, and raise *his low spirits*, for this is the name which he

gives to those dawnings of conviction; and obtains an unhappy relief by plunging into business, diversions, or drunkenness; perhaps, also by reading unprofitable books, having recourse to trifling company, or overcharging himself with the cares of this life.

Thus does the *natural* and unawakened man frustrate all the strivings of God's Spirit to show him his danger; thus he remains the willing servant of sin, content with the bondage of corruption, inwardly and outwardly unholy, and satisfied so to be, not only not conquering sin, but not endeavouring to conquer, especially that sin which so easily besets him.

Such is the state of every unawakened man, whether he be a gross, scandalous transgressor, or a more reputable and decent sinner, having the form though not the power of godliness.

O you who are in that condition, if I have shewed you in some measure the state of your hearts, let me beseech you not to harden them the more on that account; rather give place to conviction. For Christ's sake, let conscience be heard; if it cries, *Thou art the man*, be not ashamed to confess to God your mistake about your spiritual state. Turn the text into a prayer, and say, "Lord, have mercy upon me, I am a mere natural man still:—I never understood the things of thy Spirit; they have been foolishness to me, neither could I receive them, for they are spiritually discerned, and I want thy Spirit; but spare me a little, and let me recover thy favour in Christ, before I go hence, and be no more seen: Wake my soul to righteousness, and that 'I many never more plead for sin, or wilfully and knowingly transgress against thee, give me that knowledge of' thee wherein standeth my eternal life: I own it to my shame, I am a stranger to it; but, Lord, spare me a little, teach me, and let me obtain in this world the knowledge of thy truth, and in the world to come life everlasting." Nothing, brethren, but the desire I have that you should thus pray from a feeling sense of your wants, has made me use such plainness of speech. Be not displeased, then, at my endeavours to awaken you, and open your eyes.—You are undone for ever unless your wound be probed in such a manner as will make you see and feel the necessity of applying in time to him that can heal you, even the Lord Jesus Christ. In Him you shall find all that you want in yourselves; he is the second Adam, from whom you must derive a *new nature*. To him your souls must be united in one Spirit:—from him you must receive pardon and grace, life and power, holiness and happiness.—He is ready to bestow all these things upon you, if you are but willing to ask him sincerely.—And he requires but one proof of your sincerity, and that is, not to seek your happiness in the world, and in created things any longer; but in him alone. Begin then to deny yourselves those sinful gratifications which separate God

from your souls, and chose rather to mourn now in hopes that you shall be comforted, than to enjoy the pleasures of the world for a season. If you have not resolution enough to make that happy choice; to desire, with St. Paul, "to know nothing but Jesus and him crucified;" O look to yourselves, see the horror of your state. You are heirs of the curse entailed upon every child of Adam. By nature you are children of wrath; you wander like lost sheep in the wilderness of this world; you are "dead in trespasses and sins." You have sold yourselves to the prince of the air, who leads you to perdition as a sheep is led to the slaughter, and you know neither who leads you, nor whither you are led. In a word, you are as yet without God and without Christ in the world; and Adam's sin, with your own, of which you never truly repented, removes you every moment farther from God, and nearer eternal misery. Now, in such a desperate condition, can you delay to leave all your sins and apply to Jesus? Can you spend one moment, without beseeching him to grant you true repentance and his Holy Spirit? Can you think any terms too hard to be complied with in order to obtain an interest in the blood of the covenant, a happy passage into eternity, and an inheritance among the saints in light?—Oh do not say that this doctrine is too severe. Do not go away from this place of worship, as some of our Lord's disciples did from him, complaining, "This is a hard saying, who can bear it."—Ah will not that saying, "Depart from me, ye cursed," be much harder to hear, and everlasting burnings much harder to bear? And do you think that life is so long, and so sure, as to be depended upon with safety? Or that your strength or health will screen you from the wrath of God in your unawakened state! Oh, you are mistaken; death, by grasping your mortal body, before you are aware, may plunge you in an instant, where there is no place for repentance, mercy, and salvation. Hang no longer in suspense then; if the world, and the devil, the prince of the world, be gods, follow them; but if Jehovah, if Jesus Christ is the Lord, "Deny yourselves, and sin not;" according to his command, "take up your cross daily, and follow him," till you overtake him, and he blesses you with the pardon of all your sins, and a new heart. Seek him till you find him in your souls: walk with him till you cleave to him, till you can say with the true spouse of Christ, "My beloved is mine, and I am his;" till you abide in him as a branch in the vine, and are enabled "to bear much fruit," even all the fruits of "righteousness, peace, and joy in the Holy Ghost."

This is the kingdom of grace within us, through which we shall infallibly enter into that of glory through Jesus Christ our Lord.

GOSPEL PREACHER'S DESCRIBED AND DIRECTED.

(*Continued from page* 741.)

23. In your publick ministrations, guard against two extremes. On the one hand, be not tedious: long hymns, long prayers, and long sermons, (unless there be a variety of interesting and profitable matter in them,) become flat and dead, tire out the people's devotion, and cause them to depart cold and languid. But on the other hand, be not too concise. First, In prayer. Let not your prayers be generally as short collects. In publick prayer, especially on the Lord's days, when the congregations are large, there should be solemn invocation; humble confession, and deprecation; sincere acknowledgment of, and thanksgiving for, mercies received; and earnest supplication for the congregation; Christ's church militant; backsliders; the nation at large, from kings and all in authority to the meanest subjects; lastly, for the world that lieth in wickedness. Here are subjects sufficient to prevent a minister's descending to vain repetitions. The last prayer should be a supplicatory improvement of the sermon. Secondly, In preaching: If you have abilities to explain a text of Scripture, and to enlarge upon it in an edifying manner, do not, (for want of taking pains) send the people away with half a meal.

24. Avoid tautology: Do not say the same things over and over again; this is burdensome and disgusting to the hearers. It is better to cut a discourse short and conclude, if you are at a loss for matter, than burthen the people with frequently repeating the same things.

25. Avoid inconsistency. Do not contradict in your sermons, that which you confess in your prayers; nor in one sermon, what you advance in another. And let not the applicatory part of a sermon oppose the doctrinal part of it; but let your prayers, doctrines, and applications, accord and be in harmony one with another.

26. Do not ramble from your text. Keep as close as possible to the subject, on which you undertake to discourse: and speak in a regular and methodical manner. Introduce it pertinently, explain it clearly, improve it profitably, and apply it closely: in exhortation, you may ramble from one point to another; but the choosing a text implies, an intention and promise to dwell on a particular subject.

27. Take heed of allegorizing and spiritualizing passages of Scripture never intended to be so treated. For you will thus probably hamper and bewilder yourselves, dishonour the cause that you seek to advance, displease your hearers, and afford matter for critics to censure. Plain subjects will be generally more

suitable for yourselves, and profitable to your hearers. And do not shoot over your hearers' heads, either by uttering words they do not understand, or by affecting to speak in too high a style, or to discourse on subjects above their capacity to comprehend.

28. Avoid all improper expressions. Let no sneer, pun, buffoonery, sarcasm, nor mimicking, escape your lips; these things do not suit with the solemnity of a pulpit, nor with the gravity of a preacher. Utter nothing fulsome, ridiculous, or unseemly. And use no words of which you do not properly know the meaning.

29. If God hath given you oratorical abilities, use them to his glory, since they are natural to you, but do not affect the orator. If your pronunciation be bad, endeavour to improve it in private, till custom renders it habitual; but do not strive to appear eloquent in the pulpit; for in so doing you will attend to yourselves, instead of aiming at the glory of God, and the good of souls. An ostentatious display of gifts, or learning, does not come from the Holy Spirit, but from pride, and ought constantly to be avoided.

30. Meddle not with politics; nor touch any state matters in the pulpit. These things lie not within your province. Leave them to the politicians of this world, to whom they properly belong; and remember, that you are servants of that King who hath said, "My kingdom is not of this world," John xviii. 36. But neither by word nor example, in publick or in private, shew any dissatisfaction with the government under which you live; nor encourage such practices in others. For, although those that are placed at the helm of affairs, may sometimes abuse the trust reposed in them; yet it is the indispensable duty of all Christians to yield due obedience to the constituted authorities of that state to which they belong. And this, at proper times, you should enforce upon the people among whom you labour, lest any of them should imbibe seditious principles, and thereby disgrace their religious profession. See 1 Pet. ii. 13, 14, and Tit. iii. 1. And do not omit to pray for the king, the royal family, and them that have the rule over you, and to exhort the people also to do the same, as is enjoined, 1 Tim. ii. 1—3.

31. Do not lightly esteem, or speak disrepectfully of the church of England. Remember the genuine piety of her zealous reformers, the noble constancy of her faithful martyrs, and what a constellation of luminaries have shone within her pale, since the dawning of the Reformation.

32. Always avoid railing. Speak against sin, but do not speak reproachfully of your fellow-Christians, who do not see things just as you do. You have no more reason to rail at them, than a quick and strong-sighted man hath to quarrel with a man of dull and weak eyes, because he cannot see things so distinctly, or at so great a distance as himself: a bitter, censorious, railing

spirit, is not the Spirit of Christ, who forbids rendering evil for evil, or railing for railing; but contrariwise enjoins blessing. 1 Pet. iii. 9.

33. Avoid disputing. Do not drag controversy into the pulpit, unless there be an absolute necessity for it, viz. to preserve your hearers from imbibing sentiments subversive of genuine religion; such as the Socinian, Arian, Antinomian, or Popish errors. But dispute not about non-essentials: to do so would betray party zeal, and argue narrowness of spirit. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings," 1 Tim. vi. 3—5.

34. Do not give way to envy. If others have more grace, greater gifts, are more successful, or better received than you are, do not envy them, lest thereby you hurt your own soul, and the souls of others; for envy hath a very pernicious tendency. Remember Solomon's words, and those of the apostle, "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. xxvii. 4. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion, and every evil work," James iii. 14—16. "Through envy," says Augustine, "proceeded the fall of the world, and the death of Christ." And at the same time guard against detraction. Do not injure others by defaming their characters, or lessening their reputation. Take heed of this yourselves, neither encourage others to do it. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge," James iv. 11. And do not hastily condemn others, even when there seems to be manifest proof of evil, for in many cases you cannot properly judge, unless you perfectly knew all circumstances. In doubful matters hope the best, for this is the safest side on which to err. "Charity suffereth long, and is kind—thinketh no evil—beareth all things, hopeth all things," 1 Cor. xiii. 4, 5, 7. "There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?" James iv. 12.

35. Avoid austerity and harshness. Do not deal roughly with poor souls in private, lest you discourage them. And when you denounce the wrath of God, and declare his threatenings in publick, do not do it with an harsh and severe spirit. "The servant of the Lord must be gentle unto all men," 2 Tim. ii. 24. And must especially take care not to grieve afflicted and dejected

souls: which a person may easily do if he do not properly understand such conditions, or has not had experience in spiritual trouble and distress, and in the right method of obtaining deliverance. Those persons that have known these things by experience, are best qualified to assist, instruct, and comfort others. I advise those preachers, that have not drank deep of this bitter cup, to read Bolton's Instructions for comforting afflicted Consciences: Dr. Thomas Goodwin's Child of Light walking in Darkness; Isaac Ambrose's War with Devils; Gilpin on Satan's Temptations; Bunyan's Holy War, Pilgrim's Progress, and Grace abounding to the chief of sinners.

36. Do not go rashly and inconsiderately into the pulpit. If you have a sudden and unexpected call to preach, in such a case of emergency you may look up for Divine assistance; but if you have time for preparation, and yet neglect it in an enthusiastical expectation of supernatural aid, this, I think, is unwarrantable presumption. Hence, some have uttered erroneous expressions; and others, at a loss for matter, have disgusted their hearers with disagreeable tautology. Meditate closely upon your subject before hand; but in the pulpit depend as much upon the Lord for help, as though you had made no previous preparation.

37. Avoid formality in worship. Do not preach and pray out of custom, or merely to satisfy conscience: but expect to enjoy the presence of the Lord in the assemblies of his people, and strive to keep life in your own soul. "God is a Spirit: and they that worship him must worship him in spirit and in truth," John iv. 24. And beware of a man-pleasing spirit. Do not speak contrary to the light which God hath given you, nor speak upon subjects of which you are not clearly satisfied, to please any man whatsoever. Take heed of flattery. Remember, "The fear of man bringeth a snare," Prov. xxix. 25; and, "To have respect of persons is not good: for, for a piece of bread that man will transgress," chap. xxviii. 21. But, on the other hand, do not wilfully and causelessly displease men: there are some that you ought to deal warily and wisely with; if you speak one way, they will not receive your doctrine: but if you express the same meaning in another manner, you may be profitable unto them. St. Paul hath given a good example in his conduct, "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law; to the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some," 1 Cor. ix. 20—22.

38. Do not dejectedly sink under the discouragements which you may meet with. 1st, From the temptations and suggestions of

the devil; for if he cannot lift you up with pride, he will endeavour to perplex and cast you down. 2dly, From carnal men, deriding, slandering, or persecuting you. 3dly, From professors, envying, mistaking, or misrepresenting you. But do not strive too hastily or eagerly to vindicate yourselves from aspersions, when they are cast upon you. Or rather, let me say, do not strive at all to clear yourselves without great necessity, lest your spirit should be heated; but, be like your meek and lowly Master, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously," 1 Pet. ii. 23.

39. Beware of spiritual pride. Take heed that you do not, in the least, admire, or think highly of yourselves, on account of your gifts, grace, success, popularity, or any thing besides; lest you should be lifted up with self-conceit, and so be led to despise, or think lightly of others; and in so doing provoke the Lord to anger, for he is jealous God, Exod. xx. 5; and will not give his glory to another, Isai. xlii. 8. Remember that you have nothing, in reality, to be proud of. If you have gifts and grace, it was the Lord that bestowed those gifts and that grace upon you. Are you successful in your labours? It is He that useth you as instruments in his hand to effect his purpose; therefore, the glory of all belongs to him alone: if you are proud of his gifts, he can recall them; if you applaud yourselves because of your popularity or success, he can throw you by, and raise up as many instruments as he pleaseth, whenever he thinks fit; and can make preachers of the vilest and most ignorant of men, that shall far exceed you in abilities, holiness, and success: God is not beholden to any man on any account whatsoever. Remember, "Pride goeth before destruction, and a haughty spirit before a fall." "Whosoever shall exalt himself, shall be abased; but he that humbleth himself, shall be exalted. For God resisteth the proud, and giveth grace to the humble," 1 Pet. v. 5.

40. Act not in a magisterial manner, or with too much authority over the people. This hath been the fault of some (otherwise) good men, and always ariseth from a want of humility. Jesus said, "Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you," Matt. xx. 25, 26. "Neither as being lords," said St. Peter, "over God's heritage; but being ensamples to the flock," 1 Pet. v. 3. Do not, however, on any account whatever, display a cowardly spirit. You may be persecuted for righteousness' sake, as many have been before you, and if that should be your lot, do not yield to a servile fear of man; do not shrink back from the good cause in which you are engaged: but stand firm in your work, be true to your profession, and valiant for the truth, resolutely determined

to suffer even to death, rather than desert, or bring dishonour upon the cause of God and his truth.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

REVIEW OF "*Scripture Proofs on the Pre-Existence and Deity of Christ, as the God revealing himself in the Patriarchal Dispensation, the King of the Theocracy, and the Mediator of the New Covenant. With Observations upon the increasing excess of Impiety and Infidelity,*" *&c.*

THESE are seasons when neutrality would be a crime; and to sleep at our post would be to expose to the enemy of God and men, all that is dear to our persons and to our country. Such occasions imperatively demand the vigilant activity of every real patriot, to guard the constitution of his country, a constitution handed down to us by our ancestors, who purchased it with their property and lives, and committed it as a sacred trust, to the care of their posterity, to remain inviolate to the end of time. The ministers of our holy religion are no less bound, as guardians of the publick morals, to defend the Christian fabric, to secure the foundations from being disturbed by the insidious artifices of infidelity; and to prevent the superstructure from being defaced by vacillating professors. If the sanctions of the gospel are removed, all moral principle is destroyed, and men naturally degenerate into barbarians, under no other control than their unbridled appetites, and the caprice of their tempers, and society is left without any bond of union. For, if "the gospel of God our Saviour" be set aside, as "a cunningly devised fable," and a system of priestcraft, we have no moral code, whereby to adjust our actions, and consequently no "sure word of prophecy," or Divine revelation, to take heed unto, "as a light shining in a dark place;" but we are left, every one, to walk in his own way: or, what amounts to the same thing, if the gospel of Jesus Christ is submitted to the parings of fanciful critics, and to the officious skill of industrious etymological commentators, the mind is left in a state of painful anxiety upon subjects of the most momentous nature, to struggle with human infirmity, and the difficulties of life, without hopes of relief commensurate to its wants.

It is true, it is pretended, in order to silence our fears, that a substitute is provided, that men of learning and unbounded philanthropy, wiser than what is written in God's book, have found out that *reason*, not revelation, is all-sufficient:—that every thing contrary to *their* reason is absurd;—that all things which *their* reason cannot comprehend ought to be rejected, as subjects only fit for the minds of fanatics and enthusiasts.

"It is suggested now, that the strong lights of philosophical discussion are needful to assist the weaker ones, supplied by revelation alone; or at least useful to illumine its mysterious darknesses. That, reason, Divine reason, must be the interpreter and ultimate judge of both its authenticity and meaning, and how far the authority of revelation may be admissible, when it insults our reason, the prior and more indisputable gift of the Creator. That the alleged inspiration of Scripture must not be held over our heads with too high a hand, its numerous imperfections being discoverable enough in various respects, by those whose philosophy has been enlightened, by divesting their minds of prejudice and superstition. That of course no more than an historical faith in Scripture can be required; and even that must needs be eked out at a pinch by the *spirit of allegory*, to preserve any sort of consistency with the dictates of reason, or even with itself."

Under this standard, we believe, political demagogues, and those who call themselves rational Christians, have agreed to range themselves, as there can be but little difference of opinion amongst them, respecting the legitimate authority, venerated in all ages by the wise and virtuous, as the foundation on which the pious Christian has rested his hopes of eternal life; a foundation which has set at defiance all the puny attempts of the enemies of God and his Christ.

If the moral bounds which revelation has raised between the different orders of society are removed, insubordination and discontent must be the natural consequence; the rich man has no security of his property; and the poor man is deprived of the comfort in religion, which he enjoys in his humble station.

Marmorarius has taken, we think, a just view of the spirit of the times, as it respects disaffection to the government, and the tendency of semi-Christianity; he says,

"Whilst the disorganizing philosophy of the present times has such resources, and "so great is the company of them that publish it," Psal. lxviii. 11, and their methods of leading the blind, and unteaching the taught, are so many and various, and attended with such triumphant success, we ought not to wonder that the character of the age assumes daily a more forbidding and truly alarming aspect, and the predicted *perils of the last times* are coming fast upon us.*

"From the returns lately made to parliament of the state of the gaols, &c. the increase of crimes for the last ten or twelve years, appears to exceed all former example; and 'even within the last three or four years, the increase has been almost in proportion of two to one; and comparing the commitments of last

* 2 Tim. iii. 1—4. P. 23.

year, with those ten years ago, in some classes of crime, they were in the ratio of nearly three to one!—a reflection not a little appalling.' The beginning of this increase, in both the number and malignity of crimes may evidently be traced from the time when the levelling and infidel principles of the French revolution found a free acceptance here, and opened the flood-gates wide to every immorality. It is absurd to attribute the undeniable degeneracy of morals, as the demagogues do, to the corruption of parliament, or tyranny of government, &c. As to the alleged injustice and impolicy of the penal laws, and their vicious system of prison discipline, the abuses of the poor laws, &c. much may be in want of regulation in many of these respects; yet, for the most part, these evils are not recent, but have subsisted many years, with but little aggravation, and without the effects now attributed to them. The true and principal cause and root of the mischief is therefore to be inquired after elsewhere, and will be found to be of such a nature, as tends to paralyse the nerves of publick virtue at their very origin, and dries up the springs of the national health. It turns '*the sea*,' or mass of political blood, into a mass of putrid humours, ready prepared for dissolution and political death, Rev. xvi. 4.

"To the corruption of moral principle, by withdrawing the accustomed sanctions of religion; to the annihilation of the force of conscience, and obliterating the belief or fear of any future account of retribution; is the sudden increase of crimes chiefly to be attributed. If we advert, at the same time, to the industry and success with which the disorganizing principles, which go hand in hand with infidelity, have been disseminated amongst the common people, we need not be astonished, however alarmed, at the increase of crime. It is a natural effect.

"In the lower walks of life, the portraiture of the times is drawn in sombre colours, by the murders, robberies, forgeries, and crimes of every horrid description, with which the publick prints abound, and which exceed all former record, as well in the atrocity, as the number of them. The cool and determined spirit of wickedness in the perpetration of barbarities, and the little sense of repentance, or even *fear of future punishment*, to be excited by the usual ministrations of religion, upon the almost obliterated conscience of the criminals, has now become a striking feature of the present times.

"A wide-spreading spirit of anarchy and spoliation, irreligion and profanity, seems to pervade a large proportion of the common people, and has rendered them fit tools to be employed by a few mad designing democrats, ignorant or blind to any consequence of their own intrigues, in bringing upon the people of this nation all the calamities of the French Revolution.

"Neither is the prospect before us more exhilarating, when we contemplate the state of society in the better educated and more elevated walks of life. Dissipation and pleasure bear down all considerations before them. The wanton forfeiture of honour and light sacrifice of character, the cruel violation of tried friendship, and shameless breach of trust, have gone now to such an extent as to have unloosed the bonds of confidence, and broken through every moral tie and obligation that can bind man to man. To the decay of religious principles, and of the continual impressions made by the belief of an ever-present witness of human conduct, who is one day to be our judge, can alone be attributed the altered character of the more elevated ranks, and the unexampled, and unaccountable suicides, by which a life of dissipation and irreligion is so frequently terminated.

"Talent, united with industry and zeal in a man's vocation, is indeed a sort of merit commonly worthy of honour, but not universally, or indiscriminately so. It ought to be first decidedly established, that these qualities have been worthily and indisputably applied to a good purpose, and from which the Publick is likely to reap material advantage. But to employ talents, and learning, and time, in the propagation of those disorganizing principles, which some theological doctors of eminent name have brought forward in their voluminous works, will not be universally deemed a sort of service to which any very extraordinary tribute of publick gratitude is due. The methods of enlightening the publick mind, alluded to above, by cheap tracts, and extracts from the *flowers of sceptical divinity*, and by the discoveries made at that time by the most *notorious spirits* of the last and present century; especially those which flourished in the time of the French revolution; and all this mass of 'the knowledge of good and evil,' reduced into distinct propositions, by way of an antidote to Christianity, to be contained in a nut-shell; all this sort of application will scarcely merit the thanks of persons in a sound mind. This method of philosophizing in religious and political science, which is now reduced to a system, tends not really to enlighten, but rather to throw additional darkness into minds thus deprived of the illumination of the Spirit of grace, the force of conscience, and the real feelings of humanity and christian charity, by the substitution of an artificial and pretended philanthropy. It is by the over-abundance of such instructions, and by the dissemination of enervating and debasing principles, that the heart of the people is become ferocious and brutalized, as far as this corrupting influence extends. Isaiah vi. 10. The publick body is pampered even to obesity and bad humours, with the most delicate tit-bits of infidelity and sedition. These at once create and entice a false appetite, which has not, neither can have, any realities in nature commensurable to it." p. 23—28.

"Religion has in all ages been deemed a good and valuable ally to statesmen and legislators, to answer their first object, the securing of the peace of society by means of a regular obedience to the laws.

> ———"All the volumes of philosophy,
> With all their comments, never could invent,
> So politic an instrument!" PRIOR.

"Every rash departure from this mode of enlightening and governing a nation, has been invariably followed by the most direful consequences to the publick morals and the general safety, and eventually to the true glory and prosperity of states, unto the verification of Solomon's maxim, Prov. xiv. 34, 'Righteousness exalteth a nation, but sin is a reproach to any people.' The experiment, to the contrary, recently tried by the philosophical demagogues of France, may stand instead of a thousand examples. But more than this, religion, even amongst the heathens, if we except the Epicurus's, Lucretius's, and Cacodœmonius's of antiquity, the pretenders to the superior wisdom of atheism, has been ever esteemed a benefit to mankind, far beyond a merely political utility. This, Cicero every where acknowledges, and with him, all the wisest and best men both of ancient and modern times. Amongst the moderns particularly, it is notorious that all the wisdom and virtue of the world, has ever been on the side of orthodox or vital Christianity, morality, and political order. The attempts lately made to enlist Sir Isaac Newton and Locke in the ranks of scepticism, are undeserving even of refutation, and are as futile and palpable impositions, as the 'improved version of the New Testament,' saddled upon Archbishop Newcombe.

"With what views or expectation of advantage can men set themselves to work, and exert the utmost powers of the human mind, with all the subtilty and sophistry of the original deceiver himself, in sowing the seeds of irreligion and anarchy, by disseminating the demoralizing principles of infidelity, in the mass of the undistinguishing multitude? 'A little leven leveneth the whole lump,' and the effect must necessarily be, at no great distance of time, what prophecy has foretold, and what partially was exhibited but lately, to actual observation, in almost every part of Europe, except our own highly favoured isle; that *the sea*, or general population, 'became like the blood of a dead man,' Rev. xvi. 3; that is to say, in the language of symbols, unfit for any of the purposes of spiritual or political life. In what proportion, then, do persons whose abilities, whatever they were, and lives, have been laid out in an occupation contributing to this end, deserve the thanks and gratitude of mankind?"—p. 29—31.

It has long been our opinion that systematical attempts have been making by one class of writers to disturb publick order, and

break the social compact; and by another, to weaken the tone of moral feeling, by inducing a lax mode of thinking upon first principles, with their bearing upon all those points held by the orthodox as important, and indispensably necessary to man's present and future interest; and we should think ourselves criminal in the extreme, if we could view the progress of these demoralizing sentiments, without raising the beacon to apprise our readers of their danger. Publications in every form and shape, are employed to effect this dreadful purpose, under the name of "Stories," and "Moral Essays," dressed out in a fascinating style, in which the poison has been concealed under the veil of ornament, that has lulled suspicion asleep, while the inexperienced and incautious reader has been enchanted with extraordinary displays of virtue and heroism. These stories, in general, have been manufactured with a considerable degree of ingenuity, are well told, and every incident comes within the range of probability, but with a studied design, like the surgeon's lance, concealed within the spunge. We are informed that bad tempers and unholy actions are entirely the effects of a defective education, or an incorrect example, and in no degree the consequence of man's fall, or of the depravity of human nature; a state in which every man's will remain till his heart is renewed, and changed by the grace of God. "Who can bring a clean thing out of an unclean?" Not one. "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." We read in these little "Tales," of deliverances and preservations without any mention of the superintendency of a watchful Providence, as if every thing was produced by mere chance. We are taught wisdom without any reference to a supernatural instructor. In short, they studiously inculcate a set of morals without religion; a religion without a Bible; and a Saviour without an atonement. These pernicious publications for some years past, have been industriously introduced into schools, and have found their way into publick and juvenile libraries. The young reader is charmed to meet with so much candour, philanthropy, and disinterestedness, not suspecting that there is a counterfeit as well as real virtue, and that it is the glare of this bastard coin which has imposed upon his imagination, and misled his judgment. Such publications are addressed to the youths of the middle and higher classes, while Sunday newspapers, and a certain description of cheap tracts are more immediately intended for the mechanic and labourer, to debauch their minds by rendering familiar to their view a language as profane as it is obscure, and to excite a spirit of discontent, by ludicrous and unjust representations of those in authority.

"These want nothing but enlightening, to become *useful*

members of society; being incompetent to judge of such matters, they will seldom raise any troublesome objections, but are rather apt to be captivated by novelty and libertinism and railery, in whatever shape or pretensions offered." p. 14.

This very sensible and respectable writer very properly remarks upon the design of publick libraries, and their frequent abuse by the indiscriminate introduction of books of a mischievous tendency.

"These commendable institutions," says he, "have not escaped a large participation in the general obliquity of the times. Too many publick libraries have been perverted by an abuse very contrary to their design, to become the *engine of parties* in politicks or religion, and have been extensively injurious, and that far too systematically so, to both religion and morals. In this corrupting influence, some of them have come but little short of what we read of the luxurious times of heathen Rome, when even Ovid says,—

"Nil igitur matrona legat,
Quodcunque attigerit, si qua est studiosa sinistri,
Ad vitium mores instruet inde tuos." Ov. Trist. l. 2.

"Let not a lady read—their touch is death!
Like adder's poison their infectious breath,
Taints guiltless innocence."

"The present state of some of these publick repositories is become such, that an index expurgatorius is highly necessary, and should be set about speedily; and many a costly volume be committed to the flames as a sacrifice upon the altar of virtue, and a vengeance due to the many wounds which Divine revelation has thence received.

"Terra salutiferas herbas eademque nocentes,
Nutrit, et urticæ proxima sæpe rosa est."

"In the same soil both good and evil grows,
Oft is the nettle neighbour to the rose."

"In the mean while the librarian should be instructed to affix a cautionary docket upon the most notoriously injurious books, as druggists have been admonished, by several instances of fatal mistakes occurring from neglect of a similar kind, to affix a notice upon their drugs of a dubious character; '*Peril and death to the ignorant.*'—Not a few books ought to be thus branded with the stigma of a *noli me tangere*, until at least they can be better secured against any danger of their doing farther mischief, either by the instrumentality of fire, the best and most effectual remedy, or otherwise by a strong box with lock and key. Thus guarded, they might have a sort of existence conceded to them, such as some of the illuminati themselves grant even to the devil; and might be still forthcoming when called for by the learned for the purposes of refutation, &c. or by philosophical students, for the

cultivation of their peculiar ideas, and the extension of the "knowledge of good and evil." For there are constitutions by nature so strong, and by art, and the long habit of swallowing the most powerful intellectual drugs of this sort, so additionally fortified as to have acquired the fabled immunity of Mithridates, who, when he wished to avail himself of death by poison, was not in a capacity to obtain it by that means. Thus some philosophers are incapable of death by intellectual poison, or even of being injured in their spiritual health by association with authors infected with the plague of infidelity; being secured by the spiritual recipe of two famous doctors, Jude and Peter: the "*twice dead*,"—*plucked up by the roots*"—of the one, and the "*damnable heresies*" of the other, when mixed *secundum artem*, form an elixir salutis of sufficient virtue to be administered to the prince of darkness himself! See 2 Pet. ii. 1, &c.—iii. 3, 4.—Jude i. 12.

"Far from being in many instances, what such institutions are capable of, a publick advantage, '*wells of salvation*,' or trees of knowledge, whose leaves are for 'the healing of the nations,' some of them, by improper influence employed without effectual check, or remonstrance, are transformed into '*Avernal springs*,' which bubble up noxious water, hard by the clear stream of science. Trees they are, both in leaf and fruit, like the apples of Sodom, which seem fair and beautiful externally, but yield to the incautious eater only ashes.

"Upon altars of the above description are offered whole hecatombs of infidel, incendiary, anarchial and otherwise *infected literature*, in sacrifice to the infernal gods, by priests of a congenial spirit, and anxiously concerned for the preservation of the publick health, and the due institution of the rising generation in religion and morals; that it may be still more advanced in philosophical proficiency than we their predecessors.

> "Ætas parentum pejor avis tulit,
> Nos nequiores, mox daturos
> Progeniem vitiosiorem."
>
> HOR. CARM. l. 3.

> "More vicious than their fathers' age,
> Our sires begot the present race,
> Of actions impious, bold and base,
> And yet with crimes to us unknown,
> Our sons shall mark the coming age their own."
>
> FRANCIS.

"Without offence be it spoken, I really think that so great a press of Arian, Socinian, Deistical, and the other varieties of shade of infidel, free-thinking, or latitudinarian writers, as we are apt now to fall into company with on almost every shelf, and many times attracted to communicate with them by fictitious and assumed titles, ought not to be admitted, even by *donation*, and much less by *purchase*, out of the publick contribution." p. 19—23.

This judicious writer appears to have taken a just and impartial view of the decided opposition which infidelity will make to the spread of pure Christianity, before that happy period arrives, when, "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

"But this ultimate state of happiness will not be achieved without a previous contest, first, with the opposing powers of moral and intellectual darkness, and the gigantic growth, and sometime prevailing efforts of sceptical science, "and philosophy falsely so called," 1 Tim. vi. 20. Insomuch that about the time of this great revolution, or at the "coming of the Son of Man," as it is figuratively called, he shall scarcely find faith remaining upon earth. For it is but too natural when iniquity and infidelity abound, and carry all before them, for "the love of many to wax cold." The studies and labour of a whole life of the sceptic philosopher, is devoted to the accelerating of this expected crisis; for he also foresees that, '*there is a march in things, ever tending towards the perfectibility of human reason*,' which the serpent, that cannot lie, originally promised. But this happy consummation seems to be attainable only by means of confounding both language and ideas, and perverting every thing to the most forced and unnatural senses, Psal. lvi. 5, 2 Pet. iii. 16. An artificial darkness can be easily raised in the clearest light, by a cloud of sceptical dust, and strained authorities may be brought up in proof of the most unwarrantable theories, (Isaiah v. 20, viii. 20,) upon which, if the natural light were suffered to break in, it would greatly impede valuable discoveries, as well as disturb the beautiful arrangement of the blindfold system. The beauty and true nature of this system is finely illustrated by the invention of the kaleidoscope, an instrument which derives its name from exhibiting an endless variety of beautiful forms, which have no reality in nature, but depend upon a bit of broken glass. By looking into a darkened tube, agreeably *the deluded beholder* contemplates forms of things, new and surprising, and which cannot be seen by those who use their eyes only as reason and nature direct, whether ignorant or wise. But these fleeting forms have no more reality than the visionary theory of irreligious phantoms, seen by looking into Simpson's Socinian Kaleidoscope, which is effected by inclosing the Bible in a dark box, depriving it of the light of revelation, and turning it topsy-turvy. The distorted and grotesque appearance of the sacred oracles, affords a surprising delight to eyes accustomed to vision in this way. As for the futile opposition which the spirit of philosophizing encounters at every turn from scriptural objection, and difficulties apparently insurmountable, the modern rule of dressing and pruning makes every thing of that sort quite easy. The stubborn text that will not bend to the space of wall allowed to it, and the handsome

training required, must receive a gash, until it will comply without breaking, and a workman of skill and practice knows how to do it neatly, and with perfect security. For it is fit, while we have so many propositions, and logical tools to work with, that the ruggedness of revelation should be made to prophesy smooth things, and the text which stands in the way, should be compelled to submit to system; and not system, or reason, or genius to a text, or a chapter, or a book—so long as Wakefield can supply a dissecting knife, or Priestley and Belsham a drop of Avernus water, to neutralize it into a dead letter. In this state of things, the magnitude of the danger which threatens society is augmented much beyond what many may seem to apprehend, by that appetency for indiscriminate reading, and the eager and general disposition to acquire knowledge, which now prevails, and supports so many publick reading rooms, and subscription libraries. This is, in many cases, a false appetite, which outstrips the competency to make a proper selection, (in the midst of a literary chaos where specious truth is mixed with pernicious falsehood,) of such books only as may safely be depended upon to yield only wholesome nourishment to the mind. Truth is said to be at the bottom of a well, and in these times must be drawn up thence with a spirit of judicious discrimination, lest, instead of truth, imposture may happen to rise in the bucket." p. 35—38.

Socinianism and Deism, though often exposed and refuted, and driven from the field of controversy, still return to renew the combat, with a host of new assailants, repeating the same absurd objections, and maintaining the same stale arguments.

"Unable to stand to their arms in the ranks of literature, even with the disgraceful aid of every subterfuge and fallacy that disingenuous controversy could supply, they have at length harkened to the suggestion, and followed the example of their wily master, and their battery is removed to a lower ground. "Thus the work of enlightening and meliorating the publick mind and temper will not cease to proceed, and future Pains and Priestleys and Grundys, &c. will arise with redoubled strength to turn the soil, and cultivate the seed sown by the preceeding labourers in the serpent's vineyard. The change of the workmen will only excite emulation, and *exemplary rewards* will stir up exemplary exertion, in a service, where it seems, apathy has no place." p. 13—16.

By a disingenuity becoming such a cause, Dr. Whitby has been socinianized, and Archbishop Newcombe and Dr. Watts, names rendered venerable for piety, virtue and learning, have been pressed into the service of heterodoxy, in order to give sanction to theological poison. The advocates of the doctrine of human depravity; of justification by faith alone; of the atonement; of the deity of Jesus Christ; and of future rewards and punishments, have no need to shift their ground, but only to revive and bring

to publick view the arguments a thousand times repeated, which, though they have not silenced the abettors of error, yet have left them no tenable ground: and there can be no other cause of alarm than the possibility of their artificial industry deceiving the ignorant; a powerful reason why the friends of truth should always be vigilant in watching the vineyard of God: to prevent the 'trees of righteousness' from being touched with unhallowed hands, and the tender willows from being injured in their growth.

We are not at all surprised to find that men, who do not hesitate to reduce the Lord Jesus Christ to an ordinary man, to make the Lord of glory nothing but a mere creature, should exclaim against the existence of a devil, and of future punishmens. These subjects had long been very perplexing, and therefore the readiest way was to annihilate them altogether. "In relations, which *exceed the known powers of nature*, it is to be supposed they exceeded the utmost stretch of human credence too. For to impute them to such an impossible cause, as the ignorance of the Jewish scepticks did, was the effect of their confined ideas and traditionary education, (Matt. ix. 34.) These *miracles*, of which zealots make so much boast, must be either rejected in the lump, or imputed to imposture, practizing upon ignorance and superstition. The alleged *demoniacal possessions*, in particular, have been shown to be nothing more than the sometimes strange varieties of the common diseases of epilepsy and lunacy; and the devil, according to vulgar theology thus wondrously divided, and curiously packed, to be merely *moral evil personified*, in the usual style of the Jewish writers. In short, by way of 'searing the conscience with a hot iron,' that no alarming compunctions may any longer disturb its deep lucubrations, or impede its rapid advancement in this sort of 'knowledge of good and evil,' the locality, eternity, and even probable being of hell, and future punishments, are denied; and the scriptural images, used by our blessed Saviour to represent some idea of them, are made the common butt of scorn and derision."

"Even the *second death*, the most appalling of all revealed terrors, as it fell from the lips of Christ, falls from the lips of the serpent in softened accents, 'prophesying unto us smooth things, prophesying deceits.' It defeats entirely the object of Christ's warning in that awful revelation, and, on the contrary, holds forth a seducing encouragment to perseverance in sin, and a final hope of amnesty to the most obdurate ingratitude and unbelief, even of such for whom, if the word of Jesus Christ may be taken, 'it had been good if they had never been born.' But it is no great wonder that he, who by flatteries and lies, succeeded so well with the first Adam, and though against hope, yet presumed even to offer a bribe to the second Adam, 'in whom dwelleth all

the fulness of the Godhead bodily;' ('All these things,' said he, '*will I give thee*, if thou wilt fall down and worship me,') should presume to offer the most palpable contradictions of both Divine revelation and reason itself, as superlative philosophy,

"And demonstration strong
As proofs of holy writ,"

"to minds deprived of their proper balance by self-conceit, (in which infidelity is invariably founded,) by the pride of learning, and abilities capable of better fruits, but degradingly engaged in another service, through a diabolical infatuation. Col. ii. 8, 9, 2 Thes. ii. 11, 12." p. 9—11.

If the doctrine of original sin be rejected, there is sufficient reason to expect that the peculiar glories of the gospel will either be entirely set aside, or a mode of interpretation adopted to make them harmonize. What stronger proof can we have of man's fall, than the perversion and misapplication of reason? "The poor thing," says an eminent divine, "which, in spiritual matters, the world calls *reason*, is only the ape of that noble faculty. How partial, how *unreasonable*, is this false pretender! If it do not altogether overlook the awful realities of the invisible, which is too frequently the case, how busy is it to reason away faith, and raise objections against the most evident truth." Upon this subject our author says,

"Amongst the numerous proofs of the fall of man, from a state of original innocence and peace with his Creator and with his own mind, which the present state of the world affords, it is not easy to mention any so strong and convincing, as the abuse of the invaluable vouchsafements of heaven in Divine revelation, and the gifts of grace, by the gross and wilful perversion of human reason. In consequence of the degeneracy of our nature, thus contracted, there is, in all respects, a manifest aptitude to evil rather than to good. This the philososophers amongst the heathens were fully sensible of, and founded all their rules of moral virtue upon it, as a first principle of ethics; notwithstanding which, it is exploded by the wiser sophists of modern times, as an enthusiastic conceit, which originated in ignorance and prejudice. But the real prejudice is, in fact, on the other side of the question, and the facility with which such doubtful and dangerous speculations are entertained, (which, in points of the most awful consequence, give the lie, in effect, to the oracles of heaven,) is, by far, the most satisfactory proof that *all is not right* with those boasted guides, the reason and conscience of man. God, of his infinite mercy, 'has at sundry times, and in divers manners, spoken unto us by the prophets, and in these last times by his Son.' He has communicated to us knowledge of the most interesting and beneficial kind, which was by no other

means obtainable, as it were only to be insulted in the absolute rejection of the offered grace; or, which amounts to the same thing in event, the grossest perversion of it, by torturing the words into every possible sense but the natural one, and that which can alone answer the purpose of the giver, thereby to rescue his creature out of the snare of the devil. In this abuse of the powers of reason and conscience, there have been rational Jews in the days of the prophets, as we perceive by the specimen before us; and others, their predecessors, who followed Moses in the wilderness, in a no less rational manner, and who entered not into the earthly Canaan, the type of the heavenly, through unbelief. There are now, in like manner, rational Christians, who, allowing for the change of times and circumstances, are in much the same predicament, and to whom, throughout the whole of the sacred oracles of the gospel, the same recompence of reward is promised. The principles of their philosophy are, in nature and substance, so identically the same, that the one restiff and stiff-necked animal only needed to have changed time and place with the other, to have exhibited the very same rational conduct; both being placed, by infinite wisdom and goodness, in a state of probation, to which no advantages suitable to a rational creature, were wanting, and the evidences and sanctions of both being unimpeachable by unperverted reason." p. 61—63.

We should very cheerfully give some large extracts from the "Scripture proofs," if the limits we have allowed ourselves would admit; but as they will not, we must satisfy ourselves with giving only the writer's outlines of the doctrines he advances.

1. Concerning the character of Jesus Christ, his *nature* and *origin*, declared by himself, to be "not of this world," but "from above;" together with the qualifications he possessed for the office he assumed of the Messiah, and Mediator between God and man. 2. Respecting the manner in which he made good, by suitable pledges, his high pretensions, and corresponded to the *reasonable* expectation of the world, as "the desire of all nations:" an expectation not formed from either Jewish tradition and glosses, or Christian prejudices, but the *real necessities of man*, and the uniform tenor of the prophetic Scriptures. 3. The nature and tendency of the claims he asserted to pre-existence and deity: even *absolute equality with God*, in respect of filiation, and a mysterious unity of nature and essence. 4. The uniformity with which he persisted in those claims, as circumstances would admit of, and without any retraction; but on the contrary, with a constant appeal to the *prophecies* preceding, and the testimony of the Father, and the Holy Spirit, accompanying him and the works he wrought, and the doctrines he delivered. 5. The additional attestation given to his pretensions, after his death, by his *resurrection and ascension*, and the sending the

Holy Ghost, and his authorizing the apostles to perpetuate the belief of his deity, as the last act he did upon earth. 6. The clearness and unanimity with which his disciples taught the same doctrine, *as his witnesses, appointed for that purpose;* sealing their undeviating testimony with their blood. 7. The unqualified ascription to him in their writings, of *worship*, and *prayer*, *faith* and *hope*, which are only proper to God himself; of *names* and titles of offices, which are inapplicable to any but the Divine Being; and these with a reference to the Scriptures and the corresponding character of Jesus, of which they had been intimate eye-witnesses. 2 Peter i. 16, 1 John i. 1. 8. The absolute exercise of the attributes and power of God, as from himself occasionally, although generally with a prayer to his Father and God, as he was the Messiah, *one sent, and anointed to an office;* and as he was the *Son of Man*, as well as the *Son of God*. Thus, as from himself, he said, "I will, be thou clean!" Luke v. 12, 13. He searched the hearts and reins—pardoned sins—commanded the elements—created human sustenance for the body—and supplied sustenance for the soul—cast out devils—and triumphed over death, and him that hath the power of death."

We cannot dismiss this volume without regretting the obscurity of some of its sentences, and the general want of elegance in its composition; a circumstance the less excusable, as we gather from the author's extensive reading, that he ought to have been better acquainted with the proper structure of a period, and dress of a well-conceived idea. Haste, perhaps, may have been the cause of this deficiency, but the author should recollect that in such a warfare, the Christian's armour should be bright with the highest polish, and his sword should possess the keenest edge; nor is there any danger or disgrace in wearing the "beaver up;" for whilst the champions of infidelity blush not to attach their names to their pernicious and degrading sentiments, why should the Christian, whose cause is that of eternal glory, hide his name from that honour which belongs to the feeblest warrior. We can, however, conscientiously recommend this volume to the attention of our readers, being persuaded that a serious and careful perusal of it, will, through the Divine blessing, minister to their spiritual profit.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Having with pleasure observed that you devote a portion of your valuable Magazine to the purpose of illustrating Scripture I beg leave to send you, for insertion, an extract from a work in

my possession, entitled, "A critical and practical Commentary on the New Testament, by a Divine of the Church of England," printed in 1740. I have searched several works, and made many inquiries as to the authenticity of the custom, but cannot obtain satisfactory information: I am therefore induced to address you, thinking probably some of your readers will favour the Publick either with a refutation or confirmation of it. The reasons of my thus addressing you are—1st, Because I have frequently heard persons of respectable talents express their surprise that no evidence whatever was given on behalf of our blessed Redeemer at his trial, when considering the publicity of his character, many persons of the first distinction in the Jewish nation might then have been found at Jerusalem who could have confuted the evidence brought against him.—2dly, Because I have heard much blame, from the pulpit, laid upon the apostles, and upon Peter more especially, for not standing forward and confronting the accusations of the false witnesses. If the extract which I now send you can be established, the conduct of the apostles is easily accounted for, because there can be no doubt of their having a perfect knowledge of this custom, and that it would not only have been useless but even dangerous to interfere on the occasion. Your insertion will oblige, your's very respectfully,

Norwich, 13*th July*, 1819. JAMES CLARKE.

Matthew xxvi. 59. "*False witness.*"

"It will not seem strange here to find false witnesses against Christ entertained, if we but remember, that, among the Jews, it was lawful, in actions against seducers of the people, or against false prophets, to say any thing, whether true or false, for no person was admitted to say any thing in their behalf. On the contrary, others who were to be condemned, had a night and a day allowed them, to see if they could produce any thing to their advantage; but this favour was denied to false prophets and seducers of people." H.

To the Editor of the Methodist Magazine.

ROMANS iii. 10—19.

The doctrine of the fall and consequent depravity of man, is so radical and important, that it may not be slightly passed over in the gospel ministry. At the same time it is a doctrine so universally supported by the consciousness and the observation of every man, that though repugnant to the pride of human nature, I think its evidence would force admission, if it was judiciously stated. It certainly is sometimes not so, and if the hearers are disposed to resolve the cause into the error of the statement, they have too often opportunity for so doing.

The description contained in the 3d of Romans, from the 10th

to the 19th verse inclusive, is frequently adduced as an exact picture of every unregenerate man, and it is taken for granted that the apostle gives it as such. Without meaning to lessen the actual guilt of any man, I must yet confess I think the argument of the apostle is usually mis-stated. I conceive the point he has in view is to prove that the Jews, as a people, did not possess that moral superiority over the Gentiles which they fondly imagined; and to prove it, he brings passages from their own Scriptures, descriptive, not of the sins of the Gentiles, but of those of their own nation. These quotations are from several Psalms, one passage in Proverbs, and one in Isaiah, all spoken to, and of persons, "under the law," and therefore calculated to strengthen the assertion in the foregoing chapter so contrary to Jewish prejudices, that there is no such respect of persons with God, as to induce him to connive at sin, or to forgive it merely on account of external privileges. In proof of this restricted sense of the passage I would observe, that in the 14th Psalm, where it is declared, "they are altogether become filthy," &c. "there are none righteous," &c. it follows, "Have the workers of iniquity no knowledge who eat up *my people* as bread? God is in the generation of the righteous." Here are evidently two sorts of persons whom God beholds, and if it be replied, that the righteous are such only by the converting grace of God, whilst I would most unreservedly allow the truth of this assertion, I would beg leave to observe that different degrees of this grace, and of the exercise of human responsibility, will constitute a great variety of character, and rescue a considerable number from coming under the full description of the verses referred to, i. e. from the 10th to the 19th. Still the apostle's end in quoting them will appear to be answered, for if such characters existed in the Jewish church, and that they did, these Scriptures are an undeniable proof, *then* had the Jews no such reason to prefer themselves, merely as Jews, to the Gentiles, but must admit that the descent from Abraham, the knowledge of the law, and the initiation into the covenant of God by circumsicion, were inadequate to procure them acceptance with God, which was a point St. Paul extremely labours, knowing that ignorance of it was the main cause of their rejection of the gospel.

In a congregation of professing Christians it may truly be asserted, that the best man present, if God should withdraw the grace of his Providence, and the influences of his Spirit, would soon become like those wretches described in these quotations, but to insist that every man, (who cannot properly be termed a converted man,) is really the character there delineated, is so clearly unsupported by matter of fact, that I fear it causes many to reject the doctrine of human depravity, under pretence that this assertion is the substance of it. Whereas, if their forget-

fulness of God, their omission of known and practicable duties were calmly set before them, they could not but recognize the truth of the picture; and if the good thoughts and desires, of which they are conscious, were admitted, but explained to them as being talents graciously and freely communicated as means of further improvement, they would learn to tremble rather than boast of what they may have accounted their righteousness, and the pride of merit would sink in the sense of responsibility. To describe men as they really are, is the way to gain their attention, because it is at once intelligible and interesting; and since persons really differ from each other, both by inward and outward circumstances, to confound these important distinctions, is to obliterate the lines of duty, and thereby to deface, if not make void the word of exhortation. That *all* men are sinners, that *all* need a Saviour, is a truth written as with a sun-beam on every part of the habitable globe, as well as in the pages of inspiration; but that any man, (unless accumulated wickedness has reduced him to a state of reprobation) is void of all tendencies to good, is as contrary to plain matter of fact as it is to that revelation of mercy and grace through a Mediator, which we very properly term *the gospel.* C. L.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

STORKS.

In addition to what was inserted some time ago in your Magazine, relative to the instinct of *Storks*, perhaps the following may be judged worthy of insertion.

It is an opinion of high antiquity, that young Storks requite their parents by tending and supporting them when grown old. Among those who have given their relation without the ornament of exaggeration or fable, is Burcherodde, a Dane; his account is very full and particular, and he appears a person of gravity and fidelity. He tells us he relates *what he has seen.* Storks build, says he, in the southern part of Jutland, and men may be taught by looking upon them. In a retired part of Eyderslede, towards the German Sea, there are clusters of trees; among these they build; and if any creature comes near them in the nesting season, they go out in a body to attack it. The peasants never hurt them. When they first take out the young, they practise them to fly, and bring them back at night to the nest, preserving it as their proper home; they lead them to the marshes and hedge sides, pointing them out the frogs, serpents, and lizards, their proper food; and they will seek out toads, which they never eat, and take great pains to make the young distinguish them. In the end

of autumn, not being able to bear the winter of Denmark, they gather in a great body, and go off together, the old ones leading and also forming the rear, with the young brood in the centre. They return in the spring, and betake themselves in families to their several nests. At this time it is not uncommon to see several of the old birds, which are tired and feeble with their long flight, supported at times on the backs of the young; and the peasants speak of it as a certainty, that many of these are, when they return, laid carefully in their old nests, and fed and cherished by the young ones, which they reared with so much care the spring before.

By these instincts of animals the beneficent Creator gives unto man some instructive hints of fundamental duties, which he has graciously perfected to him by Divine revelation, the deductions of reason, and the aid of experience. He has, to render duty easier, granted us also to *partake* of animal instinct. Thus, by various means and diversified lessons, leading us to wisdom and virtue, in a world where impediments to both constitute our state of probation.

What chiefly strikes me in this account is the superior care taken, if I may be allowed the expression, by the Stork in the education of its young, and the consequent detaining them longer in the nest than is the case with other birds; and that this parental care is by instinct in the young, associated with parental reward.

March, 1819. E. M. B.

To the Editor of the Methodist Magazine.

Rev. Sir,

Having met with the following article in the "Edinburgh Philosophical Journal," and thinking that its insertion in your useful Miscellany would prove acceptable to your readers, I have transcribed it for that purpose; and if it meets your approbation, its appearance in a future number will oblige your's respectfully,

Kimbolton, 17*th Sept.* 1819. Samuel Sly.

Sir William Herschel's Researches respecting the Distance of the Fixed Stars.

In a paper published in the Phil. Trans. 1818, Part II. this celebrated astronomer endeavours, by computations founded on the known power of his telescopes, and the probable assumption of some certain average magnitude of the fixed stars, to arrive at definite conclusions on the great problem of the arrangement of celestial objects in space. Granting that, one with another, the faintest stars are the farthest distant, their light then becomes, in some rough way, a measure of their distance, which may be compared by a series of equalizations between large and small stars, made with similar telescopes, but of different apertures.

He thus concludes, that a single star of the first magnitude would be just lost to the naked eye if removed to twelve times its distance, and to the most powerful telescope hitherto constructed, if to 2300 times. Yet such an instrument continues to shew stars in the milky way, at the utmost limits of their visibility. This wonderful sidereal stratum is therefore fathomless alike by our eyes and by our telescopes.

But though the light of single stars may no longer affect our organs, the united lustre of sidereal systems may reach us from a still greater profundity in space. When the stars of clusters can yet be seen in telescopes, their distances may be estimated by the aperture which just *resolves* them, and in this way we have the distances of 47 clusters actually estimated in this paper. These, in turn, become connecting links with such *ambiguous objects* as our telescopes will not resolve. It is first proved by many observations, that resolvable clusters seen with inferior telescopes, actually put on similar appearances with those of the former kind, by the same principles as those with the nearest fixed stars. The utmost limits of human vision seem attained when such objects are lost to the sight; and this, we are led to suppose, must take place about the 35000th order of distances.

THE PROVIDENCE OF GOD ASSERTED,

In an Account of WILLIAM JENKIN.

(Continued from page 761.)

About this time the people with whom I met in class began to urge me to pray in publick, which I always declined from an unaccountable aversion which I felt to publick speaking, and often thought, that if it were put to my choice, I would much rather stand up to be shot than address an audience. Nevertheless it was often suggested to me that one day I should be called to preach the gospel, but the idea always startled me, and it seemed as if I could do any thing rather than this. The suffering of martyrdom did not appear to me so alarming as the duty of publick speaking; and so rooted was my aversion to every thing of this kind, that the strongest solicitations, and most earnest importunities of those with whom I associated, could not prevail so far as to induce me once to exercise in the class or prayer-meetings.

But after some time my mother was visited with a complaint which terminated her life; and during the time of her illness she desired me to fetch a local preacher, to converse with her concerning spiritual things. I immediately did this; but it seemed that she received no benefit from his counsel, her mind appearing to be in a state of darkness, while her body grew weaker every day. This gave me the greatest concern, and induced me to pray

with much earnestness that God would manifest himself to her before she left this world. But whenever I engaged in this exercise, it was strongly impressed on my mind that I ought to proceed to instruct her myself; that this duty God had called me to perform, and that the neglect of it would be attended with the most serious and alarming consequences. Nothing could be more painful to my feelings than such a task, yet it appeared there was a necessity to undertake it; and in order to act with propriety, and obtain success in this important work, I earnestly prayed for assistance from heaven, and solemnly promised, that if God would bless my endeavours at this time, I would not refuse to speak in publick, if providentially called thereto. This was an engagement of the utmost importance, and the obligation I then laid myself under has often led me to think of the vow which Jephtha made when he went forth to the battle; and I doubt whether he felt more reluctance to the fulfilment of it than I did to the performance of my promise. However, I undertook the work, and Divine goodness blessed my efforts. My mother received comfort, and died in peace, expressing unshaken confidence in the blood of Christ, which afforded me the greatest satisfaction.

Nobody knew of the promise I had made; but at the next class-meeting I was desired to pray, which I did for the first time in publick. The following week I was urged to lead the class, which I did not dare to refuse, because of the promise I had made. Very soon afterward I was solicited to act in the capacity of a local preacher, and in a little time went out as an itinerant. After travelling one year in England, I offered myself to go on a foreign mission; and at the Conference held in Bristol, 1798, I was set down for St. Christopher's, in the West-Indies. In order to reach the place of my appointment I embarked at Bristol, with other preachers, going out on the same errand; and also one Moravian minister, his wife, and a single sister, who were going to Barbadoes to act as missionaries, under the superintendance of the United Brethren. The ship was to touch at Cork, in order to join the West-India fleet, which waited there for a convoy to protect them against the enemy, there being then a French war.

The first time we put to sea, a contrary wind obliged us to return to Bristol, after beating about some days. We made two attempts afterwards, with no better success; but the next time we sailed; after being out of the harbour one day, a most violent gale of wind arose which considerably damaged the ship's sails and rigging, and constrained us to put into Milford Haven, where we abode some time, and repaired the damages the ship had sustained during the late storm.

The weather being now moderate, we weighed anchor again, and sailed for Cork; but after having been about twelve hours at

sea, a most tremendous storm arose, which continued all the following night, with increasing violence, and prevented me from taking any rest. Early in the morning I went upon deck, where the scene was most distressing. The ship was lying to: several of her sails had been furled, but the wind was forcing them open, the gaskets being broken in many places. The sea made constant way over us, and the upper works being broken down, the sheep, hogs, and other live stock were, by degrees, washed overboard, by the violence of the waves, and it was extremely dangerous for any person to stand upon the deck.

Several of the men, having been exhausted with the fatigue of the night, were retired into the round-house to rest themselves. I spake to one who was keeping watch, and asked, what he thought of our situation: he replied, "The wind is very violent, and the sea runs high." I answered, "Yes, but that is not all: it appears to me that our danger is very great, for we shall soon be upon a lee-shore: the wind blows violently towards the land, and, in our present state, it is impossible, (humanly speaking,) to weather the coast. Therefore we must go on shore at all events, and should we be so happy as to find a harbour, our lives may be preserved; but if me miss in finding a port, our case is too plain to need a description." He said, "My views of the matter exactly correspond with yours; yet I did not like to say so much, lest you should be alarmed: however, since you understand the business, I will tell you freely, that my only hope is, that the wind will change. It now blows from the South East; but as we have a very heavy rain, I expect it will soon come round to the North West, in which case we shall be free from danger: otherwise our state will be very perilous."

By this time the captain, coming upon deck after having rested himself a little while below, ordered one man to the fore-top-mast-head, and another to the main-top-mast-head, to see if there was any appearance of land. In a few minutes we had notice that they had seen the land; but, at the same time were given to understand that the fore-top-mast was breaking, and would quickly fall. Having given us this alarming information, the two men descended with the utmost speed, and soon after the fore-top-mast, with the fore-top-gallant-mast, together with the yards and sails, fell partly upon deck and partly overboard, breaking down the lower rigging before them. It appears that the violent agitation of the ship had caused the mast to give way, which by the rolling of the vessel was now thrown overboard, where it lay along-side, being confined by the ropes which still fastened it, and prevented its separation from us. All hands were forthwith employed to clear the wreck, which cost us several hours exertion; while the sea made its way over us, and we still continued driving in towards the land.

I before noticed that there were five passengers on board besides myself; but they having never been upon the sea before, were greatly affected with sea-sickness, and mostly confined to their beds: consequently they remained ignorant of the danger; but I had been accustomed to the sea before, and was therefore able to take an active part in those exertions which present circumstances rendered necessary. I went, however, frequently below, to visit my companions, and they often inquired of me whether we were in danger. My answers were only in general terms, without particularizing the perils to which we were exposed.

A great part of the day was spent in this distress, while the ship continued drifting toward the shore. Towards evening the captain called me to him, and said, "I have something to communicate to you, and wish to have your opinion on the subject. We are now on a lee-shore, and cannot keep the sea another night. If we run for the land immediately, while the day-light continues, we may possibly find some spot clear of rocks, so as to lay the vessel aground, and save our lives; but if we remain in this state until night, we shall be driven on shore in a time of darkness, and then our case will be desperate. But what is your opinion of the matter?" I replied, my judgment corresponds exactly with yours: it appears to me that the best way is to run for the land immediately. He then called the master, and said unto him, "We have been just thinking of making sail for the shore, but what do you say respecting it?" The master answered, "I think it perfectly right: 'tis the only method that can be adopted in order to save our lives." The captain then said, "Loose the fore-sail, and put the vessel before the wind." The fore-sail was loosed accordingly, but was immediately blown to pieces, before we could haul aft the sheet: so that the new canvas went from the yard, as if one had let go a handful of ribbands in a storm of wind. In this distress we made an effort to loose the middle stay-sail, wherein with much difficulty we succeeded, and providentially it stood the violence of the tempest, and the ship came round under it, so that we stood in for the shore. The captain then said to me, "Have you made your friends below acquainted with our condition?" I answered, "No: I have only spoken in general terms, without saying any thing particularly relative to our danger." He said, "It is proper to let them know our situation; because it cannot be much longer concealed, and a little time will now determine whether we are to live or die." I accordingly went down into the cabin, and advised them to get out of bed. They replied, "We are so sick, that we cannot possibly stand, nor even sit up." I still urged them to it, from the consideration that we were near the land. Miss Grant, (the single sister of whom mention has been made,) said, "How shall

we get on shore? Will the boats come to fetch us?" I answered, "It is very uncertain whether we shall ever be able to reach the shore alive, although we are now so near it. I advise you, above all things, to think of another world, and prepare for death, yet do not neglect the means of preservation: take a few light articles of apparel with you, which may be carried without much increasing your weight, and be ready for all events." The Moravian minister then said, "This is just what I apprehended before from your reservedness in answering my inquiries concerning our state: but the will of the Lord be done." I then kneeled down and prayed with them, (as I had often done before,) for the space of five minutes. Then, being wholly uncertain whether we should ever meet again in this world, I took an affectionate leave of them all, and hastened upon deck.

The scene was, by this time, become terrific in the highest degree; and death seemed painted before us in a variety of shapes and colours. A most tremendous sea followed, which frequently broke over our quarters: a horrible cliff was before us, and sharp pointed rocks in all directions along the coast, seemed to cut off all hopes of life and preservation.

It was about sun-set when we approached the shore. There was a very heavy rain without the least change of wind, or abatement of the tempest: and we could then discover multitudes of people upon the hills, and many running down toward the sea with a design, (as it afterwards appeared,) to plunder the ship. We were then in the breakers, at some distance from the shore, and the vessel struck several times before she wholly lost steerage way. As soon as she received the first shock, the passengers below seemed to forget their sea-sickness, and prepared to come upon deck; while one wave threw us against a large rock, where the ship rested for the time, heeling towards the land. As there was every reason to expect that the next sea would carry off every thing from the deck, I went up upon the main-shrouds. The master presently followed, and advised me not to go above the main-top; because he thought the mast would soon go overboard, and then those who were in the upper rigging must inevitably be drowned. I took his advice, and we remained together a little below the main-top.

By this time a most tremendous wave approached us. I saw it, and called to my companions, (who were then upon deck,) to lay fast hold on something, otherwise they would be washed overboard. The young lady above mentioned, had provided a few light articles of apparel in a handkerchief, which she held in her hand; but, seeing the danger, she let it go, and seized a rope, by which she lost the parcel, but preserved her life. The same wave lifted the ship over the rock against which she lay, and threw her further towards the land; at the same time it brake in

the dead lights, whereby a great quantity of water entered the vessel; and our trunks, after floating some time in the cabin, were carried out of the ship through the breach that the sea had made, and were driven on shore, where we saw the people breaking them open, and plundering our property.

The ship lay on her side, heeling towards the land; and, as the tide was flowing, the waves which violently beat against her, lifted her still higher up; which gave us hope, that if we could continue until high water, we might get on shore in safety. But the cold was very severe, and affected me so much, that it seemed impossible to endure it very long, which led me to think of making an effort to reach the shore, while my strength remained. With this intention I began to strip off my clothes, in order to disencumber myself of the burden of them, hoping, that, on some broken fragments of the vessel, I might succeed in my attempt to reach the shore. But, observing the people quarreling and fighting most furiously about their plunder, I concluded that they would murder me, if it should be in my power to escape the violence of the sea, and effect a landing. This consideration induced me to change my resolution, and remain with my companions in the ship. I accordingly took my station to windward on the quarter-deck. Miss G. was by me, and we placed our feet against the companion, keeping the end of the main-sheet in our hands.

Every time the waves brake over us, we were deprived of all sense by the violence of the blow, but recovered again as soon as the deluge of water had left us. In the intervals, I began to strike my hands against my body, which soon afforded me great relief from the extremity of the cold. This caused me to exhort my companions to do the same, which they forthwith began to practise; and, it appears, that these efforts were, under Providence, the means of preserving us from dying by the cold.

After some time, the tide of ebb began, and the water receded by degrees from the ship, when the people from the shore rushed on board, and began to cut the rigging, and commit the greatest depredations. The captain seeing their intentions, went into the cabin, and endeavoured to save a part of his property. He put some silver spoons into his coat pocket, in order to preserve them from the plunderers; one of whom came behind him, and tried to cut off the skirt of his coat with a bill hook, when the captain snatched a pistol, and threatened to shoot him; upon which he ran away, and left the spoons with the coat half cut through. In a little time we were enabled to get on shore, and found ourselves on the Old Head of Kinsale. We were conducted to lodgings, if they deserved that name. On entering the house, it was discovered, that Miss Grant was not there, which gave us no small degree of concern. I asked what method we could adopt to find her. The Moravian minister answered,

"My strength is spent: and I can do nothing for her recovery, whatever may be her lot." I then said, "As Providence has saved our lives in such a singular manner, I will make one effort to find her, if possible. I went out accordingly; and obtained information that there was another publick house, (so called,) in the village. Therefore, I went and knocked at the door, but finding that no person appeared, I went in, and found a large milch cow in the kitchen: but saw no other living creature. Thinking, however, that there might be people in some other parts of the house, I called aloud, and said, "Is there a lady here who has been saved from the wreck yonder?" She heard my voice, and answered, "I am here, Sir." Going towards the chimney from which the sound of her voice proceeded, I found that the mistress of the house had laid her in a hollow place in the wall, near the fire, with a few old clothes wrapped about her. I said, "Why did you leave us, and put yourself into the hands of persons from whom you can expect nothing but savage and brutal treatment?" She answered, "When I came down out of the ship, it was almost dark, and a man came, saying, he had orders to conduct me to a place of safety, which induced me to put myself under his protection, and he led me to his house." By this time the landlady was come into the room, expressing a great regard for her guest, and promising to do every thing to make her comfortable. I returned to our lodgings, giving my companions an account of what had passed; and it was their unanimous opinion that it would be quite improper for Miss G. to remain where she was without some person being with her, in whom she could place confidence. In consequence of which, the Moravian minister and his wife, went to lodge in the house with her.

All this time the people were employed in plundering the ship, and carrying away the spoil which they had taken and collected together on the shore. But just after my return from seeking Miss G., we heard the report of some muskets, which greatly revived our spirits, because this was a certain signal of the arrival of the military, from whom we expected protection: for we were not without some apprehensions that we should be murdered in the night, for the sake of the wealth which was supposed to be about us. And, what tended to increase our suspicions was, that I had brought several articles with me out of the ship, which were taken from me in my lodgings.

In a little time, an officer of the volunteers entered the room where we were, and informed us, that he was come from Kinsale to protect the property in the vessel: that on their arrival the people fell upon them with stones, &c. but that the soldiers, in their own defence, had been constrained to fire on the mob, whereby they killed four upon the spot, and wounded some

more, which put the plunderers to flight, and stopped their depredations for the present. He likewise added, that, if we had no objection, he would make that room a guard-house; we replied it was our earnest wish that he would do it, because by this measure we should be protected from the violence of the people. Accordingly that room was occupied by the military all the night; some of them keeping constant watch at the wreck, and relieving each other by turns.

We were shewed into another apartment to sleep, but such a lodging-room, I never saw before. A description of it would be altogether improper and incredible: however, excessive fatigue caused me to fall asleep, and in the morning, I found that the dampness, &c. of the bed clothes had caused them to adhere firmly to my skin, which together with the hardships of the preceding day, had affected all my body in such a manner as to render it doubtful whether I should ever be able to stand again. I resolved, however, to make an effort for that purpose, and with much pain and difficulty got out of bed.

The preceding evening I had given some articles of my wearing-apparel to the landlady, to dry them for me; but when I wanted them again in the morning, they could not be found, so I was obliged to go with the little that was left me. All my trunks had been broken open the preceding evening, before I left the ship; but there was one heavy chest in the cabin, containing many valuable articles, and which I hoped might be preserved from the rapacity of the people; therefore I went down as soon as possible to the water side, to seek after it; but I found the chest lying on the shore, the cover being broken off, and every thing taken out of it.

I then began to make the following reflections. "Yesterday I was a cabin passenger on board that vessel, where every comfort of life was furnished me; but now we are reduced to the greatest poverty and want, in a strange country, exposed to extreme cold and hunger, without a single friend to whom we can make application." But, I was roused from these gloomy meditations, by looking on the tremendous waves, that beat against the rocks along the shore: and, considering our wonderful preservation, it appeared very plain, that had we endeavoured to get to land, an hour sooner, or an hour later, we must all, (humanly speaking,) have inevitably perished. If we had been an hour sooner, the ship must have gone to pieces against the rocks, before the flood tide was high enough to lift her over them: and had we been an hour later, it would have been so dark, that we should not have been able to steer clear of the rocks, which were further off from the shore, and this circumstance would have been fatal to the ship, and all on board her. These considerations induced me to admire the wisdom and goodness of Him, who directed us to

endeavour to land before it was too dark to discover the coast, and who did not permit us to attempt it until after there was water sufficient to bear the vessel over some sharp rocks which otherwise would have proved destructive to her.

Reflecting on these things, my spirits seemed to return, so that my bodily strength appeared to be in some sense renewed; and it is proper to remark, that, through all my sufferings on that occasion, my mind was always in a state of tranquillity. However, while we were on the wreck, and expecting that every breaking sea would wash us off from the deck, and hurry us into eternity, I felt some of the happiest moments that ever I passed in my life.

After walking round the ship, I found a bottle of porter, which the plunderers had lost; with this I returned to my companions, and gave them a part of it. I then got a few potatoes, with a little salt, for breakfast; and having received this refreshment, formed the resolution of going to Kingsale, in order to try if any relief could be obtained. I communicated my thoughts to my brethren, who proposed to accompany me. We then went to inform the Moravian minister of our intention, who forthwith began to weep, saying, "We are not able to travel with you, and we shall meet no more in this world. I am too weak for the journey, and my wife has received so much hurt on the wreck, that she cannot walk a mile." I replied, "There is a necessity for my going, because one night more in these lodgings will certainly cost me my life: but I hope to find some friends in Kingsale, who will afford us relief, and whatever succour we may receive, you shall surely partake of it."

(To be concluded in our next.)

THE GRACE OF GOD MANIFESTED,

In a MEMOIR *of* CHARLES NEWMAN, *who died at Brussels, Aug.* 13, 1816.—*By* H. C.

CHARLES NEWMAN, the subject of the following memoir, was from his childhood violent in his temper, and passionate in the extreme; and on the slightest, or even without any provocation, he would throw knives or any offensive weapon at his sisters, who were obliged to flee from one who would not be restrained by parental discipline—this evil disposition appears to have grown with him. For a short time he learned the trade of a cabinet-maker, which was abandoned for the navy, in which a midshipman's birth was procured for him. He also filled the office of Captain's clerk, but was in one period of his service degraded from his rank, and turned before the mast, his impetuous temper having led him to challenge a superior officer. He was, however,

replaced, and continued in the navy, until ill health obliged him to abandon that profession.

His character while a sailor, was that of a man, amongst wicked men, eminently wicked; so grossly profane and licentious was his general conversation, to such a bad eminence had he attained, that if any expression or oath was heard in the ship more than ordinarily blasphemous and offensive to religion, decency and morality, it was usual for the men to say, '*That is a Newman.*' In poetry of the lighter class, and books of idle amusement, he was well read; and having a good memory, he could bring forward, as occasion suited, what he had read, for the entertainment of his companions. He sung well, and once wrote down the first lines of 200 songs, with which he was acquainted, and had been accustomed to sing at the convivial parties.

While pursuing this course of life, he was several times attacked by indisposition of a pulmonary nature—warnings meant in mercy, but long slighted. While confined to his hammock by one such attack, to pass away the time he repeated a poem of 1000 lines, which was so well remembered, that he believed he did not miss or misplace a single word. His complaint increasing, he was compelled to leave the ship, and return to his mother, who then lived in Seymour-Place, Crawford-Street, London. During his absence, she, with one of her daughters, had become serious, and were joined to the Methodist Society,—a change in them by no means agreeable to him. His health rapidly declining, the leader, in whose class his sister met, was desired to visit him, which he did; he found him awakened to a sense of his danger. The reading a volume of Mr. Wesley's life, and the preaching of Mr. Robert Newton, had been, under Divine influence, the means of shewing him his need of salvation, and the way in which it could alone be found. From this time, the leader visited him often; and not a long period elapsed, when, after a season of prayer, one Sunday afternoon, the sinner found salvation through faith in a crucified Saviour. His burden fell off, and the sorrow he had long felt on account of sin, was exchanged for the peace which passeth all understanding, and the joy which is unspeakable and full of glory.

He continued inexpressibly happy, having the clearest evidence of his acceptance with God. He could with truth say, "Lord, though thou wast angry with me, thine anger is turned away, and now thou comfortest me." In a most extraordinary manner his filthy memory was cleansed; the idle and profane songs in which he once delighted, and which had grieved him sore while seeking salvation, were all swept away; and in their stead, hymns of praise dwelt on his lips; and the gladness of those who are anointed of the Lord, filled his heart. With great thankfulness he acknowledged the goodness of the Lord in this respect, and

often said, all he once prided himself in remembering, was, with his sins, blotted out, he hoped for ever. Though between 20 and 30 years old, he had never been baptized; and it was his ardent wish publickly to make a profession of his faith in Christ, and receive that sacrament which is the outward and visible sign of the inward and spiritual grace of which he was happily the partaker. After previous conversation with him, and being fully convinced of his meetness, Mr. Joseph Entwisle, on the morning of Sunday, the 26th of February, 1815, admitted him, by baptism, into the visible church of the Redeemer. Weak and exhausted as he was, appearing like one who had not many days to live, he wished much to tell the crowded congregation who were assembled, what great things the Lord had done for him; but his voice failed him, and it was deemed expedient that he should desist, lest in the attempt, life's brittle thread should break. In the afternoon, however, he drew up the following brief statement, which, after evening service, Mr. Entwisle read from the pulpit of Hinde-Street Chapel.

Newman's Statement.

The person baptised here this morning, being prevented by indisposition from speaking more fully on the subject of his conversion, requests the reading of the following statement.

"Just previous to my leaving the navy, my life was in imminent danger from an inflammation of the lungs; and I am certain, had I died at that time, I should have lifted up my eyes in torment, as I had not the fear of God before my eyes, nor the least concern for my soul. But it pleased the God of grace and mercy to raise me up, and give me longer time for repentance; and glory be to his name, the end is answered, and I am saved. On returning home, I found my mother and sister were become Methodists; their manner was new to me, and not altogether agreeable; I knew not why, but now I know, the carnal mind is enmity against God. In a dissipated way, I took up a volume of the life of Wesley; its novelty engaged me; I read it with attention, and I felt it a duty to seek the favour of God. I began by setting my face against a known sin—a right eye—and praying for grace and mercy, trusting these *good endeavours would find favour*. But hearing a sermon by Mr. Newton, on the "chief corner stone," I found I had built upon the sand. I now began to ask in the all-prevailing name of Jesus Christ, and was shortly answered; my besetting sin was taken from me, but looking back exultingly, it returned. This hurt me so much, that I left off prayer, conceiving myself unworthy to be heard. Still reading Mr. Wesley's life, I began again praying earnestly for faith in Jesus. I left off asking for health or any other earthly thing. Being fully intent on my salvation, I was exceedingly depressed

in spirit, mourning all day, and at night watering my pillow with my tears. My sister wished me to see Mr. Clarke, her class-leader, and I bless God for my acquaintance with him. He exhorted me to pray for a manifestation of God's pardoning mercy, and for that alone; a fortnight after this, he prayed with me in a most fervent manner, and took leave of me. Immediately I felt a sensation not to be described; with hurried step I paced the room, bursting into a flood of tears; but they were sweet tears of joy, and such as I had never shed. I cried out, "My God, is not this the blessing I have been so long seeking." I felt it was: I was filled with peace and joy in believing; some doubts returned, and I asked a further manifestation; but, (as it were casually,) opening the bible on "The fearful and unbelieving shall have their part in the lake that burneth with fire and brimstone," Rev. xxi. 8, and instantly on Isaiah vii. 12, "But Ahaz said, I will not ask a sign, neither will I tempt the Lord;" I relinquished it immediately as a sin. Since this period I have had many temptations; but I know that my Redeemer liveth, that God is with me, and that nothing shall prevail against me. "Bless the Lord, O my soul, and all that is within me bless his holy name."

C. NEWMAN.

For several months previous to his baptism, he had not been exposed to the external air, living principally in an apartment the temperature of which was regulated; but his soul being set at liberty, the body would no longer be thus confined; he longed to go up to the house of God with those who kept holy-day; and not counting health or life itself dear unto him, he regularly attended publick worship, began to meet in class, enjoying greatly that and every mean of grace, and constantly obtaining in every mean those blessings for which they were graciously instituted. The effect produced by this alteration in his mode of life was different from that apprehended by his friends; it was favourable, not prejudicial to his health; he gained strength, and for a season they encouraged hopes that he might yet be spared. From his quitting the navy he had been dependant on his mother, but he wished no longer to eat the bread of idleness; he looked out for, and obtained employment; urged more particularly to do this by the probability there was that a sister and her family might soon become in a great measure destitute. He wished also in some way to be useful to his fellow-mortals; having obtained mercy at the hand of the Lord, he was anxious to proclaim to those around him, who were perishing for lack of knowledge, that there was, (even for the vilest of the vile, the chief of sinners), mercy and salvation in Christ Jesus. He offered himself as a visitor in the Stranger's Friend Society; and though his conversion to God was but recent, so genuine and deep was the work of grace in his soul, that he was accepted; and while he had health and

strength, he actively engaged in that most excellent institution; and there are reasons to believe, that though his career was short, the Lord gave a blessing to his labours, and that he was instrumental in the salvation of some souls. To the temporal wants of those he visited he ministered according to his ability, frequently giving amongst them all that remained of his weekly earnings, after defraying the expense of his milk and vegetable diet; laying up treasure on earth entered not his thoughts; his heart was in heaven, and as he journeyed towards his home his conversation was heavenly; he had power to cast his care on him who had, and still cared for him; and when the disease returned with increased violence, and prevented him from following his employment, and consequently cutting off all means of support, he had no anxious thought for the morrow, feeling assured that God would provide, and not suffer him to lack any thing that was good. In this respect it was unto him according to his faith, for though he was confined many weeks, and his mother, the only relative who could assist him, was out of the kingdom, yet friends were raised up who attended him with affection, and cheerfully ministered to his necessities. During this period he manifested much of the Christian temper, patiently bearing what the Lord thought fit to try him with, anxious merely that his will should be accomplished in him and by him. Supported under the affliction which he knew could endure but for a moment, by the presence of his God, and the assurance that these trials would work out for him a far more exceeding and eternal weight of glory; he endured as seeing him who is invisible, and calmly waited the coming of his Lord. To his leader's inquiry, how he had been, on visiting him one day after almost a week's absence, "Afflicted," said he, "but not forsaken—burnt with fever, yet refreshed with the dew of the heavenly grace—assaulted by the enemy, but not overcome. I have this week been enabled to lay one hand on the throne of grace, and the other on the Lamb slain from the foundation of the world; it is the only posture for a sinner in health, in sickness, in death, in this posture I trust I shall live and die." The energy with which he uttered these words will not soon be forgotten. From this attack he at length, in some degree recovered, and, at the earnest entreaty of his mother, who was at Brussels, prepared to join her at that place. Aware that his days would be but few, and that she would have a mournful gratification in having him near her at the last, he took leave of his Christian friends in England, and embarked on Sunday the 26th of May. Early in morning he had for the last time met with them in class; with many prayers they had committed him to God; and with tears which could not be repressed, they parted, conscious their next meeting would be in eternity. The vessel in which he sailed was bound for Ostend. It was extremely crowded,

and afforded little accommodation for an invalid. On his arrival he wrote, giving an account of his passage, which had been painful in many respects; but his God was with him, and was his support, as portions of his letter to a friend will best describe: "I experience," he writes, "a difficulty in addressing you; fond recollections press into my mind, and quite overwhelm me with feelings indescribable. In my present state of weakness and fatigue, these things are too much for me; I hasten therefore for relief to detail my passage. We fell down the river with a fair breeze, and went pleasantly to Gravesend, where they took us all on shore to examine our passports, and see that there were no more on board as passengers than were accounted for in town. Losing four hours there, we proceeded, the wind having become foul and very cold. Having nearly 50 passengers, I was content to plank it upon deck, the fumes below being too strong for me. Wrapped up in a sail I lay quite comfortable till a heavy rain came on, which struck a hot damp through me, and obliged me to retire to the coolest place I could find; there I remained till we were brought off Margate, about seven in the morning. During this time my mind was blessedly staid upon God, being filled with prayer and praise; I thought on the testimony I had borne for him, and the pledge I had given to live wholly to him, (at a love-feast held by Mr. Bunting, the Sabbath before his departure.) The hymn I gave out in the morning among my Christian friends, the prayer,

> 'Still let me guard the sacred flame,
> And still stir up thy gift in me,"

was in my heart and mouth continually. Temptation was near, and assailed my ears with those songs, finely sung, which formerly delighted me; I employed my mind in parodying them in silent praise to God; and where they would not readily admit of this, I prayed the Lord to put the new song into the mouth of the singer; and if my mind at all inclined to them, I called on 'the name to sinners dear,' and they flew before it like lightning." At Margate the passengers again landed; he went to bed, and got a little rest. The remainder of his passage was stormy and unpleasant. "The night," he says, "was full fraught with misery; I never suffered so much in my life. I stowed myself away as before, in the coolest and most airy place I could find. Here I was quite in extremity, very sick and full of strong pain; I fell down utterly helpless, calling upon God to sustain me. The steward coming down, I mustered strength to unbolt the door, and intreated him to put me into a bed place; they thought I was actually dying, and put me into the captain's birth. Here I dosed, and awoke, continually praising God for his mercy and goodness, and gradually recovered." He landed at Ostend at

eleven o'clock on Tuesday night.* He remained a few days at Ostend; and on the 19th of June he wrote from Brussels, giving an account of his journey thither, and the observations he had made in his progress. From Ostend to Ghent he travelled by the canal, in company with three gentlemen, dissenters, students for the ministry. They arrived on Saturday afternoon, and he was anxious to get forward to Brussels, that he might spend the Sabbath in the company of his mother, and feel himself at the end of his journey. All the places in the diligence being taken, he was constrained to remain, and spent a part of the Lord's day in acts of devotion with his three companions, in which he appears to have been truly blessed. Being in a Roman Catholic country, he was pained by the superstition he witnessed. "I went to the church at Ostend," he says; "it is worth seeing, it was the time of high mass; I got a sprinkling of holy water, in common with the rest, and prayed God to apply the blood of sprinkling to their consciences, and give them to see Jesus, through the thick darkness and gross idolatry which surrounded them. In the church is the copy of a most blasphemous picture, representing the Trinity, the pope with his tiara being put for God the Father. The original is in the cathedral at Ghent. I noticed also a picture of heathenism, which shocked me much: against one of the pillars is a money box, inscribed to St. Martinuldius, patron of those who have the plague, or any sort of sickness. Candles are sold in the church to burn to the saint when his interest or help is needed. The priests alone are profited by these superstitions." Between Ghent and Brussels he met with a large body of pilgrims, returning from the shrine of the holy mother at Halle, some of them barefoot, and in much pain and weariness, worn out with fatigue. He writes, "This is a lesson for me, and for us all; if we were as diligent and unwearied in our exertions, according to our superior light, what manner of men should we be: and if these poor deluded souls had the gospel preached to them in its purity, what bright and exemplary Christians might they not make!" Their gross ignorance pained him exceedingly, and immediately on his arrival at Brussels, he, though well aware his time below would be but short, furnished himself with an elementary book of the French language, in hope, by the help of it, to make himself understood, and try to impart to some one that spiritual knowledge for lack of which so many were perishing around him. Concerning this book he writes, "It is sanctioned by the Chancellor and Vicar-General of Paris, and the 2d commandment, excepting the clause, 'I the Lord am a jealous God,' which is

* A friend of the writer, who happened to be on board the ship with Newman in this voyage, gave, some months after, the most satisfactory testimony to the Christian deportment and exemplary patience he manifested at that time.

tacked to the 1st, is omitted; and to make the number complete, the 10th is split in two. Thus they mar the Word of God under the sanction of the pope; and why do they do it? but because the 2d commandment condemns *in toto* their idol, their image worship." On the 19th of June he writes, "They are at Waterloo to-day, to pray the souls out of purgatory who were interred there last year; a grand procession has left the streets through which it passed, white with the droppings from their wax flambeaux, like a shower of snow, and this too at noon day, and under a burning sun. Yesterday they sung Te Deum. On the return of the procession, this day and to-morrow will be spent in riot and intemperance. It all originates with the priests, who wilfully keep them in profound ignorance, teaching them nothing but idle and unexplained mummeries. O how I wish to raise a spirit of inquiry among some of these people, if in this way I might be useful. O how I should delight to lead them to Mr. Kerpezdron, by whose ministry, under the blessing of God, I hope much good will be done. He appears to be an able minister of Jesus Christ, a meek and very humble man, like his Lord. Glory be to God for this his good gift to a benighted land." Of Mr. Robarts, who had been labouring amongst them, but who was removed to his station in Jersey, he speaks with much affection, and exclaims, "He cannot but do good, for God is with him." In another part of his letter he writes, "I am just returned from class, our first meeting since I have been here. God in Christ Jesus has been with us, and I trust we all received the blessing. Mr. Kerpezdron leads us, and intends to call on each member privately for our souls' good. I love him very sincerely in the Lord, he is one of the 'excellent of the earth,' humble, meek, lowly, zealous, active, breathing nothing but love to God and man; this and this only is religion; I bless God I breathe the same atmosphere; glory to God, I grow; I am watered; the continual dew of his blessing, the healthful Spirit of his grace, are continually present with me. I was enabled to tell my dear friends here what God has done for me, in a way peculiar to those who speak from the heart, being conscious of the Spirit of God within, and have reason to believe that all drank into that same Spirit; you well know its blessed influence, faith in God, humility, child-like simplicity, lowliness of heart and mind; these are the glories of the Christian character, blessed be God I grow herein; I have received great grace indeed. When I reflect on what God has done for me, I feel I should be like the rapt seraph that adores and burns. Yet I believe I have a fulness of this at times, when an inexpressible feeling puts my mind, my whole soul, upon the stretch for words, for thoughts, wherein to clothe it; but it cannot be till I throw off the body; then, then I'll give him nobler praise; at present I can only

sighing say, Lord read my heart, and well he knows what his own Spirit has written and wrought there. I see hourly the great importance, and see also my great need of faith, simple faith. Speaking of the blessedness, the calm sweet peace which flows into the soul as a river, my resignation to the will of God in all things, particularly my willingness to depart when it shall please him to call me, excited the wonder of some friends who visited me; I said by simple faith in the mercy and love of God, through my Lord Jesus Christ, all is love, peace, joy, holiness, happiness, and heaven. They felt the truth thus spoken in simplicity, and God owned and blessed our interview."

In an apparent rapture of holy joy, ascribing glory, glory, glory to God and the Lamb for ever, he concludes the last letter received from him, and from which the above extracts have been principally taken. The disease now made rapid progress, and it was evident to his friends that he would soon be released from a state of suffering, which to the end he bore with the most perfect patience and resignation. While he had strength he went about speaking to all to whom he had access, on the important subjects connected with salvation, and when confined to his chamber and bed he still spoke in the same strain, and his words were such as were highly calculated to minister grace to the hearers. He constantly expressed himself to his friends as being happy, unspeakably happy! The consolations of the Lord abounded with him, and though called with a somewhat slow and lingering step to pass through the dark valley, he never for a moment feared any evil. Jesus was with him, his rod and his staff comforted him. In this happy frame he continued, his faith strengthening as his body grew weaker; till, on the morning of the 9th of August, exclaiming, "Jesus is mine," he triumphantly exchanged time for eternity.

Mr. Kerpezdron, who was with him almost to the last, a few days after his death kindly addressed to his leader the following letter, which contains Mr. K.'s testimonial of his truly Christian walk and conversation, from his first residence in Brussels to his death.

"Dear Sir, *Brussels, August* 19, 1816.

"Our dear brother, Charles Newman, in whose spiritual welfare you have been so deeply interested, is, through the grace of God, safely landed on the heavenly shore. I arrived in this city a week after him, and soon found him to be an Israelite in whom there was no guile. I have been much blessed by the communication of his Christian experience, and greatly edified by his Christian walk and conversation. I never heard a man whose speech was more uninterruptedly *seasoned with salt*, and more fully calculated to

minister grace to the hearers. Many who have heard him can and will testify, that the words delivered by that faithful servant of the living God, were accompanied with such an unction of the Holy Ghost, as it was hardly possible to resist. Mild in all his tempers, the love of God filled the capacity of his heart, and communicated a heavenly sweetness to all the outward organs of his inward feelings. He spoke of God's perfections as one *that had seen the Invisible*, and held an intercourse with heaven. His knowledge of the universal and individual Providence of God had implanted in his heart that unshaken confidence in him, which he preserved to the end. As long as he could walk, he visited his friends, to whom he manifested a steady and warm attachment, and unparalleled faithfulness. Though he was in a high degree the blessed partaker of Christian perfection, he considered the use of the means as his duty and privilege, and steadily drew out of them waters of salvation. Whilst on his death-bed, where he lay for the space of about four weeks, he was wonderfully supported by the comforts of God's Holy Spirit; and though I very frequently visited him, I never discovered the smallest symptom of impatience or murmuring. His resignation to the will of God was unfeigned. He was *fully persuaded*, in the most extensive and exalted sense of the word, that God doeth all things *well*. O what an abundant encouragement for us more fully and more unreservedly to commit all our concerns to him, who is a sure refuge and help in all times of trouble. He never neglected the opportunity of recommending to others that Saviour who had rescued him from deep misery and wretchedness, and procured him even in this last and trying affliction, that peace of mind which so eminently appeared on every feature of his beatified countenance; and I am persuaded he did not speak without effect. Indeed I have read two letters of one that is exalted in rank, wherein he declares, the blessed impressions made upon his mind, and acknowledges the Divine interposition in this blessed young man's case. 'Nature alone could not,' says he, 'produce the wonderful work which I now witness; in it I see the hand of God.'

"In proportion as the mortal frame decayed, the inward man grew in strength, by growing in faith; and though the powers of darkness frequently assaulted him, he looked to Jesus, and all his enemies were put to flight. One morning, being asked the state of his soul, he lifted up his eyes and hands, and said, 'God is my strength, and the light of my countenance. O that I could love him more! Lord come and take possession, full possession of my heart! I know it would be far better for me to depart and be with Christ, but the will of the Lord be done.' One day, after a gentle sleep, he addressed his mother thus, 'I think I shall not die yet, the Lord has something for me to do, for

these words have been applied to me with peculiar power, 'Return to thy father's house, and tell every one the great things which the Lord has done for thee.' This impression was soon realized; and our young brother Newman hath been a successful missionary in this place, not only with the English who had any intercourse with him, but also with the inhabitants at whose house he had his quarters.

"The day preceding his death I found him very weak; with great difficulties and agonies of body he was gasping for breath, and with the most pathetic and ardent tone exclaimed, 'O that all the world would gasp after Jesus Christ as I do for breath!' After a short but solemn pause (the presence of God filled the room) he said, 'The Lord has done great things for me. Pray that I may answer his gracious designs; pray that I may endure to the end.' After prayer I shook hands with him, and bid him farewell. It was the last time I saw him.

"The morning following, (Monday 13,) a short time before he expired, his mother having in some way or other expressed her concern for the great agonies he laboured under, with a heavenly smile upon his countenance he said, 'Jesus is mine, Jesus is mine;' and into Jesus's hands he delivered his soul, and breathed his last between eleven and twelve.

"On Wednesday evening the 15th we committed his mortal part to its native dust. We sang a hymn; and after addressing a few words to those present, on the solemn occasion, I prayed. We then accompanied the tender and pious mother to her abode, and then commended her to the gracious support of our heavenly Father.

"In this trying circumstance she has been favoured with much Christian fortitude. May she, when life shall be at an end, join her dear son in eternal glory! Some time previous to his death, the young man expressed a wish that you should have his hymn-book, in remembrance of him; we shall embrace the first opportunity of sending it to you. Pray for us, my dear brother, we are but a few sheep surrounded by ravenous wolves.—I am, though a perfect stranger to you in the flesh, your affectionate brother, A. DE KERPEZDRON."

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

DEAR SIR,

"Slavery" is justly styled "the leprosy of the United States—a foul blotch which more or less contaminates the entire system, in publick and in private, from the President's chair to the cabin of the hunter."

In the British Review for the present month there are some excellent

observations "on the state of Literature, Religion, Slavery, &c. in the United States of America." On the subject of Slavery the Reviewers have given the following extract from "the Travels of Lieut. Francis Hall, in Canada, and the United States, in 1816 and 1817." I was so much affected with the perusal of the melancholy narrative, that I resolved to send you a copy of it, not doubting but you will favour it with insertion in the Magazine at the first convenient opportunity. Any observations which might be made on the subject would only weaken the effect which the perusal of the extract will undoubtedly produce in the minds of your numerous readers.—With sincere regard, I remain, dear Sir, your's most respectfully,

Hull, 28th August, 1819. JOHN NORTH.

"A man died on board a merchant ship, apparently in consequence of poison mixed with the dinner served up to the ship's company. The cabin-boy and cook were suspected, because they were, from their occupations, the only persons on board who did not partake of the mess, the effects of which began to appear as soon as it was tasted. As the offence was committed on the high seas, the cook, though a negro, became entitled to the benefit of a jury, and, with the cabin-boy, was put on his trial. The boy, a fine looking lad, and wholly unabashed by his situation, was readily acquitted. The negro's turn was next. He was a man of low stature, ill shapen, and with a countenance singularly disgusting. The proofs against him were, 1st. That he was cook; so who else could have poisoned the mess? It was indeed overlooked that two of the crew had absconded since the ship came into port. 2d. He had been heard to utter expressions of ill humour before he went on board; that part of the evidence was indeed suppressed which went to explain these expressions. The real proof, however, was written in his skin, and in the uncouth lines of his countenance. He was found guilty.

"Mr. Crafts, jun. a gentleman of the Charleston bar, who, from motives of humanity, had undertaken his defence, did not think a man ought to die for his colour, albeit it was the custom of the country; and moved, in consequence, for a new trial, on the ground of partial and insufficient evidence; but the Judge, who had urged his condemnation with a vindictive earnestness, intrenched himself in forms, and found the law gave him no power in favour of mercy. He then forwarded a representation of the case to the President, through one of the senators of the state; but the senator ridiculed the idea of interesting himself for the life of a negro, who was therefore left to his cell and the hangman. In this situation, he did not however, forsake himself; and it was now, when prejudice and persecution had spent their last arrow upon him, that he seemed to put on his proper nature, to vindicate not only his innocence, but the moral equality of his race, and those mental energies which the white man's pride would deny to the shape of his head and the woolliness of his hair. Maintaining the most undeviating tranquillity, he conversed with ease and cheerfulness, whenever his benevolent counsel, who continued his kind attentions to the last, visited his cell. I was present on one of these occasions, and observed his tone and manner, neither sullen nor desperate, but

quiet and resigned, suggesting whatever occurred to him on the circumstances of his own case, with as much calmness as if he had been uninterested in the event; yet as if he deemed it a duty to omit none of the means placed within his reach for vindicating his innocence. *He had constantly attended the exhortations of a Methodist Preacher who, for conscience sake, visited 'those who were in prison,'* and having thus strengthened his spirit with religion, on the morning of his execution, he breakfasted, as usual, heartily; but before he was led out he requested permission to address a few words of advice to the companions of his captivity. 'I have observed much in them,' he added, 'which requires to be amended, and the advice of a man in my situation may be respected.' A circle was accordingly formed in his cell, in the midst of which he seated himself, and addressed them at some length, with a sober and collected earnestness of manner on the profligacy which he had noted in their behaviour, while they had been fellow-prisoners; recommending to them the rules of conduct prescribed by that religion in which he now found his support and consolation.

"Certainly, if we regard the quality and condition of the actors only, there is an infinite distance betwixt this scene and the parting of Socrates with his disciples; should we, however, put away from our thoughts such differences as are merely accidental, and seize that point of coincidence which is most interesting and important, namely, the triumph of mental energy over the most clinging weakness of our nature, the negro will not appear wholly unworthy of a comparison with the sage of Athens. The latter occupied an exalted station in the publick eye, though persecuted even unto death and ignominy, by a band of triumphant despots; he was surrounded in his last moments by his faithful friends and disciples, to whose talents and affections he might safely trust the vindication of his fame, and the unsullied whiteness of his memory; he knew that his hour of glory must come, and that it would not pass away. The negro had none of these aids; he was a man friendless and despised; the sympathies of society were locked up against him; he was to atone for an odious crime, by an ignominious death; the consciousness of his innocence was confined to his own bosom, there probably to sleep for ever; to the rest of mankind he was a wretched criminal, an object, perhaps, of contempt and detestation, even to the guilty companions of his prison-house; he had no philosophy with which to reason down those natural misgivings which may be supposed to precede the violent dissolution of life and body; he could make no appeal to posterity to reverse an unjust judgment. To have borne all this patiently would have been much; he bore it heroically.

"Having ended his discourse, he was conducted to the scaffold, where having surveyed the crowds collected to witness his fate, he requested leave to address them. Having obtained permission, he stepped firmly to the edge of the scaffold, and having commanded silence by his gestures, 'You are come,' said he, 'to be spectators of my sufferings; you are mistaken, there is not a person in this crowd but suffers more than I do. I am cheerful and contented, for I am inno-

cent.' He then observed, that he truly forgave all those who had taken any part in his condemnation, and believed they had acted conscientiously from the evidence before them, and disclaimed all idea of imputing guilt to any one. He then turned to his counsel, who, with feelings which honoured humanity, had attended him to the scaffold; 'To you, Sir,' said he, 'I am, indeed, most grateful; had you been my son, you could not have acted by me more kindly;' and observing his tears, he continued, 'This, Sir, distresses me beyond any thing I have yet felt; I intreat you will feel no distress on my account, I am happy:' then praying heaven to reward his benevolence, he took leave of him, and signified his readiness to die, but requested he might be excused from having his eyes and hands bandaged, wishing, with an excusable pride, to give this final proof of his unshaken firmness; he, however, submitted on this point to the representations of the sheriff, and died without the quivering of a muscle. The spectators who had been drawn together partly by idle curiosity, and partly by a detestation of his supposed crime, retired with tears for his fate, and execrations on his murderers."—*Hall*, p. 433—438.

OBITUARY.

To the Editor.

On Friday morning, October 1st, about ten o'clock, our brother Richard Robarts, departed this life, in the full assurance of faith, aged nearly 34 years. The disorder which terminated in death, was a pulmonary consumption. The foundation of this was laid in the year 1810, when he was severely afflicted with the measles. His constitution, which before was sound and robust, received a shock from which it never fully recovered.

At the Conference of 1814 his health was so much impaired, that his friends prevailed on him to retire from his regular labours for one year, and act as a supernumerary. Being recommended to spend the ensuing winter in this island, the salubrity of the air was of use to him; and, together, with a journey he took to Brussels, at the request of the Missionary Committee, was the means of restoring him to some degree of health, so that at the ensuing Conference he was thought equal to the labours of a circuit. He continued in his work until October, 1818, when his complaint again returned with symptoms more alarming than had ever before appeared. Notwithstanding the affectionate desire of many of his friends, that he would desist from the arduous duties of the superintendency of the Penzance Circuit, he still continued struggling against the disease, until January last, when he began rapidly to decline, and his recovery became daily less and less probable. Knowing that his life was in the hands of God, and that He had appointed the use of means, my dear departed brother availed himself of the skilful advice of Dr. Fox, under whose direction he moved about to Flushing, Truro, and other parts of Cornwall, for the benefit of change of air. Though his complaint was evidently gaining ground, and he was frequently thought to be near death while at Truro, he had a very strong desire to cross the Channel, and try once more the effect of a short voyage, and the air of Guernsey. This step was taken in July, with the advice, and by the concurrence of his Physician. For this purpose a small vessel was hired, and as the river came up to the door of his lodgings, he was got on board with very little fatigue. He often said, "If any thing can do me good this will—I wish much to try it." The voyage was, on the whole, pleasant and comfortable; and for some weeks after his arrival in Guernsey, his strength gradually returned, so that he was able to walk and ride out whenever the weather did not prevent. But alas! this was of short duration. On Sunday, Sept. the 12th, Mr Robarts was considerably worse, and gradually declined until his freed spirit took its flight to the Paradise of God.

It is reasonable and scriptural to expect, that a life of genuine piety, spent in preaching the everlasting gospel of the blessed God, should terminate in a peaceful and happy death. But the long

and severe affliction of my dear brother was marked with more than ordinary manifestations of the cheering presence of his Lord, and the lively and vigorous hope of everlasting life. In pain and anguish he was calm and resigned—a murmuring word never escaped from his lips; and his placid, smiling countenance fully indicated that all was peace within.

Knowing that it will be gratifying to his brethren in the ministry, as well as to his other particular friends, to know the state of his mind during some of the last days of his pilgrimage, I take the liberty of giving a few brief extracts from the memoranda I made from day to day.

Monday, Sept. 13. The cough affected him very much, and the pain in his chest and side was great. At his own request I read to him the following passage from Dr. Young's Night Thoughts:

——— "At thy good hour,
Gently, ah, gently lay me in my bed,
My clay cold bed," &c.

I then read the 17th chapter of St. John's Gospel, and St. Paul's prayer for the Ephesians. We prayed, and were much blessed. He said, "If I were to speak of the pleasures of religion now, I could not refrain from weeping tears of joy."—Tuesday 14. A friend calling to see him, he said, "I am much reduced in body since Sunday, but thank God, in spite of my languor and pain, I can rejoice in him as my Saviour and my all." Then, turning to me, he said, "O brother Toase."———Here his heart was so full of holy joy, that he could not express his feelings.—Wednesday 15. Mr. Burgess calling to see him, he wrote, "All is well, my dear brother, I hope the mortal conflict will soon be over; but if the Lord sees fit to prolong my sufferings, I hope to bear them with Christian resignation. Hitherto the Lord has been very gracious to me, and my peace and joy have been abundant. Surely he will support me in the last hour, and give me the final victory." He then added, "you remember Dr. Young's description of the Christian's death-bed. Sublime as *it is*, it does not reach the reality of the glory and felicity which the Christian experiences while passing through the agonies and sufferings of dissolving nature."—Thursday 16. The pain and suffering considerably abated. He was very weak, but prayed much, and was happy and joyful. During the whole of Friday 17 he was exceedingly happy, and prayed distinctly for some minutes. He then repeated, "God so loved the world," &c. In the evening he requested me to repeat "Vital spark," and appeared entirely taken up with heavenly things. In the night he said, "I have had a conflict with satan, and felt my mind in some measure embarrassed; but *now* the Lord appears; O yes, I shall be with Jesus for ever. I depend on him alone for salvation.

'I the chief of sinners am,
But Jesus died for me.'"

Seeing the family much affected, he said, "O rejoice with me———"—In the morning of Saturday the 18th his cough was very troublesome, but he was very happy, and exclaimed, "The Lord will take me up—up—to heaven." In the afternoon he said, "O my dear sisters —my dear brother—pray if it be the will of God, that he may relieve me. I would not desire it if it were contrary to his will; but you know the Lord Jesus prayed, saying, "Father, if it be possible, let this cup pass from me." In the evening, waking out of a short slumber, he said, "I thought I was gone." Again, he inquired of the doctor how long he thought he should be here, as he wished to depart; but he added, "The will of the Lord be done."—Sunday 19. He suffered much, and often said, "Come, my Lord, come away." This morning, his highly esteemed friend, Mr. Fish, arrived from England, to whom he said, (pointing first towards heaven, intimating he was going there, and then to himself,) "my poor body—I hope I shall be released today; but I am quite resigned to the will of God." In the course of the day he was in an extacy of joy. Mr. Fish and Mr. Dowdney prayed with him. He was very fervent, and clapped his hands and said, "Glory, glory, glory be to God, come, Lord Jesus" In the evening, after a severe fit of coughing, he said, "On the whole, I have not suffered so much today as I did yesterday." Observing Mrs. Robarts weep, he looked at her with a cheerful countenance, and said, "The Lord will be your portion, my dear—never mind—it is only for a little while—you will be more and more happy in communion with him."

He continued in much the same state of body and mind till Thursday the 30th, which day he spent in comparative freedom from pain. He was also able to articulate his words better than he had done for some time, and frequently spoke of his happiness. By his desire, Mr. Fish read to him the 23d Psalm in Addison's, and the 118th in Mr. Wesley's version. To a friend who called to see him he said,

"Happy, if with my latest breath,
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb."

But about ten o'clock he was taken worse; and at midnight, after giving several signals of victory, he beckoned to the family and friends present, to draw near and kiss him, and in the most affectionate manner, he pressed us to his lips: after which he said with a faltering voice, "Thank the Lord."—"Now Lord come, Amen." The next day, though in the agonies of death, he was perfectly sensible and recollected, and frequently joined his hands in prayers. During the whole time of his affliction, and particularly when the pains of death were upon him, he manifested the warmest affection to all about him, but especially to his dear wife. Perceiving her to weep over his suffering body, he, with his own trembling hand, wiped away the tears from her eyes. About ten o'clock in the morning he exchanged mortality for eternal bliss. "Precious in the sight of the Lord is the death of his saints."

Your's affectionately,

WILLIAM TOASE.

Guernsey, Oct. 5th, 1819.

Some months ago we received a letter from a person, who styles himself "A Candid Inquirer," suggesting some doubts of the accuracy of the statement given by Mr. John Brown, in a paragraph of his speech delivered at the Missionary Meeting held in the City-Road Chapel in May last, concerning the state of the negroe population in the Republican part of the island of St. Domingo; and putting a variety of questions respecting the information contained in that paragraph. We took the earliest opportunity of laying "Candid Inquirer's" letter before Mr Brown, and have lately been favoured with the following reply to it, which we here insert.

"TO THE EDITOR.

"I thank you for transmitting me the letter signed "Candid Inquirer," to which I reply. At the commencement of the speech which has given rise to his inquiries, I explicitly stated, that my remarks were to be considered as applying *only* to the Republican part of the island of St. Domingo. Consequently, it never entered into my mind to attempt to give a description of the state of the Catholic Church in general. And it is manifest, that all I designed was merely, by detailing a few facts which fell under my own observation, to shew the moral and religious situation of the Haytians, in the city and neighbourhood of Port au Prince. Of the correctness of my statements I myself am conscious, as far as I am capable of judging; and "Candid Inquirer" is at liberty to believe them or disbelieve them, as he may think proper. Doubtless he himself can best explain wherein he discovers such a resemblance between the religion and morals of the Haytians and those of Catholics in general, as leads him to give my words so wide an application, and to conclude that I spoke of the Catholic religion and Catholic morals in every part of the world.

Should "Candid Inquirer" wish for farther information, if in his next communication he will favour me with his name, and place of residence, I shall be happy to correspond with him, either publickly or privately; and answer, as far as I am able, any question relative to my speech, which he shall think fit to propose.

"I am, dear Sir, your's respectfully,

"77, *Hatton Garden, London, Sept.* 14, 1819. J. BROWN."

To the Editor of the Methodist Magazine.

As I am inclined to think there are numerous instances of persons letting out Carriages for hire on the Lord's day, among whom may be found professors of serious religion, I humbly request your opinion how far they may be justified in so doing; more than one or two have come within my own observation, by those who not only profess religion, but whose moral and religious character is in every other respect unimpeachable. I hope, Sir, your observations on the subject may be the means of checking such conduct, which appears to license Sabbath-breaking, and is in itself an open violation of the law of God.

London, August 30, 1819. DISCIPULUS.

As it frequently happens, that a minister wants a gig, to convey him to the place where he has to preach and perform other parts of Divine service; and as it is sometimes expedient for a person to go to some distance to visit a sick friend, letting carriages out for hire cannot absolutely be prohibited. But when no reason of that kind occurs, it is an evil which ought to be checked as much as possible; for hiring carriages to go journeys of pleasure, or for worldly business, is doubtless a profanation of the Lord's day.

MISSIONARY INTELLIGENCE.

CEYLON.

CALTURA.—In following our excellent brethren who are labouring in the foreign work through the various scenes of their labours, those who love them for their work and their Master's sake, will neither refuse to share with them in the joys of their successes, nor to sympathize with them in the sorrows to which they are called, either by the peculiar circumstances of their condition, or in the ordinary changes and sufferings of this life. The exercises from which no place or sphere of action is exempt, and which might have been experienced by them had they remained in their own country, have often to Missionaries a peculiar bitterness, and require for them a peculiar support. Such is the loss of Christian friends, and such especially is the bereavement of a pious wife. This affliction our respected brother Fox has been called to sustain, and whilst the manner of Mrs. Fox's death gives additional proof of the reality of that religion she went forth so readily with her husband to make known to the heathen, and will be edifying to our readers to peruse; the circumstance will, we doubt not, give our afflicted brother an especial interest in the prayers of the friends of Missions, and of Missionaries.

Extract of a Letter from Mr. Fox, dated Point de Galle.

It is with great difficulty I write to you my present quarterly communication, from the peculiar trials with which it has pleased the Lord to afflict me. I have now lost my most valuable earthly stay, counsellor and friend. My dear wife has been removed from me, and though once doubtful the race, she has gained the haven of rest before me. I could not murmur at this painful dispensation of him who cannot err; but I submitted with a broken heart. While she was with me I fainted under nothing, and scarcely any thing but her affliction filled my heart with sorrow. She lamented that she could personally do so little, comparatively, in the great work: but she encouraged me in all my labours and difficulties, though she sometimes told me I was frustrating the end I designed, by attempting labours beyond my power to accomplish.

Wherever the cause of God demanded my presence, she not only gave me up, but urged me to go, with only one caution, "Do not mistake murder for sacrifice." Indeed she was so associated with all my plans, that I find it yet too much for my feelings, to attempt to finish works begun while she was with me. There is however, one consolation that mingles itself with all my sorrows, I shall soon meet her again, in climes where death and parting are no more. I was but ill prepared for this afflictive stroke, though I had had the most painful fears for some time; yet having succeeded before in raising her up, I trusted, aided by a milder clime, Providence would again graciously turn aside the stroke. The complaint which brought her to the grave was of a long standing, a consumption.

She often repeated her favourite hymn, beginning with "Shrinking from the cold hand of death;" and so partial was she to that hymn, that she got an old hymn book bound and clasped with silver, because in that edition, the hymn was unabridged, and her favourite verse was there—

"Walk with me through the dreadful shade,
And, certified that thou art mine,
My spirit, calm and undismayed,
I shall into thy hands resign."

On giving the ground of her hope, she repeated the lines,

"Because thou didst for sinners die,
Jesus in death remember me."

Her complaint was variable, sometimes she was but little affected by her cough, her appetite remained, and she complained but little of a decrease of strength. In July, the lamented Sir William Coke, on his last journey, kindly called to see us, and on his departure she remarked

how well he looked; observing that health, however, was no security against death. At this time her mind was quite calm and composed, and the adversary, who had fiercely assaulted her, was not permitted to afflict her soul. She was very urgent with me to send our dear little girl to England, considering this one of the worst places in the world to bring up girls, where an afflicted mother could not attend to them. I was not very willing to part with my children; but thinking it would lessen her anxiety I consented to it, when we had a good opportunity. Our dear little boy, she added, I hope will ever be with his father, where he will be well educated, and brought up in the fear of the Lord. You will conceive how difficult it was to command my feelings under such conversations, which seemed like the language of one ready to die, and one for whom, had heaven permitted, I could gladly have given my life to save. She was particularly gratified with the Psalms, according to the version in the book of Common Prayer; these I read to her in the order they are appointed to be read in churches.

We then occupied a wing of the government house, and at first the air appeared to be of great advantage. From J. Atkinson, Esq. and his most excellent lady, we received every comfort which could be found in the four quarters of the globe. Their kindness and attention to my dear Katharine, exceeds all that can be written, but it is written on my heart, and time cannot erase it. After a few weeks her cough was worse than before, and I was recommended from all quarters, to try another air. The sympathising affection of my brethren and friends, was a consolation to us under these trying circumstances. Having by the help of brother M'Kenny made due arrangements, we set out for Point de Galle, where we arrived without the usual inconveniences in travelling. For a fortnight she seemed to receive no advantage from the change; but afterwards symptoms were more favourable, and in the beginning of November I had little doubt of her recovery. As it was necessary for us to hold a District Meeting, I said to her, my dear, I will write to the brethren to meet at Galle, as it will make but little difference to them; at all events my presence is not particularly necessary at this meeting. She answered, no, you may leave me very safely, it is proper for you to go. I hesitated, and she wept, saying she was the cause of my neglecting a duty. As she continued to improve in health I at length set out; I was far from being well when I left Galle, and when I had been in Colombo three days, I was seized with so obstinate a bowel complaint, that I was given up. My brethren, with broken hearts, told me the doctor's opinion, which I heard unmoved, and my soul, within a few hours (apparently) of the eternal world, stood unmoved on the Rock of ages. My dear wife and little ones were on my heart, but I had confidence in him who said, "Leave thy fatherless children, and let thy widows trust in me."

On my recovery I set out for Galle, filled with a thousand pleasing ideas of seeing my dear wife; but a few hours before I could reach, she had, without a sigh, entered into the rest that remains for the people of God. When the breathless messenger met me with the news, I was overwhelmed with sorrow that could not relieve itself by tears, and I came only to see the remains of all that was dear to me, on whose countenance death had fixed the most placid smile. I looked on my little ones, and wept; but for them perhaps I had murmured to be brought back from the grave, when to live was to be separated from her I loved. She did not apprehend herself to be so near death till the day before, and then, in giving an account of her hope to her affectionate friend Mrs. Griffiths, she repeated two lines of her favourite hymn,

> "Because thou didst for sinners die,
> Jesus in death remember me."

O may I labour more diligently in that cause, which, above all others she loved, till the great Head of the church shall say, well done, good and faithful servant, enter and share with thy partner, the joy of your Lord.

I am grateful for the sympathies of my brethren, and the kindness of my numerous friends. The Rev. Mr. Mayor and his kind partner took my little girl to their own house some weeks before my Katharine died; and sister M'Kenny has kindly and voluntarily taken charge of my little boy. My little Katharine will return to Europe under charge of brother Harvard, and thus my dear little girl, if all be well, will twice have crossed the Atlantic and Indian oceans, before she will have completed the third year of her age. I can scarcely support myself under the prospect of losing my little girl, though I know the Lord will take care of her, and she will never want a friend. A few months ago I was surrounded by my little family, a happier family lived not; now

I am stripped, and left alone; but it is the Lord's hand that hath done this, I must not murmur, he knows what is best.

"Good when he gives, supremely good,
Nor less when he denies;
Even trials from his blessed hand,
Are blessings in disguise."

I am happy to say that my station prospers greatly, under the indefatigable labours of Mr. Anthoniez; the congregations greatly increase, and the schools are in a very prosperous state. On these I shall not enlarge, as the particular details will be found in our school report, now in the press.

We have had by us for some time, a journal of Mr. NEWSTEAD's, from the time of his arrival, to April, 1818. As it contains many particulars which will interest our readers, we shall give extracts from it as our limits will allow.

From the Journal of ROBERT NEWSTEAD, *from the period of landing in Ceylon.*

April 25, 1817. Brother Erskine came to the ship, and accompanied us on shore (Point de Galle,) where we found brother and sister M'Kenny, who received us joyfully and affectionately. We have here a most delightful station; the house is very large and convenient, having within it a very neat chapel 60 feet long, which in the evening was partly filled, while brother Fox preached. My heart was much affected at being present in public worship on *Asiatic* ground, and it was peculiarly sweet to my soul to hear them sing, "For ever here my rest shall be," &c.

April 27. Our first Sabbath in Ceylon; we attended the church. Mr. Glennie, (the Colonial chaplain) being now here, our brethren do not supply officially as heretofore, but service is performed in the Mission-house in English and Portuguese, where many attend. My soul was very sweetly led out while I prayed with the English congregation. I long to be made useful in any way. At night we witnessed a Mahomedan ceremony, which caused my heart to sigh deeply for the ignorance and blindness of that deluded people. It was uncommonly splendid in their way; a long procession formed of various grotesque figures, the most prominent of which was a priest, fantastically dressed with a very long white beard, preceded an immense machine formed of great and small pagodas, tinselled and illuminated all over, and constantly turning about; a great number of *tom toms* followed, with an immense drum, or something like it, making a hideous noise: the whole was lighted up by hundreds of fire balls suspended on sticks on men's shoulders; two or three men were twisting large canes or bamboos on fire at both ends, with astonishing rapidity and dexterity. A number of fire works were let off at intervals, and the whole attended by, I suppose thousands of men, women, and children, making a dreadful noise, and twisting themselves into all sorts of fantastic attitudes. But description fails, it cannot be described so as to convey an adequate idea of the scene. My mind was wholly absorbed in reflecting on the degraded state of the poor creatures, and on the unmeaning glare, and senseless pomp before me, contrasted with the beautiful simplicity of the *religion of Jesus*. I silently adored the Lord that I was born in a Christian land, and implored that his light might visit these people. But, I could not help thinking, how little prospect, humanly speaking, there appeared of their conversion, from all the empty show, so calculated to attract ignorant and heathen minds, to a religion, which, though pre-eminently glorious, presents nothing alluring to the senses, and whose chief glories are out of sight, except indeed, the beauties of a holy life, which they cannot appreciate. But Jesus reigns, and to him all power belongs; "He can, out of these stones, raise up children unto Abraham."

28. Brother Osborne and I walked into the bazar; much wished we could talk to the people; but at present we can only pray for them, as thousands are doing in England.

29. We breakfasted with brother Erskine, who resides where the native school is kept, in a house belonging to the Guard Modeliar, whose sons are taught there. It is a lovely situation, quite embowered in a cocoa-nut grove, in a long valley between two very high hills, which are covered to the top with trees and jungle; it at once affords deep retirement and a pure air, and is well adapted for study. The native school here is in a good state, many of the lads read and write English well.

May 1. Last night there was a dreadful thunder-storm; such amazing peals of thunder I never heard; being between sleeping and waking it quite terrified me; it seemed so near, that I thought it would rend the rocks on either side, and bury the house; the lightning gleamed

through the tiles, (for there are no ceilings here,) and made the room light as the day. I do not know how an *infidel* would be affected in such storms, but they generally refer me to that day, when a more awful tempest will rage, and lead me afresh to examine what are my evidences for eternal life! and blessed be God, I feel a grateful confidence in him, who "rides on the whirlwind, and directs the storm." To-day we visited Mrs. Gibson, a lady whose example is a pattern to the world; were there a few such in every place, there would be less occasion for the labours of Christian Missionaries. This lady patronizes, superintends, and in a great measure supports a large school of learning and industry, on an excellent plan: it receives both sexes, who are instructed in the useful branches of English education, boarded, cloathed, and taught useful trades. The children are trained up in the excellent principles of Christian morality, regularly attend the church, and morning and evening prayers, &c. No wonder then that the establishment prospers, and it will no doubt produce many excellent members of society, and it is to be hoped, some true servants of God. At this excellent lady's own request, we regularly attend to give the children Christian instruction. Their appearance at church is most interesting, and the whole well-conducted concern proves the possibility of "training up children in the way they should go," in any land where proper steps are taken, and judiciously pursued.

3. Was introduced to the principal judge here, (H. R. Sneyd, Esq.) who is a most amiable and excellent gentleman, and a real friend to the cause of Christianity and Missions. His counsel and assistance is, I am informed, kindly given on every occasion. The mode of washing here is not a little curious, viz. dashing the linen on a large stone on the bank of a river! however, they make them beautifully white, though, of course, they are not long in wearing out.

5. It is almost astonishing to hear of the many virtues and uses of the *cocoa nut tree*; it furnishes the natives with *houses*, *bed*, *food*, and *fire!* The Modelier informs me, that they gather the fruit at least four times in the year, but that the trees always have young fruit upon them, so that they bear all the year round. It is said, that there is a kind of controversy between this and the other side of the island concerning which tree, the *cocoa nut* or the *palmyra*, (which chiefly grows on the other part of the Island) is the most productive, and they number up the articles which the different trees produce in support of their claims. Among the productions of the cocoa nut tree, and what is made from it, are numbered—the fruit, toddy, arrack, vinegar, a kind of sugar, cables, olas for roofs, &c. besides the timber, which is not very good: in this the palmyra has a decided superiority. Although there is no doubt but the uncommon plenty which these trees produce, is one source of the indolence of the natives; every thing they really want, thus growing to their hands; yet the wisdom and goodness of Divine Providence is much displayed in this tree running to an immense height, 60 or 70 feet generally, and upwards; and having no foliage on the trunk, it does not prevent the free circulation of the air; yet the great tuft of uncommon large leaves (or rather branches) at the top, forms a perfect screen from the intense heat of the sun; indeed, an open umbrella is no unapt representation of the form of this tree when one stands under it. The nuts which hang in ponderous clusters round the very top, are always filled with delicious water, than which we can hardly conceive any thing more grateful in a tropical clime; and they are so very plentiful, that I believe, two may sometimes be had for about a farthing.

The natives of this country are generally very well looking; some faces are very expressive, and even beautiful; I have seen some of the finest countenances under dark shades, here, that I ever beheld; their manners are in general very harmless, simple, and obliging; many of them are excellent mechanics and artificers.

8. We had a conversation with a Budhist priest, who came to the house richly dressed in a yellow satin robe, soon after my arrival. I felt those words very forcibly, "Cast thy bread upon the waters, and it shall appear after many days." Yes, I see that the progress of the gospel here will probably be very slow; yet the foundation must be laid, and it must be laid in faith, watered with prayer, and waited for with patience: but Jesus will assuredly give the increase to every well-meant effort for his glory. O Lord, give me the spirit of thy work!

9. The custom of bringing presents, &c. here, seems in a degree to illustrate the Scriptures, by showing the usages of former times. Mr. Erskine gave me an anecdote this morning of the modelier, which is very characteristic of the customs of the country. On one occasion, when Mr. E. had been out visiting schools,

the modelier had not got all in readiness for his return; (in the modelier's house brother E. resides, which he freely gives for the use of the Mission;) he came to ask pardon of brother E. but sent before him a large present of fruits, &c. &c. by his servants, and himself waited at a considerable distance at a flight of steps fronting the house, till he knew that his presence was accepted, (which is always the signal for an approach to a superior,) and then he advanced, pulling off his shoes at the door, and came into the house. It is needless to add, that all this was unnecessary with brother E but such is their custom, and I think custom seems almost to be one of their deities. I could not but think of the conduct of Jacob to Esau after their disagreement and long seperation.

10. As we went to our devotions in the Fort this evening, saw the Moormen at theirs. On the parapet of the bridge, and round the banks of the river, where they perform their ablutions, seemingly dead to all other objects and observers, (though it is quite a public place, on the Esplanade,) they prostrate themselves with the utmost reverence, and kiss the ground, and adore towards the skies. I was much struck with two things in their worship, the absence of which is often a reproach to Christians, viz. their deep and solemn reverence in worship, and their deadness or indifference to all observers. We are sometimes ashamed before men, to own that we are the followers of the blessed Jesus, and blush at its being known. O how ought we rather to blush for our vile ingratitude!! I find it of some little use to me in learning the Portuguese which is spoken here, to have studied the European Portuguese.

19. There is an excellent class here, consisting of soldiers and Portuguese people, some of whom enjoy real Christian experience, and all seem to be striving to enjoy it; it is always a blessing to meet with them.

20. We went with Mr. Sneyd, the provincial judge, (who by his influence procured our admission,) to visit a Gentoo temple; Mr. S. had kindly provided boats, &c. to cross a very fine lake to the spot where the temple was situated; the views round this lake are enchanting, on every side rising grounds and towering hills covered with verdure. Our path to the temple lay through the jungle chiefly, which was very pleasing. The temple (if an old mouldering cottage should be called by such a name,) is situated at the bottom of a deep valley, almost buried in trees. It is divided into three apartments; we were only to enter the first, but could see into the others; in the second was a lesser god; in the interior was a much larger one, a hideous figure, frightful in the extreme, but gaudily dressed with silk, gold, flowers, &c. Before both the idols were placed tables covered with fruits, flowers, rice, &c. &c. the walls all round were painted with grotesque figures, just as in an English puppet show, the doors hung with festoons of olas, flowers, &c. I really felt quite a horror on my spirits while in the place, and wished much to retire; but we had not witnessed the absurd and disgusting ceremony about to take place, in the offering these fruits, &c. to the idols. The priest (a wretched old man almost without clothes,) sang hymns of praise to the idol in Tamul, in which, as he informed us, he thanked it for his daily food, &c. which he firmly believed this piece of brass sent him. Afterwards he rung a little bell violently, offered incense, sprinkling the flowers, which he was about to present to the idol, from a little pot of I suppose holy water! and waving the lamps, (of which there were very many) before it. After all this he fell on his face before the image, kissed the ground in token of great reverence, and ended his evening devotions with a long harangue to the senseless, inanimate, stock before him! This kind of ceremony is gone through every evening, and they only eat the things thus offered to the idols. Mr. S. informs us, that multitudes come to this temple at stated periods from a great distance to worship. Mr. S. interpreted for us in a long conversation which we held with the old man, endeavouring to expose the vanities of idol worship, &c. &c. in which he made many subtle shifts, and artful evasions, and seemed fully prepared to avert every blow at his god, which he affirmed would eventually introduce him into heaven!! This old man was not without his cavils at the Christian religion, of which we are informed he knows something in theory. O when will their chains be broken, and Jesus receive even the "heathen for his inheritance, and the uttermost parts of the earth for his possession." Could our beloved friends in England, who worship not a God unknown, who believe not a lie, who follow not a cunningly-devised fable, behold those scenes of idolatry, how would it add wings to their benevolent prayers, and exertions for the salvation of the idolatrous world.

26. We had a most blessed season at class, the young people were much affected; I trust the Lord will arise here, and mighttily maintain his cause against

the enemy. "O Jesus ride on till all are subdued!"

27. To-day we accompanied brother M'Kenny for the purpose of preaching to the natives, baptizing their children, marrying, &c.

In the evening we visited a Budhist temple at Dadallah, the same where brother Harvard, some time ago, preached under the viranda, (as I read in the Missionary Notices in England.) Here is quite a college of priests, who, in their graceful yellow robes, soon flocked round us, and civilly conducted us to the temple, and from thence to the library, where there are a great many books on olas; and in the midst we were much pleased to see two copies of the New Testament, in Cingalese. We held a long conversation, (through the interpreter,) with the head priest, who seemed fully adequate to support it, being a very shrewd and clever man, but rooted, of course, in his errors, asserting that the world was made by chance, and various other absurdities. However, they seemed pleased with our visit, and thanked us for our endeavours to instruct them. We invited them to our house, and promised a second visit, wishing to excite in them a spirit of inquiry concerning the Christian religion. In the temple, (which is elegantly painted,) we saw a colossal figure of Budhu, in a reclining posture, measuring 18 cubits, and every way proportioned, made of clay and painted yellow. A table before the idol was spread with flowers, the scent of which, and the heat of the place, were enough to overpower the senses. Outside is an elegant mausoleum, in which the bones of Budhu are said to rest; but, according to this tradition, he must have had a prodigious heap of bones, as there is a similar mausoleum to every temple of note. This monument is not unlike the dome of our St. Paul's, only terminating in a point. The walk to this place (about three miles from Galle) is very pleasant, and the country round it delightful. It was at this temple that George Nadoris de Silva was a priest, previous to his turning from Budhuism to Christianity.

May 29. I have been preaching for the first time to the Cingalese, through an interpreter, and found it a delightful employ. I bless God for a humble portion of his Spirit, I trust, animating me in this arduous work. I felt uncommon power to plead with the Lord for their conversion. Brother M'Kenny held a conversation of nearly two hours with one of the priests (from Dadallah temple) on the Christian religion. I hope there is some stir amongst them.

June 1. We partook of the sacrament in Galle church; it was a blessed season to my soul; but few communicants. The same priest came again; he seems to be inquiring earnestly. Among other things he said that he had heard, that the Christian's God heard and answered prayer, was it so? He said he would come again more fully to open his mind. We gave him several Cingalese tracts, parables, &c.

June 5. The priest from Dadallah has been here again, and expressed a wish to forsake Budhism, and embrace Christianity; however, as brother E. wished to ascertain his sincerity, and be convinced of the purity of his intentions in taking such a step, he did not give him any flattering assurances, which might have the effect of biasing his mind, but judiciously told him, that if, after well weighing the matter, he were willing to take up the cross of Christianity, he would be received under a course of instruction. Made my first attempt to read a sermon in Portuguese to a few people in the fort, and succeeded pretty well, as my instructors inform me. Blessed be my Divine Master for this.

June 6. Had a blessed season in preaching from Luke xviii. 13. Glory be to God, it has a little revived my almost drooping spirit. If I can but see souls converted, it is all my wish. As to my work, &c. I have a present reward. O Lord, bless the means of grace to the conversion of thousands, who in the last day will rise up and call thee blessed, for sending the means among them.

(To be continued.)

WEST INDIES.

Tobago.—*Extract of a Letter from Mr.* Smedley, *dated Tobago, May* 18, 1819.

I did not reach Tobago till the 24th of March, owing to the very tedious passage we had from the district, and my having to wait several weeks in Barbadoes for the sailing of the mail-boat. The flock having been so long without a shepherd, were just giving up all hopes of having one; so that my arrival was doubly welcome. I am, however, very happy to report to you that our mission cause in Tobago, though so very young, has sustained no apparent loss from the long absence of the missionary.

I arrived here on the 24th of March,

and found it still an open door, and I am persuaded, a great and an effectual door. The precious few whom brother Rayner joined in society, I found stedfast in the faith; hungering after the word of life, and earnestly looking and praying for the messenger of Divine Truth. My congregations in the town of Scarborough are regularly large on the Sunday evenings, and equally serious and attentive. I have not discovered the least sign of opposition to the Gospel, not even in the countenance of one of my hearers. Some of the most respectable persons in the community are evidently inclined to patronize our cause; in proof of which they have very liberally lent their pecuniary aid.—Upon the whole, it may be said, that very few missions have presented prospects of usefulness more flattering than that of Tobago. Our newly-formed society in Scarborough is greatly on the increase. I am now obliged to divide the class, and to meet them at separate times. They are all, at present, but babes in Christian knowledge and experience of Divine things; so that I have to feed them not with strong meat, (for, as yet, they are not able to bear it,) but with the sincere milk of the word, that they may grow thereby. But before we shall be able to realize the prospects of doing good which lie before us, another missionary must be sent: until this be the case, I shall have the pain of seeing open doors into which I cannot enter, as I have no hope of being able to divide my labours between town and country to any good effect.

I was conversing a few weeks ago with a gentleman, who has given me free access to his estate, concerning the pleasing prospects which I conceived lay before us in this island; he immediately replied, "Sir, we want labourers; send us pious men, and much good will be done." I hope, therefore, dear fathers and brethren, you will take this important subject into consideration; and though an additional labourer may, for a season, prove an additional expense to the Mission Fund, yet I am persuaded it would not long be the case; and you know, the redemption of the soul is infinitely more precious than gold and silver.

In reading over your latest Report the other day, I found great enlargement of soul towards the perishing heathen world. With gratitude and wonder did my soul survey the stupendous machine which the grace and providence of God hath in this day set in motion; how complicated and extensive, and yet how harmonious are its movements; "being fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making continual increase of the body."

JAMAICA.—*Extract of a Letter from Mr. HUDSON, dated Grateful Hill, May 24, 1819.*

I thank God his hand has been with me. Though in the solitary mountains, I find the consoling and supporting presence of the Lord. I am happy to be where God would have me be, and would rather be an humble Missionary, calling sinners to salvation, with one meal a day, than in any other station. I feel my heart in the work, and I am sure that work is of God, from the wonderful effects produced on the minds of the poor negroes. We have a beautiful little chapel on Grateful Hill. O how would you and the dear people at home be affected to see the poor negroes coming over the hills for miles on the Lord's day, making the woods resound with the praises of God. On the Lord's-day our chapel is crowded with attentive people; they seem as if they would eat the word. We have had an increase of 70 souls in eight weeks, and still the prospect brightens. I have had the pleasure of seeing many die happy in the love of Christ. Thanks be to God, who maketh us to triumph, and spreadeth by us the savor of his knowledge in every place. When I think that the work in which we are employed has a reference to immortal souls, the glory of God, and an eternal world, all the sufferings of the present time seem to fall beneath my feet. I feel particularly thankful that I have been able to labour without any interruption, excepting from an attack of fever, from which I soon recovered. While I was in Spanish Town, (for about three months), the place was like an hospital. One of the most skilful physicians died, and another went away almost dead with fever. Our people trembled for me, but during the time of contagion and death, the Lord preserved me. I never had better health, though I went much among the sick.

Extract of a Letter from Mr ADAMS, dated Spanish Town, Aug. 5, 1819.

I find, by the Report and Notices lately received, that I am appointed for Kingston, but various circumstances seemed to make it necessary to station me in Spanish Town at our last district meeting, and I came here accordingly, though I felt a desire to labour the first year or two, with some experienced brother, rather than to have the whole care of a society at once devolve upon me. This, however, was

not expedient. I was obliged to remain silent for about six weeks after I arrived, in consequence of not having a license. I applied to the Magistrates for liberty to preach *by indulgence*, till the Court of Quarter Sessions, but without effect. I was *advised*, in a friendly way, not to preach till I had legal authority. When the Sessions came I applied, accompanied by brother Ratcliffe, and my documents were closely inspected by the bench; and being informed that they were 'quite satisfactory," I immediately had the oaths administered.

I have been endeavouring to enlarge my sphere of action, by making application to some estates for permission to instruct the negroes in Christianity, but hitherto have not met with that success I could wish. A person of colour at Passage Fort, (six miles from this,) has opened his house for me, and I have preached there twice, and intend visiting it as often as I can. Not having any horse is against my getting out much, and the finances of the society will not allow it. The friends, seeing my need, have just begun a private subscription to purchase one for my use, and those that may succeed me.

I am happy and thankful to say, that my health is good; I have not yet experienced any sickness: my wife has been very ill twice, but medical aid being procured she has recovered, and I trust her health is now established. We have had some increase in our society since I have been here, though not very considerable; but the members in general seem thirsting after holiness, and I have reason to believe "God is with us." The brethren on the island are well, except brother Hudson, who has been brought to the verge of the grave, but is now recovering. Since I have been here my mind has not been a little exercised, but I hope in God, and feel that he supports me. I hope to persevere in the work to which God has called me with increasing diligence, and that my time and talents will all be devoted unto Him to whom my more than all is due.

Extract from Mr. UNDERHILL's Journal.

Feb. 18, 1819. This day we arrived at Morant Bay. On the 21st brother Horne and I qualified for this parish and St. David's. Same day, brother Hudson and I went to Kingston, and waited the district-meeting, which began in love, on the 5th of March, and ended in peace on the 7th; after which brother Horne and I had a warm ride to our circuit.

March 8th, Sunday. Preached this morning at Morant Bay, for the first time in Jamaica. I had a good time, and the Lord was present.

18th, Wednesday. Commenced my mission to the country part of the circuit, trusting in the Lord for support and direction, for I felt I was a stranger in a strange land. In the evening I arrived safe at Bath, and was entertained with great hospitality and respect, by Dr. West, Physician to the bath, who, on my leaving him next morning, gave me a letter of introduction to an estate 12 miles farther on; at which place I took dinner, and in the evening rode on to Manchioneel Bay. Here I found a few poor people anxious to be instructed in the things of God; their joy was great at the prospect of having the gospel preached to them, as they have not had it for many years in this place, and their parish church is 25 miles distant. The only means of instruction they have is from two brown men, the one a slave the other free. These are two of the seals of Mr. Bradnack's ministry. The free man, who can read, on a Sunday morning reads the church service, after which they meet their classes; in this manner they have been seeking their way through the fire of persecution for some years. One of the poor black women, not in society, expressed her joy in the following manner, "O me, massa, me so tankful you com tech we, wee so ignorant, so dark, so blind, we no notink." This I found literally true with regard to some of them; for having occasion to ride about four miles up the mountains, I met with a poor black man, whose mind was much darker than his face; he knew not that there was a God, or that he had a soul, but thought when he died he should perish like the beasts: "Massa, me no no pray, me no know have soul, me no know how me made, me no know God." I asked him, Are you willing to learn? to which he replied with a laugh, "O me, massa, me, nobody learn me."

April 4th, Saturday. Brother Horne and I waited upon the vestry of St. David's, for the purpose of giving them an opportunity of examining our credentials, and to obtain their consent to open a place for preaching there. They examined Mr. Horne's letter of ordination, &c. and asked a few questions relative to our doctrines, and then referred the business to their rector, who was pleased, and signified his entire approbation, and wished we might have our service at the same time as he had his in the church, as

did all the gentlemen present. O the goodness of God! those that were our enemies, are now our friends. Lord give us the meekness of wisdom, that we may improve to thy glory the peace we now enjoy.

April 14. I paid a visit to brother Hudson at Spanish Town, and found him not only dwelling in peace, but living in the affections of the people.

19th. I opened our preaching house in St. David's; it was much crowded, and I trust many were determined to know nothing save Jesus Christ, and him crucified.

23d. In the last 14 days I have rode many miles, mostly on horseback, in the heat of the sun; and so far from feeling any injury from it, I do not know that my health was ever better than it is this day.

25, Saturday. Took possession of Kendal Castle-house, at Manchioneel Bay, for a preaching-house. I agreed for the rent and repairs of the same on the 8th instant

26th, Sunday. I preached in the house to a crowded and attentive congregation.

27th. Being stopped on my way home by Plantain Garden house, I spent the remainder of the day with Dr. West, at Bath. Here I met with Mr. S———, a magistrate, (a friendly man without ostentation,) and several other gentlemen, all of whom assured me that they were determined to have a preaching-house at Bath, if we (meaning Mr. H. and myself) would supply them. I then told them, that if they would furnish us with a place we would give them all the labour we could. This was truly pleasing to me, for we have 500 slaves, and nine free persons, making together 520 members of society in the neighbourhood of Bath, all of whom have to walk eight miles, and some 16, to Morant Bay, to preaching.

Extract from Mr. Horne's Journal.

April 23, 1819. Rode to Springfield, and took breakfast with T. Thompson. This gentleman has been so long and so sincerely the friend of our missionaries, and of true religion, that I could not help feeling regret and sorrow when he told me that he had sold his place, house, &c.

After breakfast Mr. T. introduced a Hebrew tract. Mr. ———, a Jew, began to read it. After a little time it appeared that in opposite columns were placed Old Testament prophecies of the Redeemer, and New Testament fulfilments. I accompanied him with the English Bible through many of the most striking passages. Mr. L. another Jew sat by.

Sunday 25. I have often observed the negroes, when coming to chapel, take off their hats at the gate. To-day I noticed a company of them; they made a stop at the gate, and said a short prayer, and then proceeded to the chapel. This no doubt would be looked on by many as arising from superstitious notions; to me it affords a proof that they have a deep sense of reverence, and respect for the house of prayer, and that they are coming to it in a very suitable temper of mind; a temper, the absence of which is the curse of thousands, who think no more of the matter than if they were going to the market or the shop.—Spoke plainly and forcibly to a large company, from St. Paul's prayer for the Ephesians. In the evening I put them in mind of the great day of his wrath, and urged the inquiry, "Who shall be able to stand?"

30. Set out for Manchioneel; dined at Peticotte, and rode ten miles to Goldengrove; Mr. M'C. was very kind; this is the most princely house and finest property in this part of the island; six hundred negroes, well provided for in temporal matters; the average produce is about 600 tons of sugar, £30,000 prime cost, and the rum will produce two fifths more; there is only 2000 acres under culture for the above produce.

May 2. The chapel at Manchioneel was full, and I began at half past nine o'clock from John xxi. 17.; and at three P. M. I spoke to a crowded house from Rev. vi 17. I found much satisfaction in examining the classes in the interval, and after the last service. Our society is doing well, but our enemies hate us with a bitter hatred.

Sunday 9. Had a good congregation at Morant Bay at ten, preached on the faith of Abel. Spent two hours at the Sunday School, to which Mr. T. accompanied me; at night the congregation were much disturbed by a person who left the chapel cursing me, and returned in about 20 minutes with a cutlass, raging like a fury.

Since we made extracts from the above letters from Jamaica, the letters containing the following mournful intelligence came to hand.

From Mr. Ratcliffe, dated Kingston, Jamaica, August 30, 1819.

I write at present under no ordinary feelings of sorrow, excited in part by the late mournful events which have transpired in our little mission family. Several of us have been put into the furnace, and the flames have played with awful

fury around us, and though some have escaped, others have fallen, to rise in a purer sphere, and shine as "stars for ever and ever." The yellow fever has raged in Kingston and Spanish Town within the last three weeks, and numbers (principally white people) have sunk under its malignant influence. Among them was the Rev. Mr. Humberstone, who came from England about nine months ago, to officiate as curate of this parish: he was an excellent man, and a very eloquent, pious preacher. During the few months he laboured here, he was the means of raising a stronger sense of religion in the minds of *his* congregation, than had ever been witnessed before; almost the last words he was heard to say were, "God sent his Son into the world to die for *me*," "The memory of the just is blessed." On the 14th inst. our dear sister Horne left this vale of *tears* and *sickness*, and entered into paradise. The power of true religion was remarkably displayed in her; her invincible patience and great fortitude, the happy frame of her mind, and the sweet refreshing testimonies of the compassion and revealed love of Jesus, have made a strong and I hope useful impression on numbers who witnessed her closing scene. Brother Horne has been graciously supported during this season of heavy trial, though he is but weak in body, and looks pale and thin.

To the preceding mournful accounts, I have now the painful task to record the death of Mr. Adams. On the 18th, Mr. and Mrs. Johnston went to Spanish Town to watch the last moments of this excellent Missionary, and from Mr. J. I received the following note the next day.

"My Dear Brother,

"Mr. Adams's warfare ended in complete victory about eight o'clock last night: Mrs. Adams saw him in the forenoon, and was fully resigned to the Divine will. She received the news of his death with much composure. His corpse is to be interred precisely at four o'clock this afternoon.

G. Johnston."

Brother Adams was seized with the fever on the 12th; medical aid was procured instantly. Friday, Saturday, and Sunday, he was very ill indeed; on Monday, the symptoms were more favourable, the fever was much abated; but, alas! it soon returned: on Tuesday he became delirious, but even then, the happiness of his mind was evident; sometimes he was engaged as though delivering with his trembling hands the elements of the Lord's Supper; at other times, attempting to sing some of our hymns. In the first part of his sickness, he was serene, and resigned: to us who knew him, this was according to our expectation. He uniformly walked with God, and the cheering light of His countenance beamed upon his servant, whilst treading the vale of affliction and death. The following high testimony of the character and worth of brother Adams, appeared in the Royal Gazette, of Spanish Town, and in the Kingston Chronicle.

"In Spanish Town, on the evening of the 18th inst. of the prevailing fever, the Rev. Obadiah Adams, of the Methodist persuasion, aged 28 years, leaving a disconsolate widow to lament his premature death. He commenced his religious pursuits at the early age of 19, and only arrived in this island in January last. The truly unaffected piety this gentleman evinced during the short time he has been resident in this community, and the diligent and successful discharge of his Mission, have endeared his memory to an extensive circle, who will long regret the loss of so worthy and excellent a man. The liberty granted him by his honour the Custos in April last, to preach and teach the gospel has never been more deservingly used by any, and it can justly be said, that were such characters allowed to dispense instruction to the unenlightened throughout the island generally, that no alarm need be entertained, that any improper doctrines would be disseminated among that class of persons. Indeed he was formed in every view for the arduous duty of working that change in the minds of the slave population, so ardently desired by his Majesty's ministers, as well as by the legislature of this colony."

Wednesday last I went to Spanish Town to preach a funeral sermon on the melancholy occasion; my text was taken from 2 Tim. iv. 6, 7, 8. I had the pleasure of knowing this excellent man when he resided at Groombridge, and cannot tell half what I felt whilst endeavouring to improve this afflictive dispensation. The congregation appeared much affected, and wept aloud for the loss of their respected and beloved pastor.

Brief, alas! his useful day,
Death hath quench'd his lustre soon;
But his worth will ne'er decay,
It beams upon the tomb.
It lives in every gen'rous breast,
These mourn the *active*, *wise*, and *good*:
Who calm'd their fears and taught them rest,
By virtue of the Saviour's blood.
"The fiery chariot" bears him through the air,
The palm of victory to wave;
Beyond the reach of storms and sickly care,
And crown'd by him who liv'd and died to save.

Extract of a Letter from Mr. JOHNSTON, dated Kingston, Sept. 2, 1819.

With feelings of great sorrow I hereby inform you of the death of our dear brother Adams, who, I before observed, was apparently in the last stage of a putrid fever, on the 16th of August. In that stage of his affliction he was not able to bear the smallest disturbance, in consequence of his head being dreadfully affected; but his heart was filled with the peace of God in so glorious a manner, as to prevent his bodily pains from interrupting his happiness. He said he had no hope of life, but felt his mind perfectly resigned to life or death, as God should think fit. My wife and self visited him again early on the 18th, and found him evidently sinking. His head was so much infected with the malignant contagion, that his reasoning powers were much interrupted, but so far as he had power to think and speak, he gave evidence to all the attendants, that he possessed the joyful hope of eternal life. He often spake in a kind of whisper, and smiled, and pointed upward. At one time he imagined himself in the act of dispensing the sacrament of the Lord's Supper, and mentioned the body and blood of our Lord Jesus Christ with great fervour. He was often engaged in fervent attempts to pray; and one time said, with peculiar emphasis, "Other foundation can no man lay save that which is laid, the Lord Jesus Christ. Glory be to God, I am built upon it."—About eight o'clock in the evening of the 18th, his happy spirit took its flight. His corpse was interred in the church-yard of Spanish Town, by Mr. Hamilton, the rector, who did the whole of his part of the service gratis, as a testimony of his high respect for the dead.

Brother Adams is worthily lamented by all who knew him, and the society at Spanish Town is almost inconsolable at their loss. How wonderful, and how infinitely beyond the ken of mortals, are the ways of God; truly his ways are not as our ways, but he doeth all things well; and it will be the happiness of his saints to see and adore to eternity. Sister Adams, who was in the fever, was able to come down stairs and see him the day before he died; she bore the whole with amazing fortitude, and observed that "our Lord said to the daughters of Jerusalem, 'Daughters of Jerusalem, weep not for me, but weep for yourselves and your children.' Thank God, there is no need to weep for him, but for me and the church." She will return to England the first opportunity.

FRANCE.—We have great satisfaction in stating, that Mr. OLIVIER, the public exercise of whose ministry at Cherbourgh, had been limited to 19 hearers, has had this restriction removed, and has been regularly authorized to preach as a Protestant minister, by a decision of the Minister of the Interior. "We have," says Mr. Olivier, in a letter to Mr. Toaze, dated Sept. 16, 1819, "a room that will hold about 200 people, where we expect to begin next sabbath. The Lord be with us."

IRISH MISSION.

Extract of a Letter from Mr. BAILEY, dated Church Hill Mission, June 18, 1819.

I have the pleasure of informing the Committee, (through you) that the work of the Lord still prospers on our Mission. I never closed a year with more peace and harmony, with a more pleasing prospect of growing piety.

Though our people are poor, extremely poor, *their sincerity*, their fervent love to the preachers and to one another, more than compensates us for all our privations.

Since my last, we have opened a Sunday School in this place; we have 190 children, formed into 14 classes; they are taught five hours on the Sabbath day, and one circumstance which makes this school more interesting, is, that two-thirds of them are Roman Catholics. A friend and Mrs. Bailey went from house to house, particularly to the Catholics, and invited them to send their children to the school. Among the female teachers, we have two respectable Catholics, who attend at prayer, and read the Scriptures with pleasure; some of the scholars are 16, 18, and 20 years of age, who did not know a letter until they came. They are delighted with the thought of being able to read the Prayer Book and the Holy Scriptures.

We have formed another school lately on this Mission, in Bellaghy. We have 300 children regularly taught; we have written to the Committee of the Sunday Schools for Ireland, and have obtained the promise of books, &c. &c.

We have had a remarkable conversion of a young woman lately, named Mary Slans, originally a Catholic. She now meets in society, and walks worthy of her profession.

We insert with pleasure the following Extract of a Letter from Mr. Reynalds, dated Hull, June 26, 1819, and doubt not but that the hints it contains will have their effect upon many masters of vessels belonging to our different ports.

As the Committee for conducting the Missionary Society (under the direction of the Conference) condescended to attend to my communications formerly respecting the mission to Port au Prince, this emboldens me to write to them again on a subject connected with the cause and success of missions; and that is, Auxiliary Societies; but not of such Auxiliary Societies as are already in existence. My mind has been for some time impressed with the importance of missionary exertions; and this has led me to write to you on the subject. The necessity and usefulness of Ladies' Associations and Juvenile Missionary Societies have been shown, and they have been adopted and encouraged: but little has been said, or any hints given, for the formation of *Marine Missionary Associations!* I have thought, and *do think*, that the committees and members composing Auxiliary Missionary Societies in the different *sea-port towns* in the United Kingdom, might recommend the forming Marine Missionary Associations on board of ships during their respective voyages; and I have little doubt on my mind, but that pious masters of vessels, who have felt the blessed effects of religion in their own hearts, would readily come into the measure. I am persuaded there are great numbers of pious masters of ships, and their pious crews, who only want such a plan *suggesting to them*, in order to their adopting it on their going to sea: especially if they were informed that there are 800,000,000 of Pagans and Mahometans, whose idolatry and superstition have involved them in midnight darkness, and who are calling, like the man of Macedonia, "Come over and help us:" and that there are only about 400 Christian Missionaries sent as yet amongst *this great multitude*, which is only *one* Missionary to 2,00,000 souls, perishing for lack of knowledge! If there be only one pious seaman on board (I know by experience) it is possible to form such associations, and how much more practicable will it be to those masters who have several pious seamen in their crews, as is the case in some of our Greenland ships, where the ordinances of God are regularly observed; and, I believe, in divers other ships belonging to this port; and, I am persuaded, in vessels belonging to other ports likewise. Whenever I have proposed such associations, I found my seamen always ready to come forward with their mite to the help of the Lord against the mighty hosts of Heathen idolatry and superstition; and I have only to lament, that I called them so seldom to so glorious a cause, as to help to send Missionaries to turn the Heathen from darkness to light, and from the power of satan to God; and thus to rescue them from their *abominable idolatries*. I know it is difficult, and, perhaps, in some cases, impossible, when a pious master has a decided reprobate crew to deal with, to form any such association: but even in such a case, with a view of this description, I have formed Bible and Religious Tract Societies: But as I have observed above, if there be only *one* pious seaman on board, a Marine Missionary Society may be easily established. I have had a Marine Missionary, and Bible Society formed at one time, and all my people were subscribers to both, and took a pleasure in it; we had our treasurer, committees, &c. in due form.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The fourteenth Report of this Institution has been recently published, and we are happy to observe by it, that the operations of the Society are vigorously extending themselves, not only at home but abroad. In connexion with the circulation of the Holy Scriptures, and the extension of Foreign Missions, this Institution is fulfilling an important part of the designs of Providence in raising the human mind from its ignorance, and preparing it to receive the principles of religion.

The following extracts from the Report, as to the extension of education abroad, will be read with pleasure.

Respecting France, your Committees of the two preceding years have furnished the most gratifying information: to which may now be added, that the great work still proceeds with undiminished rapidity and success, and all the reports received from that country agree in the assurance, that its salutary effects are, in

many places, already evinced, by a very striking improvement in the condition of the rising generation.

The active zeal of the Society for Elementary Instruction in Paris, aided in its benevolent labours by men of power and influence, continues successfully to contend against the obstacles, which prejudice and selfishness oppose to the instruction of the lower classes. Upwards of 1200 Schools on the new system are already bestowing incalculable blessings upon the youth of France. The system has been introduced into a great number of schools connected with the army; and the Minister of War has signified his intention of extending its benefits, in the course of the present year, to all the corps without exception.—

Your Committee have received intelligence from *Spain*, that the School, founded in the preceding year at Madrid, under the superintendence of Captain Kearney, continues to flourish; and that measures have been taken to extend the system throughout the kingdom of Spain, under the sanction of the King The seed is sown, and will not fail to spread itself, in due time, over the naked and barren field.—

In *Russia*, your Committee had reason to expect a rapid progress of the good cause, and their expectations have not been disappointed. Though the four young Russians, mentioned in the last Report, had not yet returned to St. Petersburgh, when your Committee heard last from that capital, yet his Imperial Majesty had not delayed to take active measures for a wider diffusion of knowledge amongst the subjects of his extensive dominions. The excellent order of some regimental schools, on the British system, formed among the Russian contingent of the army of occupation in France, has been noticed on former occasions with due praise. Your Committee have lately been informed, that the establishment of similar institutions is in progress in other divisions of the Russian army. At St. Petersburgh a school, on the British system, was opened in the course of last year; and the most confident expectations are entertained of its successful progress, under the immediate auspices of the Emperor. The school at Homeln, the estate of Count Romanzoff, Chancellor of the Russian empire, in the government of Mockilow, alluded to in the last Report, was opened on the 9th of December last. For some time previous, 50 scholars had been prepared by Mr. Heard, a young man, who, after having received a liberal education, devoted several months to the study of the British System in your Central School, and was engaged by his Excellency for the purpose of introducing it in his domains, which are said to contain a populationof 14,000 souls. A building is nearly completed, capable of lodging 200 children, and furnishing accommodation for 400 during the time of instruction. The former number will be selected from those families who reside too far from the school for the children to attend it daily; and they will be entirely supported and clothed at the expense of the Count. Besides reading, writing, and arithmetic, which will be taught entirely according to the British System, and for the first of which, selections from the Holy Scriptures will, as in the British Schools, supply the lessons; the children will also receive instruction in the most useful handicrafts and agricultural occupations; near the principal buildings, workshops of various kinds are erected, and a large piece of ground has been allotted for a kitchen garden. It is the noble founder's intention to make such regulations, that, in a short time, every village may have at least one man of skill and experience, in every trade requisite for the improvement of rural and agricultural life.—

In Germany, Mr. Hyrdess, mentioned in the Report of last year, has been removed, by the Grand Duke of Weimar, from Eisenach to Ruhla, as a place which furnishes an ample scope for a School on the British System —

Your Committee have been much gratified by intelligence, that a School Society has been established at Florence, under the sanction of the Grand Duke of Tuscany. Mr. Tartini of that city, who, after having acquired in Paris an intimate and practical knowledge of the new method of instruction, paid a short visit to this country, and attended the school in the Borough Road, assured your Committee, that the preliminary steps for the erection of a large school had been already taken, and that he hoped, immediately upon his return to his native city, to be enabled to open it. When the important work is once successfully begun, it promises to spread its beneficial efforts over a great part of Italy.

A school on the new plan has been established at Sartizano, in Piedmont, at Naples; and one for 200 scholars at Bastia, in the island of Corsica.

Extract of a Letter from Philadelphia.

With us the system is every day gaining friends; it has already exerted the happiest influence upon the morals and conditions of the objects of its care, in some of the sections where the population was most irregular and depraved, and where of course we could not soon expect to witness evidences of reformation. We are rejoiced to discover the most distinguished melioration in the condition of the children, as well as their parents; in short, I shall be greatly disappointed and deceived, if it be not ultimately proved, that the universal education of the indigent, is the mean which Divine goodness regards with especial favour, as conducing to the welfare of his accountable beings, through the instrumentality whereof the blessed principles of Christianity will be diffused and rendered permanent in the hearts of mankind. To act the humblest part in so great and good a work, who would not be solicitous.

Extract of a Letter from Malta.

I hope by the next I write I shall be able to inform you, that a school, on the British system, is established at Malta. I have written to the Secretary of the School Society, at Florence, for the lessons, which are translated into Italian, without which I should be at a loss. I do not doubt, if subscriptions continue as they have begun, we shall succeed.—The inhabitants of Valetta are anxious not only for a boys' but likewise for a girls' school; and I can assure you that a girls' school is very much wanted in this city. If one was opened capable to contain 500 girls, it would soon be filled.

There are two Schools at Nice, one at Rome, one at Naples, and two at Florence, where a society is formed for extending the system throughout Tuscany.

Among the articles of intelligence received from the East, none has been more gratifying than that which announces a School Society at Calcutta. This institution, likely to become so beneficial to the subjects of our Indian possessions, was established on the 1st of September last.

The rules and regulations of the Society are founded on the most liberal basis. It suffices at present to say, that it proposes to itself a double object; viz. firstly, to assist and improve existing schools, and to establish and support any new schools and seminaries, which may be requisite; with a view to the more general diffusion of useful knowledge amongst all descriptions of the inhabitants of India, especially within the provinces subject to the presidency of Fort William: secondly, to select pupils of distinguished talents and merit from elementary schools, and to provide for their instruction, in seminaries of a higher order; with the view of forming a body of well qualified teachers and translators, who may be instrumental in enlightening their countrymen, and improving the general system of education.

The Committee consists of 24 members, of whom 16 are Europeans, or their descendants, and eight natives of India; and, of the four secretaries, two are always to be natives. The founders refer, with great propriety, in their first address, to the sentiment, of late repeatedly expressed by the highest and best authorities, that the only successful method of introducing real improvement and civilization into the countries of the East, and indeed into any country, is a *judicious education of the rising generation*; and they allude to the numerous applications for the establishment of new schools, as a clear proof of the increasing desire of instruction amongst the natives of India. The principle, so frequently urged by your Committee, of encouraging those, who are to derive the chief benefit from these institutions, to share in their formation and support, actuates the Calcutta School Society, and will be brought into operation by the establishment of Auxiliary School Associations. The secretary informed your Committee, that the early establishment of twelve Bengalee Schools was anticipated; six in the very centre of the native town, and six on its skirts; all under efficient superintendence; and further, that the managers of the Hindoo College, most of whom are subscribers to the Society, and one a member of the committee, have agreed to admit twenty select Hindoo boys in their school, at half the usual expense, and that they have requested the committee of the School Society for the time being to act as visitors and examiners of their institution.—

There is also a School Society formed at Bombay, which has published its plan in the Persian, Hindoostanee, and Guzarettu languages.

The number of children reported to this Committee who are taught in the native

schools, is, in connection with the Baptist Missionary Society 10,000
London Missionary Society . . 3,000
Church Missionary Society . . 2,500

15,500

Your Committee have been very solicitous, to avail themselves of the information which they have received respecting the great want of schools in the island of *Ceylon*, and of the circumstance which seems to favour their establishment. Sir ALEXANDER JOHNSTONE, to whom they are principally indebted for directing their views to that island, has most kindly and humanely entered into their feelings, and aided them with his advice.

Their attention has naturally been turned to the important advantages which might result from sending out a suitable person to establish schools in this populous island; but even if the means which your Committee could command had been sufficient for that purpose, the sphere of usefulness of such an individual must have been much less extensive than that of a Cingalese, who, being sent to this country to study our plan, should carry back to his native shores a perfect knowledge of the British system of education.

The execution of this design has not yet been within the power of the Committee; but they anxiously look forward to it, and, in the mean time, have gladly opened the Central School to two missionaries, who under the auspices of the Wesleyan Missionary Society, are now on their way for Ceylon, and another for Bombay, there to join their fellow-labourers of the same Society, who have already, with eminent success, spread knowledge and improvement among the inhabitants.

FORMATION OF MISSIONARY SOCIETIES.

To our Foreign Missionary Societies, we have the pleasure to add, the recent formation of one at Gibraltar, and another at Madras. Mr. REES states, that no fewer than seventy collectors had offered themselves, to apply for subscriptions to carry on the work of God in heathen lands, and that they had entered with great spirit into their work. Mr. PINE, and Capt. TRIPP, were appointed Treasurers. Mr. LYNCH proposed an association for this purpose at Madras, and subscriptions to the amount of between eight and nine pounds per month had been immediately obtained, notwithstanding the infant state of the cause there, with the prospect of increase.

A Missionary Society has also been formed in July last at Lancaster, through the activity of Mr. DIXON. Twenty collectors, and 200 subscribers, have been obtained.

Contributions to the Missionary Fund, received by the General Treasurers since the account published last month.

	£	s.	d.
Rotherhithe Branch Society at the School Room of S. Jennings, Esq. by J. Bulmer, Esq.	10	12	6
From Spilsby Circuit, by H. Holland, Esq. Treasurer of the Lincoln District	100	0	0
For Louth circuit, by Ditto	90	10	9
Llanelly Circuit, by William Morgan, Esq. Treasurer of the First Welsh District Auxiliary Society	3	3	0
Swansea Circuit, by Ditto	12	0	0
Haverford West Circuit, by Ditto	4	9	7
Carmarthen Circuit, by Ditto	10	15	0
Legacy received from Mrs. Brackenbury, Executrix to the late R. C. Brackenbury, Esq. Raithby Hall, Lincolnshire £1000 0 0			
Deduct Legacy Duty 100 0 0			
	900	0	0

The Committee express their grateful thanks to an unknown friend, at or near Leeds, in Yorkshire, for the generous and seasonable donation of a piece of superfine black cloth, presented to the Society.—Articles of a similar kind will be most gratefully received, as whatever assists in the outfit of Missionaries, is a direct contribution to the Funds of the Society.

POETRY.

LINES

Occasioned by reading the Memoir of the Rev. HENRY MARTYN, B. D. late Fellow of St John's College, Cambridge, and Chaplain to the Hon. East India Company.

Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them, Rev. xiv. 13.

So, bending o'er his dying bed,
When not one earthly friend was nigh,
To MARTYN whispering angels said,
And watch'd his last expiring sigh:
The struggle past, their wings of light
Convey'd him to the world above;
Where linger neither pain nor night,
The world he sought, "Where all is love."

Yes! there the traveller rests at last,
By cruel Tartars urged no more;
The fever's fiery rage is past,
The palsied ague's tremors o'er:
No scorching sultry suns exhale
The vital spirit's balmy breath;
Nor night-dews o'er his forehead pale,
Diffuse the chilling damps of death.

How chang'd the scene! where glorious now,
Among the sons of light he reigns,
No infidel, with scowling brow,
The Christian minister disdains:
There no unhallow'd tongues blaspheme
That Name above all names ador'd;
The song of heaven, the angel's theme,
Is Christ, his Saviour and his Lord.

That Name how dear! let Albion's coast,
By whitening cliffs encompass'd round,
Of wisdom, truth, and peace the boast,
With science, love, and friendship crown'd:
That coast, with all its prospects fair,
Forsaken for a land unknown;
Let that attest no name was dear,
No cause, but that of Christ alone.

Yet not the Stoic coldly breaks
The bonds he never knew to prize;
No! but the Christian nobly makes
His bleeding heart the sacrifice.
For one high aim, one work sublime,
He counted life and all things loss;
His friends were those in every clime
Who bow'd to Jesus and his cross.

For this across the stormy deep,
Through Indian wilds, o'er Persian plains;
By barren rocks, and mountains steep,
Where nature thron'd in terror reigns:
He urg'd his long and lonely way,
The dearest joys of life forsook;
And there Jehovah was his stay,
His counsellor the Sacred Book.

Inspir'd with apostolic zeal,
He laboured for his Master's sake;
Nor fainted, though the powers of hell
Combin'd his steadfast faith to shake;
To spread the truth from pole to pole,
The light to all mankind to give,
In one desire absorb'd his soul,
For this alone he sought to live.

For this he preach'd, and wept, and pray'd,
Incessant urg'd the student's toil,
And hallow'd learning lent her aid,
To bless the long benighted soil.
On dark Hindostan's* gloomy skies,
The light of Revelation broke;
And Persia's sons may know and prize,
The words which the Redeemer spoke.

Expos'd to grief, reproach, and shame,
Yet fearless in his Saviour's cause;
In sight of foes of every name
He wav'd the banner of the cross:
Unmov'd by philosophic pride,
The atheist's or the pagan's sneer;
The champion of the Crucified,
He lov'd the sacred badge to wear.

By wisdom taught, and sway'd by love,
He tried instruction's gentlest arts;
By mild persuasion sweetly strove
To win to Jesus, Gentile hearts:
Himself in virtue, meekness, grace,
A comment on the truths he taught,
Witness'd for Him in every place,
Whose message to the world he brought.

His work is done! the Master found
The five-fold talent well improv'd;
No earthly cares his spirit bound,
His heart was in the heaven he lov'd.
To God, in solitude his friend,
In grief his comforter and guide,
He heard the summons to ascend,
And gladly bow'd his head and died.

Brother in Christ! thy flight we view,
Thy works which trace thee to the skies;
Fain would our spirits follow too,
And to thy height of glory rise.
O might the mantle of thy zeal,
Thy faith and prayer on us descend!
Might we thy kindling ardour feel,
Our all in Jesu's cause to spend.

Short has thy earthly journey been,
Thy spirit found no home below;
Too hallow'd for a world of sin,
Too tender for a world of woe.
Our course shall too be soon fulfil'd;
O might we for that day prepare!
See the new heavens and earth reveal'd,
And meet our elder brethren there.

A. B.

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* Mr. Martyn translated the New Testament into the Hindoostanee and Persian languages.

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Mr. JOSIAH HENRY WALKER,

Preacher of the Gospel.

THE

METHODIST MAGAZINE,
FOR DECEMBER, 1819.

BIOGRAPHY.

SOME ACCOUNT OF MR. JOSEPH WEBB,
late of Portsmouth;

Who was a worthy member of the Wesleyan Methodist Society more than THREESCORE YEARS; *and whose valuable labours as a Local Preacher, Class-Leader, Steward, and Trustee, are earnestly recommended to the notice of those Methodists, of the rising generation, who may be called to fill these important offices.*

By JONATHAN EDMONDSON.

THE sacred Scriptures have furnished us with many valuable accounts of holy and useful men, which we should read with deep attention and earnest prayer, that we may imbibe their spirit, and follow their example. Those accounts were not published as eulogies on the *dead*, but, as instructions and encouragements for the *living*. The pious dead are removed from this world of sin and sorrow, to a world of purity and joy, where human praise is neither known nor desired; but the gracious dealings of God with them, and their exemplary conduct, while passing through this vale of tears, may be made a peculiar blessing to true believers from generation to generation.

In imitation of the inspired writers, the Christian church has from time to time carefully written, and published, memoirs of good men; who in different ages and nations had adorned the doctrines of God their Saviour; and these have been made a blessing to thousands, and tens of thousands, on their way to *a better country*. Indeed, it is generally acknowledged, that pious biography is better calculated, than any other kind of reading, to instruct and edify the church of God; especially those articles which are written with faithfulness, perspicuity, and brevity. The author of the following account has endeavoured to follow this plan, and humbly hopes that this memoir, of one of the best of men, will be read with pleasure and profit, by the pious of every denomination.

Mr. JOSEPH WEBB was born at Waltham Dean, in the parish of Bishop's Waltham, in the month of July, 1735. It is probable, but by no means certain, that he was a descendant of the Rev. Robert Webb, a good scholar and an eminent preacher, who, immediately after the Restoration, was thrust out of the rectory of Droxford, by the former incumbent, in a rough and violent manner; but who found a comfortable asylum in the house of Richard Cromwell, Esq. and a kind friend in S. Dunch, Esq. who not only took care of him while he lived, but left him, at his death, an annuity of 10l. per annum.

The parents of Mr. Joseph Webb were poor, but honest, industrious, and respectable. They died when he was young: his father, when he was about *five* years old; and his mother, when he was about *fourteen*. Suffering this loss at so early an age, he was obliged, by his own exertions, to gain a livelihood; and, consequently, entered a variety of services, till he arrived at the age of *twenty-one*. In every situation he bore a good character, and, at every removal, his temporal circumstances were improved; which shews that he was industrious and frugal in the days of his youth.

About that time he first began to feel religious impressions; and was fully awakened, some time after, to a sense of his sinful and dangerous state, under a sermon preached at Fareham, by Mr. John Furze, one of the first race of Methodist preachers.

Anxious now, that his brothers and sisters should partake of the same blessedness, he prevailed on one of them, by earnest entreaties, to accompany him the next evening, to hear the same preacher, when he also was awakened to a sense of his danger; and, subsequently, *four* others of the family were induced, through the instrumentality of Mr. Webb, to seek the salvation of their souls. Such was his zeal, that he endeavoured to persuade all, over whom he had any influence, to attend the ministry of the word, and to devote themselves to the service of God.

Eight months after Mr. Webb was convinced of sin, he *obtained mercy*, and was brought into the liberty of the children of God, under a sermon preached by Mr. Paul Greenwood, a man of singular piety and zeal. The text was, 1 John i. 9, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So deep were the awakenings of men, under the word, in those days, that they could not rest without a knowledge of salvation by the remission of their sins; and, while this continues to be the case, the glory of the Lord will not depart from the people called Methodists; but, should a multitude of persons join them, who never were awakened, and who, in that state, have no particular desire to enjoy a clear sense of pardon and peace, awful consequences will follow.

It is worthy of remark, that as soon as he began to experience

the benefit of religion, he was solicitous to further its interests, and eagerly inquired, "How are these men supported?" And although his ability, at that time, was small, he cheerfully contributed to the extent of his power, deeming it an important duty to provide food and raiment for the ministers of his Lord.

Mr. Webb regularly attended the preaching at Fareham, and such was his love of the means of grace, that he frequently walked *fifteen* or *sixteen* miles to hear a sermon in other places, and to join in the sweet solemnities of Divine worship. On one of those occasions, being desirous that a man who happened to be walking on the same road, should partake of the happiness which he enjoyed, he intreated him to accompany him to Portsmouth, where Mr. Wesley was expected to preach. The man being unwilling to lose his time, refused; on which Mr. Webb immediately offered to refund him the amount of his earnings. This offer was accepted; he heard the word, and became truly pious.

About five years after his conversion to God, Mr. Webb took out a license as a local preacher, the duties of which office he occasionally discharged, as circumstances required, during *thirty-five years*. As a preacher, he was made useful to many; and he endured persecution in that blessed work, with Christian patience and meekness. At one time, when he was preaching at Hambledon, he and the congregation were assaulted by a mob; but he felt nothing but love for the poor misguided creatures, and was heard to say that he could have willingly thrown himself under their feet, if, by that means, he could have benefitted their souls.

But it appears that the country was not his particular sphere of usefulness. He seems to have been designed, by Divine Providence, to support the cause of Methodism in Portsmouth; to which place he removed in the year 1767. It is true, Methodism had been previously introduced there; for Mr. Wesley and some of his preachers had visited the place, and formed a class, but, after some years, it dwindled away. Mr. Webb was particularly desirous to re-introduce it, and to this end, he and another friend hired a room in Warblington-street, the rent of which they paid for three years. This proving too small to contain the numbers that were disposed to attend, and the Green Rails in Oyster-street being on sale, and considered as an eligible situation for a chapel, a subscription was proposed with a view to purchase the premises, on the faith of which Mr. Webb bought, and converted them into a comfortable and respectable place of worship. The subscriptions, however, were never collected. The chapel, consequently, was left on his hands, and was his private property. From some erroneous opinions which were entertained, at that time, by the society in Portsea, and the preachers then stationed on the circuit, they refused to supply

the chapel with preaching, on which Mr. Webb provided and supported a preacher at his own expense.

But as the Lord prospered his work abundantly, in the new chapel, and as many persons were brought to God, some of whom to this day are useful and active members of the society, it became the interest of the other part of the circuit to reunite itself to Portsmouth. Mr. Webb, at first, consented to let the chapel to the connexion, and, subsequently, settled it upon trustees, on the Conference plan. The work gradually prospered till this chapel became too small to contain the hearers, when, in the year 1811, the present large and commodious chapel in Green-Row, was erected in its stead.

Mr. Webb having once put his hand to the plough, never looked back. It is not to be expected, that, in filling the several offices of class-leader, steward, and trustee, he never met with painful occurrences. These he frequently experienced; but they never moved him from his steadfastness in the Lord. When others left the society, on some supposed injury received, and urged him to leave, he replied, "No: let them leave who are in fault. Religion is the same." At an early period of his life he made choice of the Methodists as his people; was a steady member of their society *sixty-two years*; and, full of days and of good works, died in close union with his old friends.

He was a man of plain and simple habits. Some persons, while in circumstances of comparative poverty, have been ornaments to religion; but on a change of fortune, have become elated, haughty, imperious, captious, and vain. This was not the case with Mr. Webb. On few men have the bounties of Providence been showered down in greater abundance; yet, he was never elated, but maintained his primitive simplicity to the last. He made a due estimate of temporal blessings; but never lost sight of those which are eternal.

The natural disposition of Mr. Webb was benevolent and charitable; and this amiable temper was improved, and, in a degree, perfected by the grace of God. Much, however, need not be said on this subject. His general practice, in works of charity, has, for many years, been well known to the inhabitants of Portsmouth, Portsea, and vicinity. Suffice it to remark, that he seldom turned a deaf ear to the supplicant, and when remonstrated with, for having relieved undeserving objects, he would say, "It is better to give to *ninety-nine* of these, than to suffer *one* necessitous case to go unassisted." Of his charities, the author of this account has often been witness, and he has heard of many more which would almost fill a volume. One instance, among many, he feels it his duty to record. About Christmas time, for many years, he and his amiable sons, killed two fat bullocks, had them cut up, and gave the meat to the poor. On those oc-

casions the applications were so numerous, that every one could not be supplied; but the apostolic old man, to remedy this, gave loaves of bread to all who were disappointed of meat. The agreeable and kind manner in which this was done, was peculiarly pleasing. While a little feast was provided for the "poor and the maimed, the halt and the blind," the eyes of the donor sparkled with joy, and they evidenced more satisfaction in giving than many did in receiving.

The cause of God always had a special claim on the regard of Mr. Webb, and which he uniformly supported, both by his influence and example; and it was frequently the case when the cause of Methodism was in its infant state, in the Portsmouth circuit, that he has made up deficiencies to the amount of several pounds, when the temporal affairs of the circuit have been balanced at the end of the quarter; on which occasions he has, in many instances, hospitably entertained, at his own house, the preachers, stewards, and leaders, who were collected from the different parts of the circuit, which at that time included the greatest part of Hampshire. The several publick charities also received his most liberal support.

His regular and constant attendance on the means of grace, was worthy of imitation; and it was only on very particular occasions that he was absent from his class, over which he watched with faithfulness, and parental solicitude. In this office he particularly excelled. When new members were introduced, he took especial care that they should not build their hopes of salvation on a wrong foundation; and in the various trials and exercises which they had to encounter, he was always ready to apply some appropriate passage, from the sacred volume, to their various cases, and enforced it with those observations which seldom failed of affording the required comfort and consolation. He continued to meet his class within a week of his death; when, being sensible that he should not meet them again, he requested them, as his last advice, to live wholly to God.

Mr. Webb was married three times. By his first marriage he had six children, who are all dead; by the last he had four children, three of whom are now living. As a husband he was truly affectionate, always kind, and ever faithful; and as a parent fond and indulgent, tender and affectionate, yet prudent and circumspect. Hence he was honoured and beloved by his wives, and revered and obeyed by most of his children. I can bear witness, that no man was ever more highly honoured than he was, by the children who survive him, and by their respective families. They viewed him as a venerable patriarch, listened to his voice with deep attention, and were ready, on all occasions, to render him their best services.

During the period of a very protracted life, he enjoyed the blessing of almost uninterrupted health, till within about six months

of his death; when he experienced, at first, an inconvenience in swallowing his food. His family, however, were in hopes that this would soon go off, and that his stomach would again recover its wonted tone; but in this they were painfully disappointed. The disorder increased, and it was with difficulty that he received still less nourishment, till, at last he became so much debilitated, that the little nourishment he took would not remain, and his constitution, which was naturally strong, was forced to yield to this harbinger of death; but that God, whom he faithfully served for so many years, did not forsake him in that awful hour. He thought, from the first attack of his complaint, that it would terminate in death; but always talked of his approaching dissolution with pious pleasure. It was well for him that he had not, like too many, religion to seek on a death-bed. Throughout his affliction, which he bore with great patience and resignation, he was enabled to say, "If it be the blessed will of the Almighty, I am ready, at this moment, to commit my soul into his gracious hands." On one occasion, talking to a member of his family, on the state of his mind, he said, "I know that when the earthly house of my tabernacle is dissolved, I have a building of God, an house not made with hands, eternal in the heavens." At another time he said, "My Beloved is mine, and I am his." A few days before his death, he repeated these words, "As thy day is, so shall thy strength be." On one of his family observing that he hoped he realized a fulfilment of that promise, he replied, "Bless God, I do." It was much cause of thankfulness to his children and friends that he did not suffer much. This assuaged their grief on seeing him lie in so weak and helpless a state. He several times observed, in his affliction, that he slept well, was tolerably free from pain, and that, on the whole, he could not wish for a more comfortable death. At length he became so weak that he could not converse much without considerable difficulty; but, then, the heavenly smile on his countenance indicated, and the few observations which he made confirmed, the solid happiness which he enjoyed. On seeing his family affected at the prospect of losing so affectionate a parent, he said, "Give me up, give me up." On Thursday, May 21, 1818, he altered much for the worse, and it was evident to his afflicted family, that his end was drawing near. He continued, however, gradually to decline, till Sunday the 24th. In the course of that day, he several times felt his own pulse, and smiled. The last words he was heard to say, were, "All is well." Then, at 20 minutes past eight o'clock, in the evening, with all his children around him, and in the full possession of his mental powers, he sweetly breathed his last; and committed his soul to Jesus, his adorable Redeemer and Saviour!

Mr. Webb was a man of few words; but, generally, spoke to good purpose. His brief remarks on men and things, while they

discovered a clear head, and extensive experience, were remarkably instructive. His conversation was generally cheerful, and, on some occasions, facetious and witty; but a person could scarcely ever converse with him without being both pleased and profitted. His short pithy sentences conveyed more information, in a few minutes, than the gabble of a talkative person could do in half a day.

In his highest state of worldly prosperity, he never sought the ornaments of fashion; but, from conscientious motives, was remarkably plain in his dress. One would have judged, from his outward appearance, that he was a plain, neat, little farmer. Nor would any have supposed, on meeting him, had he not known him before, that he had met the *benevolent* Mr. Webb, who was giving away scores of pounds in a year to promote charitable institutions, and to relieve the poor. Thus it is, that true Christianity, when it takes deep root in the heart, elevates the soul above the vain appearances of a perishing world.

Industry was always agreeable to Mr. Webb. In his old age, he used to work either in the gardens, or in other places, from morning to night; not for money, but to make himself useful. From the days of his youth he had been actively employed in laborious exercises; and he never wished, while health and strength continued, to depart from the early and excellent habits which he had formed. In this respect he was a fine example to all around him; and we may safely say to every one, especially to every youth, "Go thou and do likewise."

Our valuable friend was not partial to much company; and, yet, his house was always open to the ministers of religion; and he treated them on all occasions with the most generous hospitality. The reverend and venerable John Wesley, the reverend Dr. Coke, and other eminent men were frequent visitors at his house. Now and then he entertained other friends; but I never saw him in any visiting party, except at the houses of his beloved children. This conduct deserves commendation; for frequent visits, among religious people, are expensive, and injurious to their best interests.

Though Mr. Webb was not a great reader, yet, he was partial to useful books on the subject of religion. The first time I saw him, he was confined to his bed, by the bite of a dog; and, there, he was going through the works of the pious Fletcher. The writings of the Rev. John Wesley, were greatly admired by him; and, I believe, he had read them through again and again. He saw, what every sensible man must see, that it is best for people, engaged in the active duties of life, to confine themselves to the Bible, and to a few well-chosen books, on the essential doctrines and duties of Christianity.

His attachment to the doctrines and discipline of Methodism,

for more than half a century, was firm and unshaken. He received our doctrines under a conviction that they are founded on the Holy Scriptures; and he considered our discipline as a wise and prudent economy; and, from these views he never varied an hair's breadth, all the days of his life. Whoever came into the society, or, whoever went out of it, he still remained a member, and stood at the post of duty. Some who are proud and vain are soon *hurt*, as they express it, and others are naturally unstable; but Mr. Webb, being truly humble, was not easily hurt; and in good things was as firm as a rock.

The late Mr. John Mason, one of our venerable old preachers, was the friend and companion of Mr. Webb. They set out for the kingdom about the same time; formed a close intimacy; and their friendship continued till death. When Mr. Mason was at Portsmouth, the house of Mr. Webb was his home; and he spent much time there in his old age; and especially after he became a supernumerary preacher.

Mr. Webb had the pleasure of seeing all his children in the way to Zion before his death. For the salvation of one, whom he had by his first wife, and who had been a grief to him, he was particularly solicitous. During her last illness, he spent much time with her every day; engaged his friends, the preachers, to visit her; and, finally had good hope in her death. On that occasion, I never witnessed a scene more affecting. His whole heart was in the work of her conversion; and, though he well knew that the Lord only can pardon sin, and renew the heart; yet, he diligently used the means, and, then, left the event to him.

Our venerable departed friend may be considered, under God, as the father of the Methodist society in and about Portsmouth; but he is gone to his reward, in a better world! May we follow his bright example; may we enjoy his blessedness; and may God have all the glory! I cannot conclude this account, without a short address to my readers, in the appropriate language of the apostle Paul: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 58. Amen.

Birmingham, Sept. 12, 1819. J. E.

DIVINITY.

A SERMON of the Rev. Mr. FLETCHER, on EPHESIANS v. 14, "*Awake thou that sleepest.*"

I described, *in my last discourse*, the state of an unconverted man, called in Scripture *a natural man:* or, in other words, the state of one who neither loves nor fears God; who hanging over

everlasting destruction only by the thread of life, lives unconcerned, being buried in worldly cares or pleasures, and bound down in his spiritual grave by stupidity, presumption, and sin; who fondly thinks that he shall go to heaven without becoming a new creature, and in that hope securely sleeps on, upon the very brink of eternal ruin; fancying, perhaps, that the false peace which he enjoys, is "the peace of God which passes all understanding." And I proved, that, if his false peace be not broken, if he be not awakened out of that deep spiritual sleep he is in; if he be not convinced that he is in a state of condemnation, and cannot escape the second death unless Christ causes him to pass from darkness to light; he has not the least ground to hope that the curse, which follows every *natural man*, shall not overtake and sink him into hell in the day of judgment. Now the next thing we must do is to consider how he may be awakened into a real desire to "work his salvation out with fear and trembling." It is not in *his* power, brethren, or in that of any man living, to do that work of himself: here must the omnipotence of God begin to interpose, the Spirit of Jesus must make the wound as well as bind it up, for he is alone the "author and finisher of our salvation." It is true he has various ways of calling a sinner, and of crying to him, while he hides himself behind the trees of his performances, and the pityful fig-leaves of his own righteousness, "Adam (natural man) where art thou?" But he alone can speak to the heart, and make the outward call effectual. Nothing but the convincing Spirit of God can force a stupid sinner to exclaim, in the anguish of his soul, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." Nevertheless, it is highly necessary for us to know by what means the Spirit of God usually thus awakes drowsy sinners, that if we have been such, we may humble ourselves for having hardened our hearts against those means to this day, and pay them a due regard for the future. I shall, therefore, first, consider what they are, and then conclude by exhorting you not to resist or abuse them any more.

Though the ways in which God awakens sinners are very numerous, yet they can be distinguished in general into *extraordinary* and *ordinary* ones.

A man may be awakened in an extraordinary way by an unexpected and terrifying sight, as was St. Paul on his journey to Damascus; by a gracious thought darted into his heart on a sudden, thus was St. Peter stopped in the full career of his sin by a look from Christ, which confounded him, and caused him to retire and weep bitterly; by some *extraordinary Providence*, as the jailor at Philippi, who feeling the prison tremble, came himself, trembling, and, falling down before Paul and Silas, cried out,

"What must I do to be saved?" Or, as some, who, hearing of the dreadful earthquake which destroyed Lisbon,* and buried alive in a heap of ruins, so many thousands, who, ten minutes before, thought themselves as safe as we do now, were immediately brought to consider, and say, "Were God to lay his hand upon me in the same manner *now*, should I be ready for death and judgment?" And the Spirit of God, improving their fear, impressed on their hearts a lively sense of the necessity of their *preparing to meet their God*, and *giving all diligence to make their calling and election sure*. Some have been awakened in an uncommon manner, by receiving an unexpected token of God's goodness and patience, by restoring them from a desperate fit of illness, or by wonderfully preserving them in some imminent danger. For though such mercies are generally overlooked and forgotten, yet one, perhaps, in a thousand, remembers them for good, and spends to the glory of God the life which his long-suffering remarkably preserved. A few more have been awakened by feeling, when retired from the noise of the world, I know not what uneasiness and trouble of mind, whereby, perceiving that nothing had yet filled the boundless capacity of their minds, or satisfied their desires, and that the world could never make them happy, they were brought to conclude that they wanted Christ; and that nothing but the enjoyment of the favour and love of God could give them that peace and comfort which the world neither knows nor enjoys. Some again have been struck with a deep sense of their danger, and a true desire to "flee from the wrath to come," by reading something striking concerning the state of their souls in a book of devotion, or by opening the Bible on some threatening of the law, as, "Cursed is he that doth not persevere in all the things that are written in the book of the law to do them;" or some condition of the gospel, as "Except a man be born again he cannot see the kingdom of God;" which being applied to their hearts by the power of God, did not suffer them to rest till they rested in Christ.

These, and many more, are the extraordinary ways in which sinners may be, and sometimes are, awakened out of their spiritual sleep, and made to consider their latter end; but we may very well look on them as miracles of grace, which we have little room to expect God will work on our behalf; especially as his ordinary method is to work in a more common way; by *affliction*, by *Christian conversation*, and by *the preaching of his word*.

Blessed be the mercy of God, many are those who can say with David, "It was good for me to be afflicted." The loss of a husband, wife, parent, child, has engaged some to make their peace

* November 1, 1755.

with God, that they might live and die in his favour, and meet their departed friends at his right hand. Some unexpected and grievous calamity has opened the eyes of others to see their sinfulness and guilt, and give glory to God by confessing it. Thus Manasses, that monster of wickedness, who had filled Jerusalem with blood, when he was stripped of his royal robe, and carried away into captivity, cried out under a load of chains and sin, "Spare me, spare me, O Lord," till God answered in mercy, and made him as great a monument of repentance as he had been before of sin and iniquity.—In the like manner proud Nebuchadnezzar, when he was reduced to the condition of a beast, and wandered in the fields forsaken of all, was brought at last to true contrition and humiliation before the God of heaven and earth, and began to worship him in spirit and in truth, issuing a decree that every knee should bow before him in all his dominions. Such is the power of afflictions to bring a fallen man to the knowledge of himself, and make him perceive his want of the favour and love of God.

The New Testament also affords us several instances of the truth of this observation: there the prodigal son, when reduced to so wretched a state as to have no clothing but rags, and no food but the husks intended for the swine, bethinks himself of returning to his father, with a penitent confession of his sin and folly, and an humble request for pardon and acceptance, not indeed to be treated as a son, but as a hired servant. Poor Lazarus, when the dogs licked his sores, and when he sees that no relief is to be expected at the hands of man, secures a place in Abraham's bosom, and thinks of feeding on God by faith, since he cannot feed on the crumbs that fall from the rich man's table. The man, thus also, sick of the palsy, gets himself carried to Jesus, and hears those words, "Go in peace, thy sins are forgiven thee," which he would not have heard had he not been afflicted with sickness. And the woman, who had spent all her substance upon physicians, presses at last after our Saviour, touches him, and is healed both in soul and body, rejoicing that her faith had made her whole. Thus some of you, I hope, finding that you had nothing but troubles, sorrows, disappointments, sickness, hard labour, and poverty for your portion here, may at last have thought of securing the better part with Mary, that better part never to be taken from you. For why should an afflicted soul choose to have tribulation here, and the everlasting miseries of hell hereafter? Why should *the poor* refuse *to be rich in grace*? Why should he, who gets by the sweat of his brow the clothes he has upon his back, reject the robe of Christ's righteousness? Why should he, that eats the bread of labour and affliction, refuse to eat the food of angels, the bread that comes down from heaven? And yet, O amazing reflection! O killing thought!

perhaps some of you that are poor, are even poorer in grace than in silver and gold. Perhaps, notwithstanding the mercy of God that has placed you in a state, where every thing invites you to make God your friend, and to take Christ for your portion, you are as attached to this world as if you had great possessions in it, and have not yet seriously endeavoured to fix your hearts where true joys and lasting riches are to be found. But if this be the case, blessed be the mercy of God, you are still poor and afflicted; there is then still some hopes that you will consider, and that your heavenly Father will not give over striking you with the rod of his judgment till you awake and give him all you have to give, and all he asks of you, *your heart.*

But if afflictions are such unspeakable blessings, let us stop a little, brethren, to pity the rich, the healthy, the young, with whom all things go according to their desires in the world, and who, because they want nothing for the body, do not feel the want of Christ for their souls. Sad, sad beyond expression, is your state, whatever you may think of it. With Dives you have your pleasure in this life—O may God grant that, with him, you may not have your torments in the next! O may he awaken you out of your sinful prosperity; may he lay some of his fatherly chastisements also upon you, ere it be too late, and save your immortal souls by afflicting your mortal bodies! May he smite, ——. But the concern I have for you carries me too far. Why should I form such a wish, since there are yet two other ways, by which God can bring you to a sense of that misery you do not feel, and stir you up to seek that true happiness which you leave unregarded, to pursue a vain shadow.

The first is Christian conversation. A child of God may, if you will suffer him to speak, show you the bottom of your heart, and the folly of your hopes, so that you will be forced to cry out as the woman of Samaria, "Behold, I have found one that has told me all things that ever I did;" for one that has found Christ can, if you will hear him, tell you what the Lord has done for his soul, and what he must do for your's. Thus, in the gospel, Andrew told Peter, "I have found the Christ, the Son of God, come and see;" and Peter, upon his word, went and followed Jesus until he could say for himself, "Lord, thou knowest all things, thou knowest that I love thee." May thus the Lord send you one who has entered at the strait gate, to say to you with the demonstration of his Spirit, "This is the way, walk in it;" and may you, like Peter, take the advice and follow on till you are admitted into the heavenly Jerusalem.

But, brethren, suppose the natural man is not awakened by conversing with Christians alive to God, which he will seldom do, because such Christians are very rarely to be met with in these faithless times, and because his contempt for them will

hardly permit him to give ear or credit to their words. Yet there is another great means of conviction, by which the Lord may still call him to repentance and life, namely, the preaching of the gospel; and this, indeed, is the most common way of all, a way that God has chiefly blessed in all ages, and still blesses in our days. A man comes to church as he has done a thousand times, because it is his custom so to do on Sundays, and he thinks he can squander away the remainder of the Lord's Sabbath with a good conscience, if he can but say, I was at church morning and evening; or, perhaps, he comes to indulge his curiosity, and hear what every minister has to say; not with any desire that God would manifest himself unto him, that he would teach him to know himself, a poor benighted, perishing, yet never-dying soul; not with any concern about getting an interest in the favour of that God who is a consuming fire to the unregenerate; of that God, before whom his naked soul shall soon be dragged by the cold hand of death. No, he never thought of this; it never came into his head that he should wait upon God in his holy temple, as the vilest of sinners, a sinner under sentence of eternal death, is to wait upon the Majesty of heaven and earth, to ask, beg, implore a reprieve, if by any means he may be spared a week longer, to seek for repentance and pardon, for glory and immortality. No, he did not think of any one of these things, but he comes with an intent to behave as usual, to see and to be seen, to shew all the signs of the most listless, careless indifference, though he seems to use a prayer to God for his blessing on what he is entering upon; he comes either to fall asleep during the awful service, or to recline in the most convenient posture for it; and sometimes, as though he supposed God to be asleep too, he comes to talk to another, or look round, as utterly void of employment; or, at best, he comes to say his prayers, as he calls it, that is, to kneel or to stand, because others do so, and repeat with his lips, without any true concern of heart, the most moving pleas for mercy. But, though he rushes into the presence of God with these shameful anti-christian dispositions, yet he is upon the Lord's ground, though he is insensible of it; and the dread of that Lord, whom the heavenly hosts cannot behold without veiling their faces, and prostrating themselves with the deepest acts of adoration; the dread of that God, whose eyes are like a flame of fire, who with one look tries the hearts and searches the reins; the dread of that Lord whom he has so long insulted in his very temple, may rest upon him in a moment, and he may at last apprehend it to be "a fearful thing to fall into the hands of the living God." In spite of his presumption and carelessness, God may bless the word of his servant, and send it home to his hardened conscience, so that he shall tacitly own that he is a slothful and wicked servant, who has hitherto done despite to

the Spirit of grace; and, perhaps, for the first time, seeing the necessity of "working out his salvation with fear and trembling," he may say from the bottom of his heart, "Spare us good Lord, and be not angry with us for ever." In this manner has God blessed the preaching of the gospel in all ages.

Thus, while St. Peter preached at Jerusalem, three thousand of those who a few weeks before cried, "Crucify him, crucify him," were cut to the heart, and cried, in the anguish of their souls, "Men and brethren, what shall we do to be saved?" Thus, while Paul preached at Athens, Dionysius believed his report; and while he delivered the word at Lystra, the Lord opened Lydia's heart to understand and believe. Happy then, brethren, happy will you be, if at any time the Lord alarms your drowsy consciences, and gives you the least measure of spiritual feeling, though it should be but some dread of his majesty, or shame of your ingratitude, or fear of his vengeance. Do not resist the touch of his mighty hand, lest he cut you off in his sore displeasure, "if his wrath be kindled yea but a little;" Ah! do not harden your hearts, as Felix, who, when he heard St. Paul discourse on righteousness, temperance, and the judgment to come, was brought to tremble before God, and yet got nothing by his trembling, but a greater condemnation; for, soon stifling the remorse of his conscience, he said to the apostle, "Go thy way for this time, when I have a convenient season I will call for thee." O brethren, let none of you imitate his madness. Methinks he now lifts up his voice above the shrieks of those who are condemned with him to eternal weeping; methinks he cries to every one of us, "Now is the convenient season for you, now is the hour of salvation, improve it as it flies, lest it should be gone, and gone for ever!" Alas, this was his deplorable case, he quenched the Spirit of God, and God gave him up to a reprobate mind, for his Spirit does not always strive with man. The "convenient season" he spoke of never came again; he soon forgot Paul and his words, and not long after put an end to his life, madly hurrying to that judgment, the very thoughts of which made him once tremble. And which of us dares say that this shall not be the last hour in which God will strive with him? Which of us has made a covenant with death, and engaged him not to strike his heart before this day is over, or with hell that it shall not swallow him up? Is God a man that he should lie? Is he like one of the sons of men, that he should break the most solemn declarations of his word? "Turn ye," he says by his prophets, "turn ye, every one from his wicked way, and I will abundantly pardon; turn ye unto me, for why should ye die, O house of Israel?" Thus stooping to invite rebellious man to himself, and intreating him to return lest he should die. But, if man answers, "Am I an heathen, that I should want to be turned

to God; am I a drunkard or a murderer that he should send me such a command?" I say, if man do not turn to God wholly, soul, body, and spirit, seeking all his happiness in his favour, and *walking with him* all the day long; surely that book comes from the father of lies, or he shall perish in his iniquity; for who can misunderstand these plain declarations of God's Word, Psalm vii. 12, "God is angry with the wicked all the day long; if he turn not he will whet his sword, nay he has bent his bow and made it ready, he has prepared for him the instruments of death." And who are those wicked? You find it in the 10th Psalm, "The wicked, through the pride of his countenance, will not seek after God;" and a little before, "The wicked shall be turned into hell, with all the people that forget God." Now who will awake from his sleep, from the dream of his fancied goodness? Who will give glory to the living God, and own that he is still among the wicked, because he never truly sought the Lord? Hear how David sought his God, "My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God. My heart breaketh for the very fervent desire that I have for thy law. As the hart panteth after the water-brooks so panteth my soul after thee, O God. My soul thirsteth for God, yea, for the living God. O when shall I come and appear before God!"

Now I ask you before the Searcher of Hearts, if this be seeking God, did you ever seek God in sincerity? Do you think you seek him when you come into his house with the shameful dispositions I mentioned? Alas! so far from seeking him, you bid him depart from you; you mock him in his very temple, for though you know that Christ does not *dwell in you nor you in him*, though you know that your heart is *far from him* at the very time that you make as if you worshipped him with all your soul; yet so far from being troubled at your hypocrisy, through the pride of your heart you cry, "Peace, peace," and persuade yourself that you do not need to seek God in another manner. O awake from that delusion, throw off the mask in the Lord's presence, and own yourself ripe for destruction. This is the first step towards that true repentance which shall never be repented of. O if you could be prevailed upon to take it in this hour, how soon would it lead you to inward vital religion; how surely would it introduce you to the presence of a reconciled God, and give you in the enjoyment of Christ, a foretaste of the joys of heaven. But, alas! hitherto you have resisted all the calls of God. Yes, brethren, nothing, I fear, has made a lasting impression upon the minds of some of you; neither the Lord's mercies nor his judgments; neither the deliverances from imminent dangers he has granted you, nor the death of many dear friends, which he permitted to fall into the grave in your presence, beckoning to you to

prepare to follow them. But though neither the threatenings nor the promises of his holy word have hitherto been able to awake you into a true concern for your immortal souls,—into a lively sense of God's fear, and a real desire of giving yourselves up to him:—yet if you are willing to awake now, if now you own yourselves undone; if you have nothing to plead but "God be merciful to me a sinner:" if you resolve to plead this continually till he seals the forgiveness of your sins to your heart; if you are willing to be saved upon any terms; in a word, if you truly repent, God is willing to cast the mantle of his love over what is past, to sink all your sins into the sea of his mercy, and love you freely after all your wanderings; nay, and to rejoice over you as a good shepherd over a poor returning sheep, which he thought lost for ever, and to enable you to delight in him a thousand times more than you ever did in all the pleasures of sin. Choose then between life and death, eternity and time, God and the world; choose, but be sincere and wise in your choice; O choose life, God, and eternity. The angels of God, nay God himself, fix their eyes upon you in this moment; they consider whether you will be barbarous enough to your own soul to prefer the world and the trifles it offers, as you have hitherto done, to heaven and the endless joys that wait for you there. Nay, Jesus Christ, who is always where two or three are gathered together in his name, stands before you, with his vesture dipt in blood, and waits to see if his agony and bloody sweat, his wounds and sufferings, his tears and strong cries, his cross and passion, shall have any effect upon you. To see whether you will not at last resolve to part even with the most pleasing sins, rather than not to come to him, choose him, and enjoy him for your portion for ever. Ah! let him not wait in vain; rather let us lift up our hearts together to him, and say, "Lord turn us, and so shall we be turned!" Are you willing? Shew it, by renouncing sin, and beginning to make conscience of keeping your baptismal vow. Will you become true Christians, the members of the Lord Jesus, the temples of the Holy Ghost? Let the world go; you cannot serve two masters. What have you to do with the pomps and vanities of this wicked world, with the pride of dress, balls and plays, cards and useless visits; leave these things to those who choose to sleep on; they belong not to an awakened sinner, to one who sees himself with one foot in time and the other in eternity, just going to receive sentence of eternal death or endless life.

What have you to do with the devil and all his works, with lying, evil speaking, and slandering, with pride and passion, with envy and strife, with revenge and covetousness, with cursing and swearing, with sabbath-breaking and profaneness; all these are the works of the devil. O keep these his commandments no

more; leave them to those who choose to have their portion in the eternal fire prepared for him and his angels, and be you of the few who follow the Lord Jesus in the regeneration, that they may enter with him into the city of God.

Again. What have you to do with all the sinful lusts of the flesh; with surfeiting, drunkenness, and indulgence in lasciviousness and impurity. Leave them, I shall not say, to devils, for the devils wallow not in these beastly pleasures; leave them to the brutes, to which alone they belong. And, since you are endued each with an everlasting spirit, worship God in Spirit and in truth. But this you cannot do without the grace of Jesus. Ask it, then, continually. When you get up and when you lie down; when you sit in your house or walk by the way, O let this be the ceaseless cry of your soul, "Lord Jesus forgive me my sins, and give me thy good Spirit, that I may not sin against thee! O make me to love thee with all my heart, and let me now live the life of the righteous, that my latter end may be like his." And be not discouraged by the ridicule that the children of the world will pour upon you on every side, when you begin this life of prayer; remembering that the things of God are foolishness to the natural man, and that all the saints who are now in glory, experienced in their way to it the truth of St. Paul's assertion, "Every one that will live godly in Christ Jesus shall suffer persecution." But go on praying without fainting, and seeking the Lord till he sends hislight and truth into your soul, and makes it an habitation for God through the Spirit; and then shall you begin to rejoice that ever *you were* awakened to work out *your* salvation with fear and trembling; and the angels of God shall rejoice for your conversion through the endless ages of eternity, which may God grant, for his mercies sake, Amen!

GOSPEL PREACHERS DESCRIBED AND DIRECTED.

(Concluded from page 823.)

III. I proceed to the third general head, namely, motives to animate and quicken.

1. It is the most honourable employment that you can be promoted unto here on earth, for preachers of the gospel are Christ's ambassadors, 2 Cor. v. 20; and as ambassadors sent by earthly princes are reverenced according to the greatness of those personages whom they represent, so should the preachers of the gospel be counted worthy of great honour, 1 Tim. v. 17; for as much as their Master is the Prince of the kings of the earth, Rev. i. 5, even King of kings, and Lord of lords.

2. It is the most useful employment that you can be engaged in. Physicians may remove the maladies of some of their patients: ambassadors may make peace between contending powers, and so put an end to the calamities of war, and may be thus far exceeding useful; but gospel preachers are spiritual physicians, and God hath given to them the ministry of reconciliation, 2 Cor. v. 18, 19; and by them, as instruments, he is pleased to save precious and immortal souls from hell, Acts xxvi. 17, 18, 1 Tim. iv. 16; and, therefore, they are transcendantly useful.

3. It is the sweetest employment: I have thought if I should be asked why I took so much pains in travelling to preach the gospel, I could answer, "Because I find much sweetness in it." What can be so sweet as to preach and pray under the influences of the Holy Spirit of God?

4. It is the most improving employment. Nothing will advance a man so much in grace, as to be frequently and faithfully employed in the work of the ministry. One that is called to it, will find leanness and barrenness of soul, if he doth not proceed in it, although he may use the other means of grace.

5. It is an employment that is highly applauded by the Lord. Consider his encomium on it, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth," Isa. lii. 7.

6. The holiest and most eminent among men have been of this employment: patriarchs, kings, Psalm xl. 9, Eccles. i. 1. Prophets, apostles, martyrs, and confessors have been preachers. Are you not therefore exceeding joyful, in the consideration of being made by the Lord himself, a member of that venerable company?

7. Herein you conform more nearly than private Christians do, to the example of the Lord Jesus, who, as he was the holiest person that ever appeared in the human nature, so also he was the most excellent preacher.

8. Is it not your delight to obey the Lord in other things, and will you not cheerfully obey him in this also? Serving him willingly in the gospel of his Son? Is it not your desire to glorify him with your bodies and your spirits which are his? 1 Cor. vi. 20; and how can you glorify him more on earth than by faithfully preaching the gospel?

9. Is it not your heart's desire that the kingdom of Christ should be enlarged, and his cause advanced upon the earth? And do you not earnestly pray for the increase and prosperity of his church? Endeavour, therefore, by preaching the gospel, to promote Christ's cause, and Zion's happiness, as much as possible.

10. Do you not dearly love the saints? Are they not the

excellent of the earth in whom is your delight? Psalm xvi. 3. Are ye not all servants of the same master, children of the same family, heirs of the same promises, travelling the same road, partakers of the same grace, and influenced by the same Spirit? Are ye not all one in Christ Jesus? Gal. iii. 28. Strive then to counsel, help, strengthen, and comfort them, to the utmost of your power, and that by preaching the gospel in a zealous manner among them.

11. There are but few, (speaking comparatively,) that are called by the Lord to be his ambassadors; and they that are, ought to be thankful for and joyful in, that high office which he hath promoted them unto; an honour which he hath not bestowed upon many thousands of their fellow saints.

12. It is a great satisfaction to know that the Lord useth you as instruments in his hand to awaken, comfort, strengthen, and edify your fellow-creatures. Spiritual children are the joy and delight of those by whose ministry they were converted, and happy is the man that hath his quiver full of them. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy," 1 Thess. ii. 19, 20.

13. There is also reciprocal affection in the hearts of them that are converted, to those preachers under whose ministry they have received so great a benefit. "I bear you record," said St. Paul, "that if it had been possible, ye would have plucked out your own eyes, and have given them to me," Gal. iv. 15. And as by being useful to the souls of your hearers, you thereby win their hearts, you will also have an interest in their prayers; which is such a blessing as we cannot, (perhaps) sufficiently estimate. See Eph. vi. 19, Col. iv. 3, 2 Thess. iii. 1, 2, Heb. xiii. 18.

14. The souls of men being so exceedingly precious, it is worth the labour of a man's whole life to be the means, under God, of the salvation of one soul. How much reason, then, have they to rejoice in their labours, that have been instrumental in saving many?

15. When you meet the seals of your ministry in glory, it will heighten your rapturous joy; for there sowers and reapers will eternally rejoice together, and praise the Lord for his goodness vouchsafed to them here upon the earth.

16. It will be an excellent preservative from sin, to consider the holiness of your office, and to say, as Nehemiah did on another occasion, "Should such a man as I flee?" chap. vi. 11. Should such a man as I, that am a preacher of the gospel, yield unto temptation, conform to the world, live after the flesh, give place to the devil, sink under trials, faint in the day of adversity, suffer corruption to gain the ascendancy, neglect to watch, leave the practice of self-denial, cast off fear and restrain prayer before

God, or not shew forth a good example to all around, and that continually?

17. Sinners stand in awe of holy and faithful preachers. The more upright and zealous you are, the greater effect will your presence have to check sin, and to restrain vice, in those places where your characters are known. We have in the famous Mr. Robert Bolton a great proof of this.

18. Time is on the wing, swiftly passing away. With some of us, the day of life is far spent, the night of death is at hand. Yea, we shall all soon remove into eternity. Therefore, if you intend to do any thing in the Lord's cause, set about it immediately, and do it earnestly, because of the shortness of time, and uncertainty of life. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest," Eccles. ix. 10. "I must work the works of him that sent me, while it is day: the night cometh when no man can work," John ix. 4.

19. Neglect no opportunity when you have a call to preach; for if you do, you may lose a precious season in which much good might have been done. Your labour may not be lost when you think it is. As you know not what passeth in the minds of them that hear you; so you cannot tell what benefit some receive; neither may you know till you meet them in an eternal world. And some of the seed, which you sow, may not spring up till after you are gone to rest from your labours. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, this or that, or whether they both shall be alike good," Eccless. xi. 6. "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," 2 Tim. iv. 2.

20. If you faithfully discharge the duties of your calling, when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4. "They that be wise," (and "he that winneth souls is wise," Prov. xi. 30,) "shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever," Dan. xii. 3.

21. You have received your commissions from the Lord, and he hath given you abilities to execute them; consider, therefore, the dreadful consequences of being unfaithful. "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel," 1 Cor. ix. 16. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth," Matt. xxv. 30.

22. If you, as preachers of the gospel, should on that account suffer persecution, be not dismayed thereat, but rather rejoice, and esteem it a high honour conferred upon you. And as you may possibly be persecuted for the sake of the gospel, it would not be amiss for you to expect it, and also to prepare for it, that

it may not come upon you unawares, nor find you unprepared: meditate, therefore, frequently on this subject, and bear in mind the example of Christ, with those also of the prophets, apostles, martyrs, the Puritans, and many of the first Methodists, who bore the burden and heat of the day; and beg of the Lord to support you with his power, and to perfect his strength in your weakness, that if you are called to suffer for his sake, you may not shrink back at the sight of the cross; but may endure hardness as good soldiers of Jesus Christ.

23. Look around you and behold the havock that death is making amongst your fellow-creatures. See them falling very fast on every side, and the greatest part of them by far, dropping into eternity, in a state utterly unprepared, our Lord himself being the reporter, Matt. vii. 13, 14. Go also very frequently in your meditations to Golgotha, the place of sculls; and let these sights and considerations be as goads in your sides to quicken you in your work.

24. Doth not satan, the sworn enemy both of your beloved Lord and Master, and also of you, do all that he can to destroy the souls of men; and if he cannot destroy those that fear the Lord, yet he will distress them as much as possible. Now labour to the utmost of your power, to counteract the designs of the devil. Remember, you are God's champions, and it is a glorious undertaking to enter the lists against satan, in the defence of your Master's cause; and for the support and comfort of those that are buffetted by him or his messengers, plagued with blasphemous injections, struck with fiery darts, filled with unclean ideas, tempted to atheism, sinking in despair, driven to desperation, and almost persuaded to put an end to their own lives: unfold these depths of satan, take the prey from the mighty, and deliver the captives, that God's glory may be exalted, afflicted souls comforted, and satan disappointed: so shall you have a present reward, "rejoicing with them that rejoice;" and the Lord will honour you with an eternal triumph, far more glorious than any of the triumphs of the ancient Romans.

25. When you stand before assembled numbers, to preach to them, survey them before you begin, (as Xerxes, king of Persia, an heathen, did his army, from the top of a mountain, and wept whilst he reflected on their mortality,) and think thus, "Here are a company of people that must all certainly die, some of them perhaps soon, very soon, much sooner than they are aware of, and it may be suddenly, and in an unprepared state; this may be the last sermon that some of them will ever hear, this may be the last publick assembly that they may ever stand in, until they stand before the judgment-seat of Christ; yea, this may be the last discourse that I shall ever deliver!" And endeavour by the help of God to preach accordingly.

26. "O son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul," Ezek. xxxiii. 7—9. "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it," Col. iv. 17.

THE TRUTH OF GOD DEFENDED.

REVIEW OF "*Deism Refuted.*"

IT is with much pleasure that we hail the publication of any works which are calculated to check the progress of infidelity, and to promote the cause of true vital Christianity. We therefore embrace an early opportunity of announcing to our readers a small, but very useful work, entitled, "Deism Refuted, or Plain Reasons for being a Christian. By the Rev. Thomas Hartwell Horne, M. A."

About forty years ago, there was a most determined and violent attack made on Christianity, by a band of infidels, at the head of which was Voltaire. The persons who were united with him partook of his spirit, and like him were generally profligate. A gentleman informed the writer of this article, that he had dined with Voltaire at his own house, and that during the time of dinner his conversation was loose and immoral; and that when the cloth was drawn, and part of the company had retired, his conversation was unceasingly immodest.

He, and his coadjutors in infidelity, wrote and published a number of small tracts, which were designed to overthrow Christianity, and which were very industriously circulated on the Continent. They also incorporated their infidel principles in the great French Encyclopædia, and in various ways by their combined efforts, endeavoured to accomplish their wretched purpose. The inhabitants of France were, at that period, very generally gay and licentious, and were prepared to receive, with much satisfaction, those principles which dissolved the bonds of morality, and opened the way for their commission of all kinds of vice and iniquity, without any restraints from conscience or the Book of God. In a short time, infidelity became general in France, the higher classes corrupting the lower; and, as the contempt and hatred of religion became general, the Publick became prepared to unite together, to destroy both the church and the state.

For some time the fire burned, as the flames within the bowels of a mountain before the opening of a crater; but, in a while, the volcano burst open, and priests, nobles, and royalty fell together. For some time the principles of infidelity reigned triumphant, but after the lapse of a few years they began to lose their influence; and, at the termination of the war, the forms and ceremonies of religion resumed their usual places; and it appeared as if the inhabitants of Europe would universally acknowledge the Divine authority of the Holy Scriptures, and of the Christian religion. The British and Foreign Bible Society had been active in their operations, and, by the blessing of God, had circulated an immense quantity of Bibles, both at home and abroad. Auxiliary Societies were formed in various places, and many thousands of persons came forward to assist in supporting that noble institution. On the continent, and in various parts of the world, persons of all ranks, from the monarch to the peasant, entered heartily into the good work; and, by their combined efforts, have caused editions of the Sacred Writings to be published in various languages; and millions of people, who, a little time ago, had never heard of the Bible, have now an opportunity of reading that Divine Book.

Considering the great and good work which God was carrying on in in our land, and in many other parts of the earth, it might have been expected that satan would endeavour again to excite his agents to activity in opposing what so manifestly threatened the overthrow of his kingdom. We need not wonder at the dragon having great wrath, knowing that he has but a short time to reign. But the plan which he has now laid, in some respects, differs from his former. In his former attack he engaged men of rank, and of high literary attainments, to corrupt the lower classes of society. He had then philosophers, nobles, princes, and at least one monarch, Frederick, the king of Prussia, engaged in aiding and abetting the cause of infidelity. In his present attack, many of the lower orders are combining together to circulate infidel tracts; and, so far as their influence extends, to corrupt the minds of the Publick. We have no fear as to the final result. Christianity will stand when all the infidels and their writings will be buried in oblivion. Neither have we any fear, that any considerable number of people will be drawn away from the firm belief of the truth of Christianity; but we fear that some young persons may unwarily be entangled in the net of infidelity. To meet the infidel tracts, which are now very generally circulated, it is necessary that small and cheap publications should also be printed, and generally circulated, to counteract their poison. The tract now before us is one of that kind, and, we doubt not, will be productive of much good. The work is divided into four sections; the first to shew that a Divine revelation

was and is not only possible and probable, but absolutely necessary. The second, That the different books contained in the Bible, and which are received as sacred, both by Jews and Christians, are really genuine and authentic, and cannot, in any respect, be accounted spurious. The third, That the histories contained in the Old and New Testaments, are credible, or worthy of being believed. The fourth, That all the books of the Old and New Testaments are of Divine authority, and divinely inspired.

The conclusion of the work is very suitable. At the end of the book are some notes; we particularly approve of note the 6th, and are of opinion, that if another edition of the tract be called for, which we sincerely hope will be the case, that a few of the other prophecies which have been accomplished, might be introduced in a similar way to those that respect our Lord. We particularly refer to the prophecies relating to Babylon, Cyrus, Tyre, Egypt, and Jerusalem, (some of which are slightly mentioned in the work,) as also to Ishmael and his descendants, the present Arabians; and especially to the present state of the Jews, and that which has existed during the last 1700 years. The reverend author will excuse our also mentioning, that we are not aware of the utility of the other five notes, as connected with a work which should be printed at as cheap a rate as possible, and should in all its parts be directed to that important subject, *the truth of the Scriptures.*

We hope the work will be read by many persons in the nation, and therefore we shall not quote largely from it; but a selection of a few of the paragraphs, which are clear and full, on the important principles that are laid down in them, we shall give to our readers. On the necessity of a Divine revelation the author remarks, "A Divine revelation is not only probable and desirable, but also absolutely necessary. In fact, without such revelation, the history of past ages has shewn, that mere human reason cannot attain to any certain knowledge of God or of his will, of happiness or of a future state. Contemplate the most polished nations of antiquity, and you will find them plunged in the grossest darkness and barbarism on these subjects. Though the works of nature sufficiently evidence a Deity, the world made so little use of their reason, that they saw not God, where, even by the impressions of himself, he was easy to be found. Ignorance and superstition overspread the world; the grossest idolatry prevailed; the vilest obscenities were practised under the name of religion; the mysteries, which at most would promote the virtues merely social, and deter men from such practices as might be prejudicial to society,—even these, in the course of time, became greatly corrupted; and consequently they could not but produce a bad effect upon the people, and tend to confirm them in their idolatrous practices. All men, indeed, under pain of displeasing

the gods, frequented the temples, and offered sacrifices; but the priests made it not their business to teach them virtue. So long as the people were punctual in their attendance on the religious ceremonies of their country, the priests assured them that the gods were propitious, and they looked no farther. Lustrations and processions were much easier than a clean conscience, and a steady course of virtue; and an expiatory sacrifice, which atoned for the want of it, was much more convenient than a strict and holy life. It cannot, therefore, excite surprise, that religion was every where distinguished from, and preferred to virtue, and that a contrary course of thinking and acting, proved fatal to the individual who professed it."

His remarks on the Sacred Scriptures as genuine and authentic, are very just and valuable. "The Jews preserved the books of Moses as the laws of their kingdom and polity, in the most sacred part of the tabernacle and temple. These books, together with those called the *Psalms* and the *Prophets*, were every where publickly read every week on the Sabbath-day; and the true knowledge of the origin of these books could neither be corrupted nor lost, because a particular tribe among the Hebrews, or Jews, was set apart from the rest, whose peculiar province it was, among other things, to watch over the preservation of these historical documents and other writings; and in later ages, their learned men, with the utmost exactness and scrupulosity, inspected and guarded the text, even so far as to count the very number of letters in every book. Jesus Christ and his apostles frequently quote Moses, the Psalms, and the Prophets, (under which appellations the several books of the Old Testament are comprised) as genuine and authentic productions; and Josephus, a Jewish historian, general, and priest, who wrote a few years after the commencement of the Christian æra, informs us, that the Old Testament was divided into *the Law*, *the Prophets*, and *the Hagiographa*, or the Holy Writings, or Poetical Books. No man, says he, dared to add to them, or to take away from them. Philo, an Egyptian Jew, who lived in the first century, acknowledged no other books as sacred than those which are now extant in our Bibles, and which were received as such by the Jews of Palestine. Further, there are extant several ancient translations of the Old Testament into other languages, made before the time of Christ, particularly the Targum, or Chaldee Paraphrase of Onkelos on the Pentateuch, and that of Jonathan Ben Uzziel on the prophets, both of which paraphrases were executed 50 years before the Christian æra, and are evidences of the genuineness of those books at that time. To these we may add the Greek translation, usually called the Septuagint, which was made 282 years before the Christian æra, and the different

books of which agree with those of the Old Testament now in our hands. Since the time of Christ, the books of the Old Testament have been publickly read, both by the Jews and Christians, every where in their assemblies for religious worship. Catalogues of the books comprising the Old Testament were made by early Christian writers, particularly by Melito, bishop of Sardis, Origen, Epiphanius, Jerome, and Athanasius, (all of whom lived between the second and fourth centuries,) and various translations were also made of the Old Testament into different languages during the same period, some of which are extant nearly entire at this day, and of others considerable fragments have been preserved. The genuineness of the Old Testament is also recognised in several other Targums, or Chaldee paraphrases, on various parts of the Old Testament, (the language of which proves them to have been compiled between the third and ninth centuries of the Christian æra,) and also in the Jerusalem and Babylonish Talmuds or Commentaries on the Mishna, or collection of Jewish traditions, which were written by Jews between the fifth and sixth centuries.

"Lastly, the genuineness of the FACTS related in the Old Testament is confirmed by the numerous traditions current among heathen nations, some of which have been preserved by historians of undoubted character.

"The books of the New Testament have been preserved and transmitted to us in a similar manner, for as they were issued by their respective authors, they were read by all Christians throughout the world, in their weekly and other assemblies for worship, as well as privately in their families, as containing laws and rules of the religion of Jesus. We have, further, an unbroken series of testimonies to their genuineness in the innumerable quotations from the New Testament, which are found in the writings of the fathers of the first four centuries; to which we may add, that these books were invariably appealed to, as genuine and authentic, by different sects of Christians, and that there are extant not fewer than ten catalogues of these books, which were made during the fourth century, six of which agree entirely with our copies of the New Testament, and the other four very nearly so. Further, the existence of numerous ancient versions of the New Testament, is an important evidence in favour of its genuineness and antiquity. Some of these, as the Syriac, and several Latin translations, were made so early as the close of the first, or at the commencement of the second, century; and others between the fourth and tenth centuries; which, so far as they have been preserved to our time, agree with our copies of the New Testament. To these testimonies of Christian writers, we may add, the *involuntary evidences* in favour of their genuineness and authenticity, given by the most acute adversaries of

Christianity; particularly by Celsus in the second, Porphyry in the third, and Julian in the fourth centuries; whose works, though they wrote against Christianity, prove that the accounts which the Christians *then* had, were the accounts which we have *now*; and that our Scriptures were theirs. This argument further proves that these writers never suspected the authenticity of these books, nor ever insinuated that Christians were mistaken in the authors to whom they ascribed them. Not one of them expressed an opinion upon this subject different from that which was held by the Christians. And when we consider how much it would have availed them, to cast a doubt upon this point, if they could, and how ready they showed themselves to be, to take every advantage in their power, and that they were all men of learning and inquiry, their concession, or rather their suffrage upon this subject is extremely valuable."

The author very properly remarks that the agreement of all the manuscripts of the Sacred Writings, is an indisputable proof that the books of the Old and New Testament have come down to us uncorrupted in any thing material. "This observation particularly applies to the doctrines of the Deity of Jesus Christ, and of the Trinity; which some persons of late years have attempted to expunge from the New Testament, because a few controverted passages have been cited in proof of them; but these doctrines are written as with a sun-beam in other parts of the New Testament. The very worst manuscript extant, would not pervert one article of our faith, or destroy one moral precept."

The agreement of the Sacred Writings with *history*, both natural and civil, is a proof of their credibility and truth. "The Scripture history agrees, in a wonderful manner, with the most authentic records which remain of the events, customs, and manners of the countries and ages to which it stands related. The rise and fall of empires, the revolutions which have taken place in the world, and the grand outlines of chronology, as mentioned or referred to in the Scriptures, are coincident with those stated by the most ancient writers. The history of the Bible is of far greater antiquity than any other records extant in the world; and it is remarkable, that, in numerous instances, it shows the real origin of those absurd fables which disgrace and invalidate all other histories of those remote times; which is no feeble proof, that it was derived from some surer source than human tradition.

"The account which Moses has given us of the creation, is *perfectly philosophical* as well as sublime. The history of the fall of man, as related by Moses, agrees in a most striking manner, both with the obvious facts of labour, sorrow, pain, and death, and with all the researches of philosophers concerning the human mind, the nature of life, and the origin of evil. The fact of the

universality of the deluge, is confirmed by a series of testimonies drawn from natural and civil history, which infidelity has never been able to refute, and the force of which testimonies is increasing every year. The division of time into weeks, the longevity of men in the early ages of the world—the destruction of Sodom and Gomorrah, and of the other cities of the plain; the polity of the Jews—its destruction, and their dispersion over the globe, (which continues to the present day)—the institution of the Sabbath, of circumscision, and of the passover—all these facts are corroborated by Herodotus, Diodorus, Josephus, Philo, and numerous other ancient historians. In like manner, the real existence of the founder of the Christian religion, the ordinances, principles, and conduct of the followers of Jesus Christ, are not only conformable with the state of things in those times, but are also confirmed by the Jewish and Pagan testimonies of Josephus, Tacitus, Suetonius, the younger Pliny, the rescripts of the Roman Emperors, ancient inscriptions on marbles, &c. &c.

"The wonderful establishment and propagation of Christianity, is a most convincing proof of the entire credibility of the history of the New Testament, and of the religion which it establishes. Before the second century was completed, the Christian doctrine was propagated through the whole Roman empire, which then comprised almost the whole known world. It prevailed without the assistance of any temporal power. Destitute of all human advantages, protected by no authority, assisted by no art, not recommended by the reputation of its author, nor enforced by eloquence in its advocates, the 'Word of God grew mightily and prevailed.' We behold twelve men, poor, artless, and uneducated, triumphing over the fiercest and most determined opposition, over the tyranny of the magistrate, and the subtilties of the philosopher, over the prejudices of the Gentile, and the bigotry of the Jew. In progress of time, the church became divided by heretics, as well as exposed to a series of the most sanguinary persecutions; yet still the truths she professed continued to spread in defiance of all these impediments. And, notwithstanding those truths are repugnant to every bad passion of the human heart, and require, from those who profess them, the most exalted piety, as well as the strictest possible regard to every civil, moral, and relative duty, with the purest and most diffusive benevolence; still Christianity has continued to spread, as its founder had predicted, in every part of the known world, and at the present day, is embraced and confessed by a tenth part of the human race.

"From these observations it appears, that we have all the evidence which can reasonably be desired in favour of the credibility of the Scripture history, and particularly of what the sacred historians relate concerning Jesus Christ. It is evident

that they were every way qualified to give an account of the transactions which they have recorded. They had no design to impose on mankind; they could have no inducement whatever to attempt an imposture, but every imaginable inducement to the contrary; nor could they possibly have succeeded, if they had made the attempt. And God has manifestly stamped their report with his own approbation."

The remarks of the author on the purity of the Christian morals are particularly worthy of the reader's attention.

"The system of morality contained in the Scriptures is pure and rational, alike remote from the overstrained precepts of superstition and enthusiasm, and the loose, compliant maxims of worldly policy. It comprehends all the duties which we owe to God and to man; it is calculated for every rank and order of society, and speaks with equal strictness and authority to the rich and honourable, to the poor and ignoble. All other systems of morals prohibit actions but not thoughts, and therefore are necessarily ineffectual. But the moral system of the Bible pervades every thought of the heart, teaches us to refer all our actions to the will of our Creator, and corrects all selfishness in the human character, by teaching us to have in view the happiness of those about us."

"The tendency of the Scriptures to promote the present and eternal happiness of mankind, constitutes another unanswerable proof of their Divine inspiration. It is never the object of the Bible to gratify idle curiosity, and afford us barren and speculative knowledge. It every where aims directly at the heart, and through the heart to influence the life. Nothing is wanting to remedy the actual state of the world, and to fit men for the worship and felicity of heaven, but that they should believe and obey the Bible. Were all men thus *sincerely and cordially* to believe and obey it, as a Divine revelation, how would the *moral face* of the world be changed! How would the wilderness and the solitary place be glad, and the desart rejoice and blossom as the rose! Wherever, indeed, it has thus been embraced, the most beneficial effects have been the result. Polytheism and idolatry, with all their attendant cruelties, have been abolished, a milder administration of civil government has been introduced. It has restrained the spirit of the prince, and the madness of the people. It has softened the rigour of despotism, and tamed the insolence of conquest. It has, in some degrees, taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families; abolished polygamy; has dismissed the pressure of private tyranny; improved every domestic endearment; given tenderness to the parent; humanity to the master; respect to superiors; and to inferiors ease; numberless charitable institutions unknown to the heathen

world, have sprung from Christianity. The manners of mankind are softened and humanized to a degree unknown in ancient times; and although much wickedness still remains among the nominal professors of the Christian faith, who are Christians in name, but little better than heathens in practice; yet a large portion of piety and virtue silently exists among the middle and lower classes of mankind; nay, in Christian countries even the wicked themselves, (who have not cast off all religion, and deliberately renounced the gospel,) are greatly restrained by the fear of future punishments, which are so clearly set forth in the gospel. So that mankind are, upon the whole, even in a temporal point of view, under infinite obligations to the mild and pacific temper of the gospel, and have reaped more substantial worldly benefits from it than from any other institution upon earth."

The preceding observations deserve the most serious consideration of every reader, especially as they fully prove the Divine authority of the Scriptures of both Testaments, and combined with other arguments, demonstrate the superlative excellence and infinite importance of true Christianity. At the present time, when the enemies of the religion of Jesus are assailing it on every hand, works of this nature are peculiarly seasonable; and when published in small tracts, containing arguments which are clear, strong, and well arranged, they are like rays of light brought into a focus, and thereby producing the most powerful effect.

There is, however, another class of arguments which are seldom mentioned, but which, nevertheless, ought not to be overlooked on this subject: we mean those which refer to the powerful and gracious effects wrought in the hearts and lives of true believers, through the influence of the gospel, when received aright; removing the dread of death and of a future state; and imparting confidence towards God, and a hope full of immortality: attended with a deliverance from pride, passion, anger, envy, hatred, malice, revenge, and all those deadly evils which render so many human beings truly wretched; and communicating that humility, meekness, gentleness, kindness, long-suffering, and love, which, having their seat in the heart, produce a tranquillity, peace, and comfort, to which those persons are entire strangers who reject the gospel; or, admitting the truth of it, only in theory, do not enter into the enjoyment of its privileges and blessings. Were all those persons who profess Christianity fully to imbibe its spirit, and walk according to its precepts, infidelity would soon be ashamed to shew its face. Their amiable dispositions, and exemplary and holy lives, would disarm the unbelieving and disobedient of their weapons of attack, and force them to acknowledge the Divine excellency and infinite importance of the religion, which they now, through ignorance, reject. Let each professing Christian, then, lay this

to heart, and for the sake of his infidel or ungodly neighbour, as well as for his own present and eternal felicity, enter fully into the high privileges of the gospel, follow his heavenly Master, and not only bear the Christian name, but be a Christian in heart and life. We would also affectionately urge it on the friends of Christianity, to be now actively employed in circulating such tracts as are calculated to check the spirit of the times. For while infidels are so industrious in sowing the tares, we ought to take some pains to cast in the good seed, expecting the God of heaven to water and render it fruitful. There may be a conflict, and for a short time the conflict may be severe, but Jesus will finally triumph, and all his enemies shall bow before him.

A Series of Familiar Dialogues, (or Catechisms,) on the Principles of the Christian Religion; designed for the use of Families and Sunday Schools.—By Michael Longridge.—18mo. 2*s.* 6*d.*

Sold by T. Blanshard, 14, City Road, and 66, Paternoster-Row.

When we reflect upon the mysteries, which, a few centuries ago, enveloped science of every description; and upon the numerous obstacles which blocked up the passages to knowledge, it is not difficult to account for the ignorance, that, like a thick cloud, covered the minds of the people. Some have seen the time, when superior mental acquisitions have been considered as supernatural endowments, and the ingenious have been suspected of maintaining an intercourse at once terrifying and unlawful. Very different is the state of the British nation at the present moment. The roads to science are now improved with tracts that are well beaten, and with paths that may be trodden by the vilest feet.

Nor, while the heights of human knowledge have been made thus accessible, have less facilities been afforded for an acquaintance with the supreme science, *religion;* a subject whose elucidation is no longer prevented by regal tyranny, or ecclesiastical oppression. An universal distribution of the Holy Scriptures, epitomes of doctrines, catechisms, commentaries, and the gratuitous instructions of Sunday Schools, have so facilitated the access to Divine knowledge, and so simplified its elements, "that he who runs may read; the way-faring man, though a fool, need not err therein;" and the ignorant will be found only amongst those who are unwilling to be taught.

In teaching any science, it is not sufficient to present the learner with a mere outline of its several parts; as from such outline, his conceptions of the whole would be as inadequate as those which must be formed respecting a human body, on the

sight of a skeleton. Neither would it be prudent to introduce him to all its combinations and fulness, lest his mind should be confused and overwhelmed. To simplify should be the object of every teacher: to strip science of its pomp of words, and disentangle those intricacies which a nice connection of parts necessarily requires. That the Bible should demand a process of this nature, may to some, seem erroneous to assert. Simple as its language may be, however elegant its expressions may have been deemed at the period of its translation, and sublime as they ever will be, yet much explanation is necessary, and such explanation too, as the wise and the good must give, or the profane and the ignorant cannot be reformed or instructed. To put the Scriptures into the hands of one unacquainted with their origin, nature, and intention, would be an imprudence equal to that of entrusting an edged tool to the hands of a child, who did not understand the manner of its application. Oral discussion, or written comment, ought to accompany the reading of the Bible. We speak this in a qualified sense, and have no reference whatever to a particular subject of dispute between two popular parties; but wish to say, only, that in general, instruction and explanation should accompany the perusal of the Scriptures; that is, children should be regularly and religiously taught, and adults should attend the lectures of the pulpit.

It is with much pleasure, then, that we have perused, and with great confidence we can recommend to a religious Publick, the little volume which lies before us. Untinctured with the prejudices of any sect, but that of the sincere Christian;—unbiassed by any creed, but that which is glaring upon every page of the Holy Bible, Mr. Longridge has presented to young persons a concise, yet comprehensive, a simple, yet clear exposition of all the essential doctrines of the Sacred Scriptures. We prefer it to the catechism of the established church, (though Mr. L.'s volume chiefly comprehends this,) because it explains something more than the mere morality of the Bible; and we prefer it to the Assembly's Catechism, because it is entirely free from the technical phraseology which burdens the memory, and because it is not encumbered with useless metaphysical distinctions which perplex the head, and do not benefit the heart. Not that we think proper to reject theories as altogether useless; but they should be as simple and easy as the subject will admit. Religion, though it chiefly concerns the heart, should be allowed a place in the head with other intellectual knowledge; otherwise, the best tempered zeal will blaze out into a furious enthusiasm, and the Christian novice will be in danger from the seductions of sceptics, and become perplexed with the sophistry of infidels.

The catechism before us is judiciously divided into three parts, through which the infant mind may be led from the first truths

of revelation, gradually and easily, to the sublimest doctrines of the gospel dispensation. In the first part, the young mind is presented with a general view of Scriptural subjects, and just glances at the nature of God, the creation and fall of man, salvation, prayer, and a future state. In the second part, a more extensive view is taken, and, besides an enlargement of the former subject, we have a few arguments for the authenticity of the Scriptures; arguments which a child may comprehend, which an adult need not blush or fear to defend his Bible with, and which will be sufficiently convincing to any reasonable free-thinker; for the unreasonable cannot be dealt with, and if they are determined to shut their eyes against the light, they deserve either to be left in the dark, or argued with by means of Divine judgments, which indeed God will make them feel. Then are brought forward the attributes and perfections of God, the system of redemption;—repentance and faith, the nature and effects of which are fully explained;—the privileges of believers, and an epitome of the Christian duties. Part third, takes a complete, but concise view of all the Christian doctrines, and Scriptural subjects: former topics are enlarged to their full extent, and points not yet touched upon are very properly introduced; such as the original state of man, his accountableness, and the law of innocence; the effects of the fall on the posterity of Adam; the human and Divine nature of Christ; his miracles, parables, atonement, resurrection, and ascension; the gift, indwelling, and ordinary operations of the Holy Spirit. All these points are clearly and fully explained, so as to be comprehensible by the simple, and satisfactory to the learned; we mean to such of the learned as are pious, and do not cavil about terms and phrases.

It is observable, that throughout this catechism, wherever it is possible, and it generally is possible, the definitions, explanations, and arguments are furnished from the words of the Scriptures themselves: subtilty of exposition, and elegance of language, are not studied: and the pious youth, when in retirement, devoutly perusing his Bible, will read with increasing pleasure those passages which occurred in the course of his religious tuition; and which, though well impressed upon his heart and memory, by his preceptor, will then recur with all the force and all the beauty they are capable of exhibiting. Evident as is the use of Mr. Longridge's catechism, yet he has thought proper to add directions for the most edifying method of using it; directions to which we would recommend every teacher to attend.

Mr. L. was, during many years, eminent for his piety and extensive usefulness; added to this, his great activity and experience in the promotion of religious instruction, fully qualified him

for, and indeed suggested to him the necessity of, composing the catechism, which only since his death has been presented to the Publick. It is a book intended for general use, both for parents and the conductors of Sunday Schools.

Such are the general features of the book before us: some "great books are great evils;" but this little book, if used, will be found to produce great good. At this period, when sedition and civil rebellion are reduced to a system, and their principles earnestly inculcated upon the minds of the young, we cannot be too solicitous in recommending a work of this nature, which is calculated to counteract the efforts of the designing and the discontented: for it may be considered as an axiom, that a knowledge of the Bible, and the observance of its doctrines, will make good subjects; and that the disaffected are to be found only amongst men of the worst principles, and of the most dissolute and vicious practice.

REVIEW OF "*A Mirror for Intolerance, or Methodism illustrated and defended, in a series of letters to the Rev. Charles Williams, Rector of Barby; occasioned by his violent opposition to the introduction of Methodism into his Parish.—By James Etchells.*"

By the introduction of this article into our Magazine, we do not intend to revive the controversy between the Arminians and Calvinists; as we believe that the devout and pious, on both sides of the question, have long since agreed to cease contending to support their favourite system, and to bend their strength to promote holiness in themselves and others. Both parties are fully aware of the danger of substituting speculative notions of unessential opinions, however true, in the room of such fundamental doctrines, as each admits. We do not mean by this concession to intimate, that we are afraid to discuss the points in question, between the Calvinists and Arminians, on a fair ground; or that the doctrines received and taught by the Methodists are untenable. Christians of all denominations have, now especially, subjects of a more serious nature, to occupy their thoughts, tongues, and pens; and to induce them to ground their arms of opposition on minor points, and to enter into a confederacy to oppose the common foe, both of God and man. The brazen crest, which infidelity and profaneness have raised, for the express purpose of demoralizing society, and depriving it of all that man holds dear, requires the united efforts of the friends of truth, in order to lower and destroy it; an event which will not take place unless they rouse themselves from their slumber, enkindle their pious zeal, and oppose with holy ardour, the ceaseless and vigorous efforts now made by the Atheists, Deists, and other Infidels, to spread their poisonous principles.

There is another topic which we wish to notice. The evils that are in the *world* should not engross our whole attention: there are also evils in the church; and happy is that society of Christians, which has no chaff mixed with its precious grain. Antinomianism, for a few years last past, has been taking large strides, and all the pernicious consequences of the doctrines taught by Doctors Crisp and Saltmarsh, are carried into effect; doctrines which have a direct tendency to weaken gospel sanctions, and to bring into contempt that law which the apostle terms "holy, just, and good." We believe that all pious, moderate Calvinists, are fully sensible of the danger of maintaining high sentiments on the subjects of election and reprobation, and the supposed Divine decrees; and that while they are anxious to secure the glory of Christ, in the justification of sinners by faith alone, they are equally zealous in showing, "that Christ died for us, that we being dead to sin should live to righteousness, and that he set us an example that we should follow his steps."

In a dispute which is local, confined within the precincts of a parish, there is little to engage the publick attention, except to excite our pity on knowing, that men professing to believe the Bible, should throw down the gauntlet upon some controverted point, instead of strenuously fighting against errors that are more prevalent, and perhaps more fatal. On all subjects of this nature, the minds of the disputants are irritated by the deep colouring of officious reporters, who are more anxious to advocate a *party spirit*, than to be *peace-makers*.

In this pamphlet, Mr. Etchells comes forward to vindicate his own conduct, in complying with an invitation to preach the gospel in the parish of Barby, to exhibit the unchristian conduct of the Rev. Charles Williams, the rector; and to state the doctrines taught by the Methodist preachers, which the Rector had intentionally or ignorantly misrepresented. We confess ourselves, we should not feel disposed upon all occasions to correct such misrepresentations, by any other appeal to the Publick than what has long been before it, in the voluminous writings of the Rev. J. Wesley, and the moral and spiritual effects produced in the lives of thousands by the ministry of the Methodist preachers. We would say, "these are our letters of commendation," and to these we appeal as unquestionable vouchers.

It appears that Dr. Gillbee, the predecessor of Mr. Williams, had, by his Christian conduct, conciliated the esteem of his parishioners, and was a man of real candour. The present Rector seems to be a warm Calvinist, and some of his hearers being of a different opinion, invited Mr. E. to preach to them doctrines more agreeable to their views. Whether the Rector of Barby was jealous of a rival, (aut Cæsar aut nullus,) or whether it was an opposition to Arminianism, we shall not presume to say; yet

we think he would have acted with sound policy, if he had preached the gospel in the way he believed it, and in all his intercourse with his parishioners had evidenced the same sentiments he expressed when chairman of a Bible Society: "Let us have union in essentials,—moderation in circumstantials,—and charity in all things"—"Here we are, Churchmen! Independents! Baptists! and Methodists! and here let us remain!"

We do not think it necessary to enter into a discussion upon the points in dispute between the Calvinists and Methodists, but shall recommend this pamphlet as calculated to be of service to that class of readers, who have but little time to read, and little money to spare. It may answer another purpose, to show, (though we blush to reflect,) that such a thing as Bigotry or Intolerance still exists.

A short Account of Miss Mary Titherington, *of Liverpool; with Extracts from her journal, and a Preface.*

By Mr. Henry Moore.

The memoirs of Christians are sought after and read by the pious of every denomination, with attention and high expectation: especially if the subjects have been noted for extraordinary sanctity, eminent piety, and extensive usefulness. But it would be difficult in most cases, to determine with any degree of certainty, whether this proceeds from a mere desire to pry into the secret history of the dead, or a fixed purpose to copy all that is found virtuous, and to avoid all that is exceptionable. Curiosity is a quality of the mind not easily satisfied with the surface of human character, and much disinclined to give full credit to a mere appearance of moral worth. With this, a degree of suspicion is generally blended, always ready to observe the most trifling, equivocal circumstance, and then, the purest motives are called in question, and the ashes of the dead are disturbed to find a defect in a well-spent life. Such a class of readers will seldom derive much benefit from the perusal of such writings, as ingenuity may weaken the force of the strongest evidence, and envy distort the fairest feature. Even the narrator himself may have unintentionally excited this unchristian feeling. His marked partiality to the subject of his narrative—his studied desire to gratify the expectation of friends, may, perhaps, have led him to colour too deeply, and to throw the shades of human infirmity too far into the back ground. There are other readers of a different description, who can see no imperfection in the conversation and conduct of their friend, and think the writer has not done justice to the excellency of departed worth, if he has admitted the possibility of a blemish.

We confess, it is to be lamented that there is frequently one great defect in religious biography; the delineation of one side

only of the piece, without its accompaniments of shade, which every impartial writer will always find in drawing up the characters of men. 'Tis true, that the situation of many pious Christians, is too obscure for notice, except to a few; and their circle of action too circumscribed to allow of any thing very remarkable; yet there are incidents, which when inspected by a judicious and discriminating observer, will admit of considerable amplification, and so afford a variety highly interesting to readers in general.

If Christians in their life, distinguished for piety, are only to be *canonized* when dead, then to record their names, their ages, the time of their death, and the place of their residence, may be sufficient. But if, when dead, they are to speak to the living, it is necessary to bring them fairly to view, to examine their motives, and analyze their actions. To exhibit them merely in their religious exercises, and in the circle of their friends, where they feel themselves obliged to keep up appearances, is a view which does not admit of a correct description of character. It will be necessary to see them in their undress, in the bosom of their families, where passion has unrestrained play:—to view the man when his opinions are controverted, and his feelings irritated:—to examine the difference of his sentiments in the sunshine of prosperity, and under the cloud of adversity:—to dive into his heart when in the neighbourhood of temptation, or, when his passions are undisturbed. These seasons will prove the strength or weakness of his fortitude, and unfold the extent of his patience and humility.

It is a fact, which cannot be concealed, that every man comes into the world a sinner, both depraved and helpless, and though there may be differences in characters, arising from birth, connexions and education, yet the heart will remain unholy till changed by Divine grace. And as every man comes into the world without his own consent, it can be no reproach to him if he is cast upon a soil unfavourable to cultivation; and he cannot be considered as more criminal than others, but in proportion as he rejects the means of moral and religious instruction. Let the writers of narratives inform us of these diversified facts, trace the progress of constitutional habits, and correctly exhibit the physical complexion of the mind, with the effects produced by external causes:—let them minutely detail the practical consequences of Divine grace, in every relation of life, and collect the various incidents of their Christian pilgrimage, and then religious biography will become more interesting and more useful, because there will be less of fiction, and more of real life.

We have thought it necessary to make these remarks, that our readers may not be surprised if we go a little from our usual tract; nor put an uncandid construction upon our intentions, if

we sometimes freely animadvert upon what we think defects, which might have been remedied, and rendered more interesting by a little attention. Though it would be an invidious task to make comparisons between the various memoirs which come under our inspection, yet we cannot prevail upon ourselves to give the same unqualified approbation to all.

The little volume before us, is what it professes to be: "A short account of Miss Mary Titherington, of Liverpool, with large extracts from her journal." The former was written by her intimate friend Miss Birkett, and the whole edited by Mr. Moore.

Miss T. "had from her early years been of serious habits, and when very young had been convinced of the necessity of a Divine change, which she ardently desired to experience, and sought with great earnestness. The Lord greatly blessed her in this pursuit, and she was made a happy partaker of such a degree of the peace of God, as caused her to rejoice exceedingly. But not being favoured at that time with religious society, and being still very young, she lost the power and enjoyment of experimental religion, though she continued strictly to adhere to the form of godliness, never reading any thing but her Bible, or religious books." However, Providence opened her way to a favourable situation, where she had an opportunity of hearing the gospel plainly preached, and enjoyed the benefit of the society of persons who were able more fully to instruct her in the ways of the Lord. Sometime after, "she had by faith, a clear view of Jesus suffering and dying for her sins, and with the application of these words, 'Thy faith hath saved thee, go in peace,'—her soul was fully liberated from its load, and she could say, 'I know that my Redeemer liveth.'"

Miss Titherington appears to have been a young woman possessed of a strong understanding, and had spent some years of her life in the constant society of those who were calculated to improve her mind and manners. After she became savingly acquainted with the truth as it is in Jesus, she zealously employed her time and talents in going about doing good; and discovered a considerable degree of resignation under a mysterious dispensation of Providence. When adverting to this circumstance in her diary, she says, "I am now brought into the bereaving trial which I had anticipated, but I can experimentally say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' I am rich, having the Lord for my portion."

Miss Birkett informs us, "the far greater part of what Miss T. wrote, was thrown together to serve as a remembrancer;" and from mere hints, the reader will derive but little information that is new, and he is left to supply the deficiency by conjecture, in supposing them to contain doubts and fears resembling his

own. Indeed we can hardly expect that the most voluminous writer of diaries will enter into the detail of every day's occurences, or minutely recount the misgivings and wanderings of his own mind, and the effects of sloth and inattention.

This account of Miss T. however, is not destitute of considerable interest, as it contains a brief description of an amiable, pious, devout young woman; and we would recommend to our female readers, to give it a place in their libraries, in company with the memoirs of Mrs. Fletcher and Mrs. Cooper.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

As you occasionally, I perceive, admit into your excellent Miscellany, observations, illustrations, and critical remarks on various parts of the Sacred Scriptures; I submit to your judgment the insertion of the following: many of which are adopted by the learned Mr. *Boothroyd* in his new translation of the Bible, now going through the press.

It is far from my intention to treat the present authorized English Version of the Bible with contempt, or even disrespect, as it has been, even with all its omissions, and erroneous renderings, the means of the convincing, converting, encouraging, animating and edifying of tens of thousands of our fellow-creatures; but merely to show how much clearer, more forcible, not to say, beautiful, many passages might be made to appear, were we to avail ourselves of the assistance afforded us by all those numerous authorities of which several of our oriental and biblical scholars have made so judicious a use.

Thanet, May 22, 1819. ZENAS.

1. Gen. iii. 11. "*What!* of the tree, of which I commanded thee not to eat, of *that* hast thou eaten?" So it is rendered by Dr. KENNICOTT, in his Dissertation on the Tree of Life.

2. Gen. iv. 3, 4. "Cain brought of the fruit of the ground, an offering, (Hebrew, מנחה, that is a meat offering, or one of things without life,) unto the Lord. And Abel brought (the same, but) he also (brought) of the firstlings of his flock, and their fat. And the Lord had respect to Abel and to his offerings," &c.

This rendering is corroborated in the Epistle to the Hebrews, xi. 4. "By faith Abel offered unto God, (not a more excellent, but) πλειονα, a *fuller* oblation than Cain, by which he obtained witness that HE was *righteous*; for God bare witness to his GIFTS, and by that *faith*, he being dead yet speaketh." That is, Cain presented to God an offering acknowledging him the giver of temporal

blessings: whereas Abel, while he too presented a similar offering, added one of superior excellence and importance,—a *sacrifice* of a slaughtered animal, thus manifesting his faith in the slaughtered *Lamb of God*, (Rev. v. 6,) to be offered up in the fulness of time for a *sin-offering* for every truly penitent sinner. *Kennicott's* Dissertations on the oblations of Cain and Abel.

3. Gen. iv. 8. "And Cain said to Abel, his brother, *let us go forth into the field;* and it came to pass when they were in the field," &c. The authorities for inserting these necessary words are many and weighty. See KENNICOTT, GEDDES, BOOTHROYD, and others.

4. Gen. iv. 15. "And the Lord said unto him, *not so;* whosoever slayeth Cain, vengeance shall," &c. Here too there are many authorities for reading לא כן for לכן, that is *not so*, for *wherefore.* See the above critics.

5. Gen. ix. 24. "And Noah awoke from his wine, and knew what his *base* son had done unto him." In the Hebrew it is *little*, or *youngest;* but HAM was the *second* son, and not the youngest. Dr. WORTHINGTON would, therefore, render it metaphorically, his *base* or *degraded* son.

6. Gen. ii. 32. "And the days of Terah were *one* hundred and *forty*-five years, and Terah died in Haran." This is the reading of the SAMARITAN text, which is in general preferred to that of the Hebrew by the above-named critics. According to the latter text, Terah became the father of Abram at *seventy* years of age, and died in Haran at the age of 205! Now in the next chapter ver. 12, Abram, in his *seventy-fifth* year, is said to have departed from Haran for Canaan; and in the Acts, vii. 4, *Stephen* states Terah to have died BEFORE Abram had left Charran, (Haran.) Thus the age of Terah, before the birth of Abram, added to the age of Abram at his departure, makes exactly 145 years. Hence it appears that a material error exists in the Hebrew text, but that it has crept in since the time of the proto-martyr, Stephen, whose statement proves the correct reading of the *Samaritan* text.

7. An important remark may be made from our translators of the present authorized version of the Bible, not having in Gen. xix. 24, and in many other passages of the Old Testament, duly reflected on the idioms of the Hebrew language, but rendered them too literally. What then has been the consequence, not merely to unlearned readers, but, alas! to those who ought to know better? In this passage, "Then *the Lord* rained upon Sodom and upon Gamorrah, brimstone and fire from *the Lord*, out of heaven," that is, from *himself* out of heaven. How many persons in the present day, believe that *the Lord*, who just before had urged Lot out of Sodom, was the *second* person in the *Godhead* under a human form, and called down brimstone and fire from *the Lord*, that is, *God the Father*, out of heaven. This

may be a pleasing argument to such persons, but will it stand the test of temperate criticism? A few instances of a perfectly similar idiom, may tend to make them discover the weakness of the argument. "Hath *the Lord* as great delight in burnt-offerings and sacrifices as in obeying the voice of *the Lord*?" that is, in obeying *his* voice. A similar instance we have in Hosea i. 7, "But *I* will have mercy upon the house of Judah, and will save them by *the Lord* their God," &c. that is, *by myself* their God. This signal deliverance appears to have been fulfilled, as recorded in 2 Kings xix. 32—35. How many serious Christians have believed, and been taught to believe, that this promise in Hosea was made by *God the Father*, indicating the eternal salvation of his spiritual Israel, through the medium of *God the Son?* But if we attend to the context, we shall find that this passage relates to the *temporal* rejection of the house of Israel, and to the preservation of that of Judah; God graciously promising that he would save them by *his own* power and wisdom, and in *his own* way; and that was, as he declared, "neither by bow, nor by sword, by battle, by horses, nor by horsemen." There is another literal rendering of the Hebrew idiom, of which several instances have here been given; in Zech. iii. 2, "And *the Lord* said unto satan, *the Lord* rebuke thee, O satan," &c. But in this passage, evidently, if we attend to the context in ch. ii. 3, 4, the reading should be, "And *the angel* of the Lord said," &c. on the authority of the SYRIAC VERSION.—*See Bishop Newcome's Minor Prophets.*

THE WORKS OF GOD DISPLAYED.

Montego Bay, Jamaica, May 18, 1819.

REV. SIR,

I have extracted the following Geological Curiosities, from the Jamaica Quarterly Journal, or Literary Gazette, for March. If you judge them worthy of a place in your edifying Magazine, they are at your service.

The intention of the author, as appears from his prior and subsequent observations, was to controvert that opinion, which has been advanced by some of the learned, that this island was thrown up by some violent earthquake, or volcanic eruption; and also to oppose the theory of the eternity of matter. Whether his arguments are good or not, I shall not take upon me to decide; neither shall I include them, as my intention is only to notice the natural curiosities he has described.—I am, Rev. Sir, your obedient son and servant in the gospel,

JOHN SHIPMAN.

FOSSILS.

In a well, dug on Roslin Castle estate, in Trelawny, four miles from the sea, Corals were brought up from the depth of 140 feet. All over Seven-Rivers estate, in St. James's, nine miles from the sea, the rock and the soil abound with masses of small oyster-shells; not the species, I imagine, now on the shores and sea-side morasses of this island, called flat oysters, and stick oysters, but in their size resembling those on the coast of England. I have before me now a large fossil-oyster changed into a marly stone, but with some remains of the shell, and in its shape quite perfect, measuring, in its longest circuit, 26 inches across. It was taken from a calcareous rock on a hill side, on the residence of the present rector of the parish of St. Ann, which he is excavating for a road. There are at the same place many of these oysters, but they lie detached and imbedded with the rock. The one I took was fixed with the scollops upwards at right angles with the horizon; some black mould lay round it, as if it had been formed by the corruption of its muscular matter. I understand the shells of oysters of this kind are placed in the shops at the fishmongers of New York as great curiosities as to magnitude. The Rectory of St. Ann's is nine miles from the sea.

The quantities of oyster-shells mentioned before, lying not only in the marly soil of the Seven-Rivers district, but in the rocky beds of those streams, may be accounted for from the effects of the deluge. For the rock is only a thin crust, under which is a softer marly, or calcareous substance, and most of the running water of this country has a petrifying power. The ranges of many of the mountains and hills seem to have been washed along their huge sides by some powerful force, like a deluge, and their rich covering carried into the neighbouring flats. The plain of Westmorland seems to be in that situation, and indeed all the level countries which were designated by the Spaniards Hatos or Savannas. All the large ones have mountains or hills on one side, and the sea on the other, and they both appear to have shared in the materials of these plains, the mountains by their soil, and the sea by its subsidation of sand or calcareous matter. Many of the hill sides and mountains have recovered a thin coat of mould by the dropping of the leaves of the forests, and the corruption of vegetable substances.

CAVES.

Going under the surface of the soil, we there enter at once into many admirable and interesting scenes. Caves of the most beautiful shape, and of great extent, are of the easiest access

from such places as form the level of the ground. We go into the sides of an adjoining hill to others, that, descending under ground, exhibit an immense succession of chambers; they are all of the same structure that I have seen—lime and chrystalization. It is amazing to see the spirals of chrystal hanging down from their roofs in the most fantastic manner. Others of them having reached the ground, have accumulated into immense pillars by the slow process of petrifaction; for from the roofs of the caverns are numerous incipient ones starting from the rock downwards, with the water of chrystal exuding, and forming at their ends hard pellicles. How many ages must it not have taken to form these enormous columns, from their first bedding of petrifaction to the time they reached the grounds or floor of the caverns, and become as large as they are, and still increasing insensibly! Many of them are perfectly formed from less than a foot in diameter to more than four feet. These remarks refer more to the cave of Dry Harbour than any other, as having been more minutely examined. This part of the country, Trelawny, abounds with caves; at Johnson's Pen is a subterraneous chamber, of such easy access, that the boiling-house, and other rooms for a *sugar-work* were conveniently placed therein.* There is a large cave at Stewart Castle, two at Windsor Pen, besides recesses into the sides of the hills, to a greater or less extent in various places. If the whole island abounded, as this part of it, with caves, instead of being called the island of springs by the Indians, it ought to have been the island of caves.

SINK-HOLES.

Another phenomena is the number of *sink-holes* in different parts of the country. At Water-Valley estate, in Trelawny, which contains about 700 acres of land, of which 250 are levels, or bottoms, of 10 to 15 or 30 acres, running into one another, round moderate hills or risings of honeycomb rocks, there is at least a sink-hole for every ten acres of flat land. These are most happy indications of the intentions of nature to carry off the superfluous rains from a clay soil, which holds water like a bottle. That they have communications is obvious, as some years ago, after heavy rains, the water burst out of a sink-hole that must

* I have examined the above place, and certainly think it a great curiosity. The first cave I entered is large, and contains a well, the water of which is a little brackish. When I first saw it I imagined there was no other connected with it, but to my surprise I was led through a rough dark passage, into a spacious cave which had been used as a curing-house. I thought, whilst viewing it, (for you know that a Missionary's mind is always picturing to itself chapels,) that if it were suitably situated, and fitted up, it would make a chapel capable of containing from 1,500 to 2,000 people. It is lighted by a wide opening at the top.

have been overcharged from others, and formed a current which, in its course of a mile down a road, along a ravine, to another sink-hole, committed the most dreadful devastation. On a neighbouring estate, where the soil has no clay, there are none of these sink-holes. If the clay lands had not such outlets for the rains, they would be constantly under water, and form a continuation of stagnant pools and lakes over many parts of the country. These overflowings of the country took place a few years ago to a great extent. In St. Ann's, Rio-Hoe, a small river increased in such a manner, that it covered many hundred acres of land; it has now subsided, but there still remains a large sheet of water. In Trelawny, numerous fields of water were formed, and as they all went away at the same time, it may be taken for granted, that the surface of this island is, not very far underneath, full of channels in communication with one another. Many of the rivers sink into the ground, and break out again, some after running a short distance, others a longer, under ground. Rio-Hoe is supposed to rise into Ocho-Rios; Rio-Bueno river-head sinks, and then rises again; the lagoon, at Fontabelle, in Trelawny, moves from a hill side in a large volume, and sinks within a few hundred yards; it rises again, some miles below, at Potosi bridge, where the Martha Brae river suddenly is much enlarged in its stream. Long describes some streams of the same subterraneous canals, attended with peculiar features of grandeur and novelty; at River Head, in St. Thomas's in the Vale, and YS, in St. Elizabeth's.*

* Some time ago I was at Bellemont Pen, St. Ann's, belonging to S. Drew, Esq. and saw what a sink, which he has, was capable of receiving. There happened to be a great fall of rain at the time, and a flood of water came down, which swept away stone walls and every other impediment; and discharged itself into a sink, hid by trees and underwood, at the foot of the hill, a little below the house. Powerful and rapid as the stream was, it disappeared the moment it came to the sink. This is certainly a curiosity in nature which is rarely seen, and highly worthy of being considered by the naturalist. It is evident, from an extraordinary well not far from this sink, that there is a subterraneous river; probably this sink has a communication with it.

THE PROVIDENCE OF GOD ASSERTED,
In an Account of WILLIAM JENKIN.

(Concluded from page 841.)

Taking leave of our Moravian friends, we proceeded towards King-ale, and very soon met a company of volunteers on the road: they were going towards the wreck, to relieve those who had been on duty the preceding night. The commanding officer stopped and examined us; and when he heard of our losses and sufferings, appeared much affected, and said, "I hope you will find some valuable friends in Kingsale: and that you will not leave

this country, without receiving genuine proofs of hospitality, agreeable to the character of the Irish, and which they display on all occasions."

I observed a gentleman on horseback, who paid great attention to our conversation. He was not in a military dress, but seemed to hold a different rank in society. When we parted from the commanding officer, the same gentleman accosted us, saying, "When you arrive at Kingsale, be pleased to go to my house, and say, that I sent you, and you will find every necessary accommodation. He gave us his name, we thanked him, and went on; but he stopped again, and said to the young man that followed him, "Go back with these gentlemen, and show them to my house, and then meet me at such a place." The young man did as he was commanded, and brought us to a very elegant and respectable inn, where the mistress of the house received us in the most courteous and hospitable manner, desiring us to call for every thing that might be agreeable to us. But we continued silent. She stopped some time, and then said, "Gentlemen, every thing in my house is at your service: you have, therefore, only to name what you wish to make use of, and it shall be immediately procured." We still continued silent, and she remained silent likewise for some minutes. At length, she said, "I suppose that, having lost your property, you feel dispirited and dejected for want of money to purchase what would make you comfortable." I replied, "That is the very reason of our silence; I do not feel myself at liberty to call for meat or drink, when it is not in my power to make you any return." She answered, "Let not that consideration have any weight with you. I am in no expectation of any return. It will give me a pleasure to be any way accessary to your comfort; therefore I entreat you make free with whatever is in my house." She then proposed providing for us different things, when I answered, "Such things as you have named, would be very acceptable;" whereupon she caused them to be procured immediately. As soon as we had taken proper refreshment, she provided a suit of wearing-apparel for each of us to put on, which was greatly wanted in our present distressed condition. She afterwards informed us, that as we must be fatigued after the hardships we had endured, she had prepared beds, on which we might rest ourselves, whenever we thought proper desiring us to call for every thing we wished to have, and assuring us, it should immediately be at our service. These words were confirmed by deeds; seeing it was very evident she was more attentive to us, than to those persons who paid for their accommodations.

In a little time we retired to rest, and my companions soon fell fast asleep, after the long and painful exercise we had experienced. But various reflections kept me awake for some

hours. I had made some observations, which fully convinced me that our kind hostess was a Catholic, and it occured to me that perhaps she received us into her house, under the idea, that we were of the same persuasion, and if so, it would look like a deception on our side, if we suffered her to remain in a mistake concerning this matter. I therefore resolved to take the first opportunity to let her know the truth respecting our character. Rising pretty early next morning, I found her engaged about the affairs of the family. As soon as she saw me, she began to inquire, whether I had rested well the preceding night, and expressed a surprise that I was risen so soon in the morning, after so much weariness and fatigue. I answered, "There is something which I wish to communicate to you, and I thought this time the most convenient for the purpose. I have observed that you are of the Catholic persuasion, and perhaps you think we are of the same sentiments with yourself, and under this idea you may be doing us all this kindness: but this is not the case. I was brought up in the Church of England, and am now in the connexion of the people called Methodists. We were going out as Missionaries to the West Indies, but have been prevented from proceeding on our voyage by the loss of the vessel, wherein we were embarked. I give you this information, to prevent every kind of deception, and to let you know, that we are Protestants, and not Catholics." She paused a little, as if to consider what had been spoken, and then replied, "If I were in your place, I hope I should do as you do at this time; for all deception and dissimulation are perfectly disagreeable to me: honesty and sincerity are ever amiable in my estimation. I am, therefore, greatly pleased to hear your candid declaration; but let me intreat you to make yourself as happy as possible in my house. I do not receive you from the belief that you are Catholics, but from a persuasion that you are Christians in distress; therefore, whatever I have in my house, is at your service; and the only recompense I expect from you, is to see that you are comfortable under my roof."

After testifying my gratitude for her kindness, I desired to be informed if there were any Methodists in the place; she answered, "I believe there are a few of that description; but, according to report, they are very poor, and cannot afford to give you any assistance: therefore, it is better for you to remain with me; for Providence has greatly blessed me with every thing: and your stay here will cause me no sort of inconvenience, but rather yield me a pleasure." I answered, "I am perfectly sensible of your generosity and Christian spirit; but think it would be more proper for us to live among those of our own connexion, if it could be so ordered, and, therefore, should be glad to be directed where some of the people called Methodists may be found." She said,

"If it is your wish, I will send a servant with you after breakfast, who will be able to find the persons you want." The servant went with me accordingly; and after some inquiry, I found the Methodist society very small and very poor, so that the preacher was chiefly supported by a person who was not in connexion with it; but who, notwithstanding, hearing of our distress, sent us an invitation to come to her house, and abide there as long as we remained at Kingsale. I went back to the lady who had so kindly received us, and told her of the invitation which was sent me, adding, that I thought, all things considered, we ought rather to reside with those of our own community than with any others: she said, "Since it is your choice, you are at full liberty; but remember, you are perfectly welcome here; and, if after your removal, things should not be agreeable, be sure to return, and make this house your home. I must also desire you to come one day and dine with my husband, when he is at leisure. For after hearing some things which you said to the officer of the volunteers, he has had a great desire to have some conversation with you." I promised to do this; and, the appointment being made, we removed to the house of the person who received the preachers, and we were soon joined by our Moravian friends.

On the day appointed, I went to dine with the gentleman at whose house we had been so kindly entertained; and after some conversation, the lady, (who had so hospitably received us at first,) said to me, "Will you take my advice in one thing?" I said, "Yes, most certainly, if it be in my power." "Well," said she, "I have a kinsman, a Mr. S. living in such a place, who is a priest, and there is reason to believe, that some of his congregation have been concerned in plundering your property; I would, therefore, advise you, to go and desire him to exhort them to return you what they have stolen: you may tell him that I gave you this advice. He will certainly use all his influence to procure a restoration of what you have lost, and there is reason to hope, that his exhortation will prove efficacious." I answered, "I will certainly do what you recommend." She said, "My kinsman will do every thing in his power to serve you: and, if the wicked wretches refuse to return your property, I hope he will curse them: I have no objection that he should consign them to misery, if they will not make restitution."

I took my leave, after some further conversation, intending to wait on Mr. S.; and the next morning went, at an early hour, to his house, which was a new building, not fully furnished, part of it being covered, and the rest not. Having opened my business to him, he sighed, and said, "I am afraid I shall not succeed to your satisfaction, for the persons who have plundered your property, are destitute of the fear of God; otherwise they would not have been guilty of such a crime; and as they regard not the law

of God, I fear they will pay but little attention to my exhortation. But you may rest assured, I will do all in my power to serve you. To-morrow is the sabbath, and I shall go to Old Head in order to officiate; when I will take care to mention your case, and say every thing possible to procure a restoration of your property. If you will call upon me in the beginning of the ensuing week, you shall know what success has attended my endeavours." After we parted, I began to think, "Perhaps this man supposes me to be a Catholic, and promises to serve me under that persuasion; but when he comes to understand that I am a Protestant, he may act very differently." But in this I was most agreeably disappointed. On Monday morning, I went again to his house, and was there before he was risen from his bed. As soon as he was informed of my coming, he called me by my name, saying, "I will be with you, Sir, immediately." Presently afterward he made his appearance, and taking me into his apartment, said, "I have done every thing in my power to serve you, but I am sorry to say, without success. I will, however, try again and again; and nothing shall be left undone which I can perform. But the influence of the priests in this country is not so great as formerly it was, because infidelity is now prevailing in the world, and is making rapid strides in Ireland, as well as in other parts of the globe. I shall, however, always consider it my duty to exert myself to the uttermost in behalf of every stranger in distress, let him be of what description soever he may, but particularly you, for I have been lately informed that you are a Missionary, going out to preach the gospel in the West Indies, or elsewhere: but you are now reduced to great distress and sufferings in a strange land. You and I are ignorant why this affliction is permitted to come upon you: but the time will come, and is fast approaching, when we shall both know why God sometimes suffers his servants to fall into troubles and adversities in this world. You see my situation; it is far from being an elegant one. I have begun to build this house, but have not yet wherewithal to finish it; but hope to do it next year; a part of it is fittted for my habitation; and I request you to come and live with me; and we will have all things common, as the disciples of Christ had shortly after the day of Pentecost. It is true you and I differ in our judgment, touching some particular points of doctrine, and forms of worship; but we both agree in the most important matters; we both serve the same Master, aim at his glory, and are labouring to save souls from ruin. You are therefore my brother in Christ, and as such, are entitled to an equal share of all that I possess." Many other expressions of a like nature he made use of, and pressed me greatly to partake of what he had in possession. At his earnest solicitation, I took some refreshment with him; after which, we parted, to meet no more

on earth, but with a full expectation of meeting in heaven. Such characters there are among the Catholics, although many called Protestants can hardly be prevailed upon to believe it. The narrowness of party spirit would lead us to conclude, that all religion is confined to those of our own way of thinking; but it is neither the name, sentiments, nor form of worship, that makes the Christian. I am fully persuaded that many precious characters will be found in the Romish communion, (as it is called,) when the Lord Jesus shall come to make up his jewels.

I had written to Dr. Coke, giving him an account of our distressed condition; and he forthwith sent me a consolatory letter, together with a draught for two hundred pounds, in order to procure what was necessary for the voyage. This timely supply enabled us to pay our kind hostess for the care she had taken of us, without expecting any temporal remuneration. When I went to ask her for the bill, she desired me not to put myself to any sort of inconvenience on the occasion, assuring me that we were heartily welcome to every thing in her house. I told her, that having now money sufficient to pay for our lodgings, I wished to do it, rather than live upon her bounty; but still acknowledging her generous disposition, and promising never to forget her disinterested and Christian spirit.

Taking leave of Kingsale, we proceeded to Cork, a little after the battle of Vinegar Hill. I saw many heads of the rebels stuck on the spikes over the gates of the city. Their long hair was let loose, and waved in the wind, which formed a very striking and terrific appearance.

We spent a few weeks in Cork, and then embarked in another vessel for the West Indies. On our voyage, I felt the effects of my sufferings at the time of our shipwreck, and enjoyed but little health during the passage.

We sailed from Cork under a convoy, but our vessel was so heavy laden that we could not keep company with the fleet. The consequence was, they all left us, and we ran the greatest part of the distance without seeing any sail. Towards the end of our voyage, we joined a ship bound to the West Indies, and kept her company until we arrived at Barbadoes, where we parted with the Moravians, who settled there, while we proceeded to St. Christopher's; and were received in that island with much joy by several affectionate friends, among whom I continued to preach for some time. But my sufferings in Ireland laid the foundation of those complaints to which I have since been subject. Before my entering on the itinerant plan, my constitution was remarkably strong, so that I have walked fifty miles in a day, without feeling any inconvenience from it: and the first year of my travelling, I passed almost the whole winter without ever sitting near the

fire. But, after my suffering the shipwreck above mentioned, the case was quite altered, which is not to be wondered at, all the circumstances considered; for while I was on board the vessel a part of my clothes was stripped off by the force of the waves, and at the same time my skin appeared black with bruises, caused by the falling rigging and broken parts of the ship, which the furious surges threw upon me. But, as the violence of the shock always deprived me of sense for the time, I never felt the blow when it was given; but afterwards the effects thereof were severely felt, attended with acute pains and much weakness. The damp bed also wherein I slept the night we landed, tended to increase my sufferings to a very great degree. The consequence was, I became subject to a general relaxation, attended by a loss of appetite, and frequent discharges of blood, which reduced me very low. I have often gone to the pulpit so feeble, that it was not expected I should stand five minutes; yet after a little time, the weakness seemed to leave me, and I have preached in a manner that surprised myself, and those that heard me. But as soon as I concluded, it appeared as if life was at an end. Excessive weakness prevented me from speaking to any friend that was nigh me, and a violent discharge of blood was sure to follow. This continued until it was universally believed that I could not live in the island a month longer, which induced me to comply with the advice of my friends, who judged it indispensably necessary that I should return to England.

Having experienced so much friendship among the people, I found it extremely difficult to leave them; but there was no room for choice. I left a great number of friends, without taking leave of them, because the interview would have been too affecting for me to bear. I sent them a letter afterwards, in order to inform them why I acted in that manner.

As soon as I came on the water to return to England, my relaxation abated; my appetite returned; and my health was in *some measure* restored. But my constitution had received such a shock, that it has never been since what it was before my sufferings in Ireland.

The captain and officers of the ship in which I was embarked, behaved in a remarkably kind manner to me; and after a very pleasant passage we arrived safely at London.

Upon the whole, it may justly be said, afflictions are very painful things; yet, by them we discover what otherwise we should remain ignorant of. During my afflictions, I found friends where no token of friendship was ever expected; and where there was every reason to hope for acts of kindness, I have experienced enmity and opposition. Concerning the first of these, my earnest prayer to God is, that they may receive their recompence from the hand of Jesus Christ, who will not suffer a cup of cold water

given for his sake, to go unrewarded. With regard to those of the opposite character, who have hated me without a cause, I can only say in the words of the dying martyr, "Lord, lay not this sin to their charge."

To conclude, it was in a thunder storm that I received some of the first serious impressions. In a storm at sea, I felt some of the most comfortable manifestations of Divine love. In a storm on the coast of Ireland, I suffered shipwreck; and other storms I have suffered since, much more painful than any of the former; and how many more I have to endure before the voyage of life come to an end, is known only to God.

My hope is, that after a few painful conflicts more are past, I shall join those who are come up out of great tribulation, and have made their robes white in the blood of the Lamb.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MISS ANN ROCKLIFFE,

Daughter-in-law of Lieutenant THOMAS COLLINS, R. N. *of Portsea.*

To the Editor of the Methodist Magazine.

DEAR SIR,

At the particular request of her afflicted parents, I transmit to you a short Memoir of Miss Rockliffe. Perhaps it will soothe their sorrows, and afford them a melancholy pleasure to read in your valuable Magazine this brief account of their amiable and interesting daughter. THOS. MARTIN.

Miss ROCKLIFFE was born at Brompton, in Kent, on the 15th of November, 1801. Her parents, at the period of her birth, were strangers to the power of religion, and "lived according to the course of this world;" nor was it till the grace of God had been remarkably manifested in the conversion of their amiable child, that they began to regret the follies of their former days, and to seek, in good earnest, the salvation of their souls.

In October, 1810, Lieutenant Collins left Gravesend, and came to reside at Fratton, a village in the vicinity of Portsmouth. Miss Rockliffe was at this time at school in Chatham, where she remained till the vacation, and then returned to reside with her parents. It was in this village, and soon after this time, that she became the subject of gracious influence, and was made an early witness of the saving power and pardoning grace of Jesus Christ. Of this event her father-in-law gives the following artless, but faithful account:—

"We had been accustomed to attend the church, but ob-

serving a little chapel in the village, I felt inclined to attend. I mentioned this to my wife and child, and they agreed to go with me. During the service, our dear daughter appeared much delighted with every thing she saw and heard; every thing seemed to be new and interesting to her; she was so much taken up with the preaching that she wished to attend the prayer-meetings also, and very earnestly asked her mother's permission; but as her mother knew not, at this time, the value or necessity of prayer, she refused to let her go, saying, 'You cannot have finer prayers than there are at church, and if you want to pray go to church.' At length, however, she prevailed, and attended the prayer-meetings, in which it pleased the Lord to work powerfully on her mind, and to begin to draw her heart to himself. About this time a pious servant came to live with us, to whom the child was much attached, and who was of great use to her, in telling her how she should seek the Lord. To this servant she told all her heart; they were in the habit of praying together, and from the time of her being convinced of sin, till she received the assurance of her pardon, she was found constantly watching unto prayer, reading and hearing the word of life, and looking up to the Lord with strong cries and tears, that her sins, which were her burden, might be forgiven and removed. At length her convictions became so deep, and her desires for salvation so strong, that her health began rapidly to decline; she lost her appetite for food, and was so weak as to require to be taken to the chapel in the arms of the servant. Her mother, alarmed at the state of her health, would now often ask what it was that made her grieve so? 'O mother,' she replied, 'I am such a sinner.' 'Why? what sins have you committed?' 'O I am a sinner, and I shall never be happy till my sins are pardoned,' was her reply.

"It was on an evening after she had returned from the chapel, and while reading the chapter from which the text had been taken, she turned suddenly round, and said, 'O mother, I am dying, take me out into the air.' When she was taken into the air, she said, 'Now, Betty, pray for me.' Her mother said, 'Do not go to prayer here, all the neighbours will hear you;' she replied, 'A praying heart never wants a praying place; will you pray then when we go in?' Her mother answered, 'Yes.' At this time we were both in tears, expecting she was going to die. When she came in, she said, 'O father, pray, prayer will do me good.' I said, 'My dear, I do not know how to pray.' We however knelt down; when she burst out in a strain of most importunate supplication to God, beseeching him to bless her soul. When we rose from our knees, she said, 'Now I am better; O father, prayer hath made me well; now I know that the Lord hath forgiven my sin;' and then she sang, 'Come, ye that love the Lord,' &c.

"This was an occurrence which we did not understand; it stunned and confounded us, and yet we could not but believe that it was the work of the Lord. 'My dear,' said I to Mrs. C. what have we been doing all our life time! Surely we are wrong; we have been living without the Lord, and who can tell but God intends to make our dear child the instrument of our conversion.' And so it was, for the conversion of our daughter made us think of our own state, and led us to attend the ministry of the word, and pray earnestly to God for pardon and salvation; nor was it long before the Lord heard our prayers, and made us happy in his love, and then we understood, and could account for the feelings of our dear child; and we were enabled to rejoice together, and to thank God for the manner in which he had now made us one of the happiest little families in the world.

"At the time our daughter was thus blessed, she was under ten years of age; she was, however, recognized as a member of the society, and admitted to the table of the Lord. Her conduct at all times, and in all places, was exemplary and consistent; even her school-fellows saw the change that had taken place in her; and though some of them strove to ridicule her out of her religion, yet she was so firmly grounded in the truth, and so fully devoted to the Lord, that none of these things could shake the strength of her resolution, or draw away her heart from the object of her love. She walked closely with God, in a watchful spirit, and from the memorable moment of her acceptance with the Lord, went on her way rejoicing.

"Miss Rockliffe, at the time of the above gracious visitation, was a day-boarder in a respectable school in the neighbourhood, in which she was taught music and dancing; but having felt the influence of religion on her heart, she could no longer delight in such pursuits as these; her mind was bent on better things, and her desires were unto the Lord, and the remembrance of his name. It happened, however, that the following Wednesday was the day for dancing at the school, and her mother took her up to dress her for the occasion. Her heart was full, and she exclaimed with tears, 'O my dear mother, do let me leave off dancing, for *for I cannot dance now!*' Her mother replied, 'You must at all events finish this quarter.' She continued, however, to entreat permission to abandon an amusement which ill accorded with the piety of her heart; and her mother continued to insist upon her continuing to dance. 'Well then,' she said, 'the Lord knows it is my duty to obey my parents, and he knows the wishes of my heart.' After she had been dressed, she said, 'Have you done with me? then now, mother, let me go to prayer;' she accordingly knelt down, and in a strain of the most affectionate and importunate prayer, intreated the Lord to forgive her mother

for compelling her to dance, and to shew her the evil of it. She then rose, and said, 'If Jesus will go with me, all shall be well.' She went, and on her return her mother asked her how she got on; she replied, that she could not help weeping while dancing, that her heart was not in it, and that had the young ladies felt as she did, their dancing would soon be at an end."

It was soon after this that the Lord began to work on her mother's mind, and to shew her the things that belonged to her peace. Her father-in-law had, previous to this, received the grace of God in truth, and now they could all rejoice together in the goodness and love of God, and go on their way with gladness of heart.

Miss Rockliffe was nine years and seven months old when she received her first society-ticket; and from that time her conduct and conversation were according to the gospel of Christ. She lived in the constant enjoyment of God; she delighted in all the means of grace; she was constant and fervent in her private devotions; and often have her parents listened while she has been pouring out her soul to God for their happiness and salvation. She made it a rule to read the Scriptures on her knees every day. Her mind would not allow her to play the music which she had played before, and now she would only play sacred music. She felt no wish to partake in the pleasures or diversions of the world, but all her thoughts and desires were taken up with religion and God. She would often say to the servant, "Come, Betty, and let us spend a few minutes to the Lord." And when engaged in the things of this life, she would often say, "Cannot you put that off for the present, and let us spend a little time to the Lord."

In the summer of 1815 she joined the Sunday School at St. Peter's chapel, as a teacher; and as she was well qualified for this work, so her piety and diligence soon gained for her the confidence and affection of both teachers and children. She continued steadfast in this blessed service till the Lord removed her to his throne above; and it will be long, very long, before the pious, the affectionate, and the amiable Miss Rockliffe will be forgotten, by either the teachers or the children of St. Peter's Sunday School.

About three weeks before her departure, her mother said to her, "My dear Ann, I hope that you do know the Lord indeed, and that you feel yourself in his favour." She replied, "I do not at present feel the rapturous joy I have felt, but I know that I am a child of God, and when I draw near to him he draws near to me." She continued to the last to be regular and constant in her private devotions. She made it a rule to pray in private before she went either to the chapel, the school, or the class. At a love-feast held by Mr. Edmondson, in Portsea chapel,

she felt the Lord so precious that she was constrained to speak of his goodness; and though she was then comparatively a child, yet her testimony would have been creditable to "an old disciple." On the 8th of June, 1818, five days before her lamented dissolution, she received her last society-ticket from the hand of Mr. Martin; at which time her desires after God were strong and sincere; her conduct had been consistent and exemplary, and she was pressing after the prize of her calling.

On Friday, the day before her death, she accompanied Mr. Martin, (to whom she was much attached), to Hardway, to take tea with a friend, and attend preaching; after which, and calling on a few friends at Gosport, she returned, highly gratified and delighted with every thing she had seen and heard, and especially with the kind attentions of Mr. and Mrs. Brompton. Mr. M. observes, that on this occasion she appeared more than usually amiable and engaging; that he had never observed her to look so well, or to converse so cheerfully before; 'and little (said he) did I think that so fair a flower was destined to fade so soon, or that this was the last time I should ever enjoy the benefit of her society in this world; little did I think that I was walking and conversing with one who, in a few short hours after, was to tread the plains of the heavenly Canaan, and converse with the spirits of the just made perfect in heaven.'

On Saturday, the day of her death, she was as healthy and as cheerful as she had ever been. In the afternoon she spent some time in drawing, and on her return called on a friend in the town. At six o'clock we took our tea together, and after tea she asked her mother if she had forgotten that the sacrament was to be administered to-morrow; she replied, she had not forgotten it; upon which they each retired to a separate room to pray, and prepare themselves for that sacred ordinance. Miss R. requested she might not be disturbed if any one called, as she sometimes had been. She entered her room, and after having remained there a considerable time, pouring out her heart before the Lord, and imploring his blessing, she rose from her knees, and came into her mother's room, and said, she had been a little longer than she expected to be, but hoped her mother did not want her for any thing. She was at this moment apparently as healthful and happy as she had ever been in her life. She then sat down to work, with an heart full of those heavenly feelings which had just been inspired at the throne of grace. In an instant after, she turned herself round and exclaimed—"*O my head—my head—my dear mother!*" She then sunk in her mother's arms, and expired in a moment.

It is not possible to describe, and it is not easy to imagine, the grief and anguish which this sudden stroke occasioned, not only to those who were immediately concerned, but many hundreds

to whom she was known, and by whom she was much beloved; she was the only daughter, the chief earthly comfort of her fond and indulgent parents. Her piety and amiableness promised every thing that their fondness could hope or desire; she was all peace and love in the family, all affection and piety in the church; every one who knew her, bore testimony to the simplicity and purity of her manners, and humility and affection of her heart. We have lost her; but a society infinitely more worthy of her, has profitted by our loss; she has received an early reward, and her happy spirit, freed from the burdens and dangers of mortality, now mingles with congenial spirits in heaven, and reposes in the mansions of the blessed.

Her funeral was, on many accounts, one of the most affecting that had been witnessed in this neighbourhood for many years; she passed to her sepulchre through the tears, and amid the regrets of thousands; every one appeared to have lost a friend; and it will probably be very long before a person so young, and comparatively so little known, (except by character,) will awaken such general and sincere lamentations, as those which accompanied this amiable young lady to her early tomb.

If I knew how, I would delineate her character, nor should a single feature be forgotten; for it all appeared lovely, and its very shades had light; but an imperfect sketch is all that affection can afford; and, indeed, this is a state in which the characters of the pious are seldom justly estimated, or perfectly pourtrayed. Hence we must content ourselves with outlines and sketches, till we arrive in that realm of perfection where we shall know even as we are known, and behold the beauty of holiness in the light of eternity.

One of the chief charms in the character of Miss Rockliffe was her *humility*. It was not an assumed and affected modesty, which often degenerates into timorous bashfulness, and which in this form is neither lovely nor becoming; but it was a calm and dignified humility, such as became a person conscious of frailty, aware of unworthiness, and prepared, with unfeigned docility, to sit at the feet of Christ, contented to be any thing or nothing, that he may be all in all.

She was eager to oblige, and anxious to please. It appeared to have afforded her the sweetest satisfaction to have an opportunity of serving others. Her officious kindness often anticipated the wishes of her friends; and her attentions were affectionate and sincere. She was always ready to perform acts of kindness, and was never tired in contributing to the comfort of her acquaintance. Her heart was attuned to sympathy, she pitied and relieved the poor; and with an eye sparkling with benignity, and with an heart glowing with the tenderest affections, she welcomed the fatherless and the stranger, and bade the widow's heart to dance for joy.

Her friendships were affectionate and sincere; her friends, indeed, were few and select, but to these her attachment never varied. With these her intercourse was frank and cheerful, and she was as discreet in her choice as she was unreserved in her confidence in her friends. She never had an enemy; and as she was capable, both from education and the general turn of her mind, of every thing that is noble and refined in friendship, so the engaging simplicity of her manners was calculated to conciliate the esteem and secure the friendship of all who knew her.

She well understood those proprieties of conduct which arise out of the distinctions of society; and especially was she remarked for the respectful and affectionate estimation in which she held the character of Christian ministers. And few things would grieve her more than to hear persons speak in a vulgar or disrespectful manner of those whom she venerated as the guides of her faith, the messengers of the churches, and the glory of Christ.

She was active and diligent in the performance of all her duties; and particularly in those which related to her situation as a teacher in the Sunday School; with what regularity, through all weathers, and at all times, she attended there; with what cheerful exactness, and pious perseverance she did her duty there; with what acceptance and success she taught the children; and how much she was respected and beloved in the school,—know all the teachers well. Being young herself, and tasting the sweetness of religion in her youth, she was the more anxious, as she was the better qualified, to teach the children of her class to remember their Creator in the days of their youth, and to serve him with a perfect heart and a willing mind.

Her filial affection was displayed in a fondness the most endearing, and in a submission the most cheerful and constant. She felt it a duty to obey her parents in the Lord, and her duty was her delight. Her kindness would often anticipate their wishes, and she became doubly endeared to them by her fond and ingenious contrivances to soothe their cares, and to administer to their comfort on all occasions.

She loved and enjoyed the means of grace much; she was constant in the house of God, regular at her class, and at the table of the Lord. She looked forward with pleasure to the day of the Lord, and the hours of publick worship, and seemed to have a double enjoyment of them, first in anticipation, and then in actual occurrence. She longed for the courts of the Lord's house, and that which she desired she sought after, that she might dwell in the house of the Lord for ever, to behold his beauty, and to inquire in his temple.

There were, however, a thousand other things in the cha-

racter of this amiable young lady which were equally engaging and commendable, but which fond remembrance must forbear to name. She flourished fair for a season, but her beauties have faded away. Her sudden departure reminds us that the grass withereth, and the flower fadeth; and her virtues inform us that piety is the path to final repose. In a word, she was eminently remarkable for "whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, and whatsoever things are of *good report*." And even from the repose of the sepulchre, where she rests in hope, attention may still hear her voice saying, especially to the *young*—"If there be any *virtue*, if there be any praise, THINK ON THESE THINGS!"—She died on the 13th of June, 1818, aged 16 years and 7 months.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

SIR,

The remarks of your correspondent, C. L. in your last number, on Rom. iii. 10—19, appear to me to contain a defective view of a very important passage of holy writ; and this must be my apology for briefly replying to them; which I assure you I do, not in the spirit of controversy, but from a serious concern that your readers may not be misled by a partial interpretation of the word of God.

If I rightly understand C. L.'s meaning, he conceives that when the passage in question is adduced to prove the natural degeneracy of man, the apostle's argument is mis-stated; and that when adduced as "an exact picture of every unregenerate man," it must, in many instances, be overcharged.

To support this, C. L. states, that the apostle intends to prove in the chapter out of which the passage is taken, not the depravity of man universally, but simply "that the Jews, as a people, did not possess that moral superiority over the Gentiles which they imagined." I allow, Sir, that the object of the apostle in the quotations from the Old Testament, in the passage before us, was to prove what he lays down in the 9th verse, that the Jews were not "*better*" than the Gentiles; but your correspondent appears not to be aware, that this argument is brought forward by St. Paul to sustain and corroborate another and a more important conclusion, "*That both Jews and Gentiles are under sin*," "*that every mouth may be stopped, and all the world may become guilty before God.*" On this basis it is that the inspired divine rears the fabric of the great doctrine of justification by faith alone. Every man is guilty, every man, therefore, needs justification. By "*works of law*" no man can be justified, and, therefore, there is either no justification for man, or he must be justified by faith in the Divine atonement of our Saviour Christ. This is the argument of the apostle in those parts of the epistle in which he treats of justification. The argument in the third chapter is a minor one, but runs into his great conclusion, that "*all the world is guilty before God*," by shewing that the Jews were no exception to

the necessity of a justification, resulting, not from the justice, but from the grace of God. The proof of this, both as to Jews and Gentiles, is exactly the same. The apostle gives an abridged moral history of the Gentiles, in which he proves their guilt from their open and notorious violation of God's law, in their tempers, words, and actions. He proceeds in the same manner to prove the guilt of the Jews; he quotes their own writers, living in different ages, and he finds equal aberrations in the history of their practice from moral obedience. Both Jews and Gentiles are therefore equally under condemnation, and both equally need the justification of the Christian system. This C. L. evidently believes, and my objection does not lie against his general views of the meaning of St. Paul's epistle to the Romans, but to the manner in which he has stated the argument of the third chapter, which does not certainly go to the length of the apostle's intention, and is unconnected with the scope and leading design of the epistle at large.

But now, Sir, I must go farther, and defend those ministers to whom C. L. alludes, who adduce Rom. iii. 10—19 "as an exact picture of every unregenerate man." I do not think myself bound, in order to this, to prove that "destruction," in acts of murder, "is in the ways of every man;" that every man's "feet are swift to shed blood," &c.; for C. L. never heard a preacher so foolish as to affirm, that every unregenerate man is *actually* a murderer. The position to be taken is, that every man, independent of the grace of Christ, is either actually guilty of these criminal acts, or according to the interpretation of the law by our Saviour, has them in his *heart;* that they all lie there as latent principles, ready to come forth as opportunity calls them; that human nature is so depraved as to be often actually guilty of these crimes, and in all cases is capable of them. If C. L. does not intend to deny this, he fights with a mere shadow; if he does intend to deny it, something lurks in his paper worse than meets the eye.

I go to the proof. When the apostle speaks of the moral offences of the Jews against the Divine law, he does not simply declare, that the crimes mentioned in the passage under consideration, were committed by Jews then living. This is implied, or there could be no meaning in the argument; but he rather chooses to quote from writers of the Old Testament, in former ages, passages which also prove the existence of such crimes then. There is an obvious reason for this: The apostle's object was to show, that man's need of a Saviour was not an accidental circumstance, arising out of the corruption of the age in which the apostle wrote, but that it was a necessity arising out of the fallen condition, and consequent depravity of man, in every age, made manifest by innumerable overt acts. That the Jews of ancient times as much needed a justification by faith as the Jews in his own day; and that both Jews and Gentiles, in every future age, would equally need such a provision. Now, surely, nothing can more strongly assert the natural depravity, and universal corruption of human nature, than the apostle's very method of stating the necessity of justification by faith to the Jews of his own day. He does not say to these,—You are worse than your fathers, but your moral state and their's equally need such a remedy. He does not anticipate that

a generation of men might be born who would not need justification by faith, (surely a very probable anticipation, if he had not believed that man's nature was incapable of good, and only prone to evil;) he proves the Jews and Gentiles of his own day guilty by the concurrent testimony of human history to human sin, and this sin he refers to a principle common to all men, and incapable of any thing better, for "they that are in the flesh CANNOT please God." "The carnal mind is enmity to God, it is not subject to the law of God, neither indeed CAN be." I know not, therefore, that a preacher could fix upon a passage of Scripture more apt to prove the doctrine of the natural depravity of man, in the whole book of God, than that in question; and I must, with these views conclude, that the ministers to whom C. L. alludes as not judicious in urging this passage in proof of the doctrine, have fully understood the apostle's meaning, and have rightly stated the apostle's argument.

But I may perhaps succeed in making this still more convincing. Let it then be distinctly remembered, that the reason why the apostle adduces the immoralities of both Gentiles and Jews is, to prove that "*all* have sinned," that all are under condemnation. This is too expressly stated in the epistle to be denied; but unless the statements of the crimes of Jews and Gentiles, given by the apostle, are connected with this conclusion by some middle term, as the logicians call it, the argument is inconclusive. The apostle, no more than the preachers to whom C. L. refers, meant to say, that every Jew in every age was actually a murderer, who had not received the converting grace of God; or that every Gentile in every age was actually guilty of the abominations which he describes as their general practice. He fixes on these as historic facts, and he draws from them the conclusion, not that some men are better than he describes, but that human nature itself is totally and universally depraved, and that these external actions are but the pictures and external representations of the passions, tendencies, and moral state of the human heart in all. This is the middle term by which his premises are linked with his conclusion, and which he has, though not in this passage, yet in a subsequent one, expressed at length in that strong and universal inference before quoted, "*So then, they that are in the flesh cannot please God.*" C. L. or any one else, may think this conclusion harsh and sweeping, but there is no appeal from it; this is not a matter of opinion; it is stated under the authority of the Holy Spirit. As he who sees the works of art in all nations, concludes *man* to be an *inventive being;* as he who notices the efforts of men to obtain knowledge, concludes *human nature* to be inquisitive; or, as Cicero expresses it, *Hominis est propria veri inquisitio, atque investigatio;*" so the apostle considers the actual crimes of men as the certain indications of a *corrupt nature common to all*, and necessarily and uniformly originating the same effects under the same temptations and circumstances; and that he was not mistaken, is confirmed both by our experience, and by his inspiration.

But there is another passage in C. L.'s communication to which I must advert. He thinks that the "different degrees of the grace of God," (vouchsafed to man, short of converting grace,) and "of the

exercise of human responsibility," (an expression to which I can attach no idea,) "may rescue a great number, (i. e. of unregenerate men,) from coming under the description of the verses referred to." To such remarks as these, this very serious objection lies, that we find nothing like them in the Scriptures. The apostles of our Lord knew no such middle characters; with them, every man is either a natural or a spiritual man; he either walks in light, or in darkness; he is either of the world, or of Christ. A gulf as wide, though, thank God, not as impassable, is fixed between such characters as between the rich man and Lazarus; and it is the poor and hopeless attempt of some modern systems of divinity, to erect platforms in the middle passage, on which to elevate this fictitious, hybrid Christianity. Either the "*grace*" spoken of, is improved, or it is not. If improved, the persons receiving it, are "following on to know the Lord;" they are earnest seekers of the kingdom of God; if not, so far does this given but resisted and rejected grace, abate any thing from the apostle's description of the natural man in the verses under consideration, that the very circumstance of its being resisted, confirms, in the most forcible manner, the doctrine of the desperate wickedness and corruption of a nature thus capable of "receiving the grace of God in vain." No evil of the heart is cured by it, or all its evils would be at least in the process of cure; the full tide of the original corruption remains, and either the crimes enumerated in the passage are actually committed, or the tendency to them remains there, checked only by circumstances, which the will of man had no share in creating, and which cannot therefore be placed to the account either of human virtue, or of abated and corrected vice.

But in conclusion, Sir, let me turn to the passage itself, and confess that I feel no such difficulty as C. L. in applying it, not only to describe the latent corrupt capabilities, but the course of the actions, and the actual state of every unregenerate man, upon the principles by which Jesus himself interprets and applies the law of his Father. "*There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one.*" Here is certainly nothing inapplicable to every unregenerate man. "*Their throat is an open sepulchre;*" their speech (as you have it in your excellent commentary) "is corrupt;" and let the trial be conducted by the purity of the Divine law, and every unregenerate man will be convicted. "*With their tongues they have used deceit, the poison of asps is under their lips,*" "tale-bearing, evil-speaking, slandering," as your commentary explains it, and what unregenerate man is free from these charges? *Whose mouth is full of cursing*" towards God, "*and bitterness,*" provoking language against their neighbour; another character of unregenerate persons under sufferings, injuries, and provocations. "*Their feet are swift to shed blood;* and if he that hateth his brother, and he who is angry with him, according to the inspired interpreters, Jesus Christ, and his disciple John, be murderers, I fear that C. L. will not, with all his "different degrees of the grace of God, and the exercises of human responsibility," succeed in rescuing any class

of unregenerate persons from coming under the description of these verses. "*Destruction and misery are in their ways.*" *Destruction* to others, as you paraphrase it, and *misery* to themselves, both of which are true of every natural man; for no man injures himself alone by his sins, but inflicts injury often to the destruction of the bodies or the souls of his family, his associates, and on society at large; "*and there is no fear of God before their eyes*," no such reverence of God, as effectually to caution them against offending him. Considering therefore the Divine law, as reaching to the indulgence of those tempers, passions, and habits, from which the greatest crimes spring, and that by the interpretation of our Saviour, the actual indulgence of the principle, is charged with the guilt and punishment of those ultimate *acts* to which it leads, and which require only the existence of circumstances to bring to their full maturity of enormity, no violence is done to the words of this passage, when they are adduced as an exact picture of the unrenewed man.

The full sweep of these evil propensities may, by the barriers with which the providence of God often surrounds men, be restrained; but the moral condition of man is not for this reason improved before his all-seeing God. They are chained, but they are there:—

Illi indignantes ———
Circum claustra fremunt.

I doubt not in the least the good intentions of your correspondent; but human depravity is not to be palliated, and the solemn declarations of Scripture on this subject to be incautiously weakened. It is only by our being penetrated with the keenest sense of our corrupt nature, that we become disposed to solicit, with earnestness, the healing hand of our Divine Physician; it is only when we see that it is impossible for man to be *just with God*, that we welcome, with adoring gratitude, the doctrine, on which the apostle so delightfully dwells in the epistle before us, "*Being justified freely by his grace, through the redemption that is in Christ Jesus.*"—"*The whole need not a physician, but they that are sick.*"

I am, Your's, with great respect,

London, Nov. 1, 1819. R. W.

To the Societies in the Connexion established by the late Rev. John Wesley, M. A.

City-Road Chapel, London, Nov. 12, 1819.

DEAR BRETHREN,

THE Committee, appointed by the Conference, to guard the Religious Privileges of the Wesleyan Methodists, having observed, with much concern, the alarming progress which Infidelity and Sedition have recently made in several parts of the country, have felt it to be an imperative duty to declare, at this juncture, their utter abhorrence of those principles which have been industriously disseminated, for the purpose of alienating the people from their Christian Faith, and from the Laws, Authorities, and Constitution of the Realm, by persons who well know, that the surest way to separate man from man, is first to separate man from God, and that the most effectual method of teaching rebellion against the Sovereign,

is to destroy all sense of that subjection which is due to the Almighty. In order to communicate to you, as distinctly as possible, the sentiments of the Committee on this important occasion, they have thought it proper to express them in the following Resolutions, which were passed UNANIMOUSLY at a full Meeting, held this day:

I. That Christian Communities, who ask at the hands of the Civil Government the undisturbed and legalized enjoyment of their Religious Liberties, are bound to evince, by their loyalty, that they *deserve* the Privileges which they *claim;* because Rights and Duties are reciprocal, and the Government that affords us protection is entitled to our constitutonal subjection and support.

II. That the Holy Scriptures explicitly state it to be the indispensable duty of Christians, to be subject to the higher Powers; to obey Magistrates; to render tribute to whom tribute is due, honour to whom honour; and to submit themselves to every ordinance of man for the Lord's sake.

III. That on these principles of Civil Obligation, and in conformity to these injunctions of Divine Revelation, this Committee feel themselves called upon to declare to the Connexion, whose rights they are charged to maintain, their views of the solemn duties which attach to the Members of the Methodist Societies, in the present crisis of public affairs.

IV. That in the judgment of this Committee, it is, under existing circumstances, an important part of the Christian duty of the Methodist Societies, to unite with their fellow-subjects in every proper and lawful demonstration of attachment to our free Constitution, and of loyalty to our venerable Sovereign,—in upholding, by every means in their power, the authority of the Laws by which we are governed;—and in discountenancing and repressing all infidel and blasphemous publications, as well as all tumultuous, inflammatory, or seditious proceedings.

V. That it is freely allowed, that Members of Religious Societies must always be liable, in common with others, to that diversity of judgment, as to particular measures and occurrences, which is unavoidable on all subjects, and especially in questions of a political nature; and that there is nothing in the precepts of Christianity which interdicts the sober and temperate exercise of the right of expressing such different opinions, when confined within the limit of those forms and usages which are allowed by our Constitution, and subject to those salutary regulations and restraints, which the Laws of the land, and the principles of Prudence and Christian Moderation prescribe, as necessary for the preservation of public order and tranquillity.

VI. That this Committee deem it to be perfectly consistent with the principles recognized in the preceding Resolution, to express, at the same time, their strong and decided disapprobation of certain tumultuous assemblies which have lately been witnessed in several parts of the country; in which large masses of people have been irregularly collected, (often under Banners bearing the most shocking and impious Inscriptions;) consisting, to a considerable extent, of persons not

resident in the places where such meetings have been held; and calculated, both from the infidel principles, the wild and delusive political theories, and the violent and inflammatory declamations, of many who have appeared as Leaders on such occasions, not to afford the opportunity of public deliberation, nor to effect any one object of public utility, but to bring all government into contempt, and to introduce universal discontent, insubordination, and anarchy.

VII. That from such Public Meetings, this Committee strongly exhort the Members of the Methodist Societies most conscientiously to abstain; a duty which they owe to God and to their country,—to the Government, from which we as a Body have received so many instances of protection,—to the venerated memory of Mr. WESLEY, their Founder, who was always distinguished for his loyalty,—to the cause of Religion in general, which cannot be more deeply wounded and disgraced than by appearing to be in monstrous and unnatural connexion with plans of civil disorganization,—and to the principles and character of their own Christian Community in particular, which has always, by its public acts and local influence, opposed itself to the spirit of political disaffection and violence, and inculcated on its members that they should fear God, honour the King, and not meddle with men that are given to change.

VIII. That this Committee having heard of the existence, in certain places, of Private Political Associations, illegally organized, for the purpose of violently accomplishing political changes; and such Private Associations, besides their notorious contrariety to the laws of the country being most unquestionably a direct violation of the principles of Christian obedience taught in the Holy Scriptures, of the Rules of the Methodist Connexion, and of the repeated exhortations and injunctions which have been from time to time addressed to the Societies by the Conference;—they solemnly recommend it to the Preachers, to warn the Members of their respective flocks, to be on their guard against any attempts which may be made to attach them to such combinations.

IX. That this Committee also most earnestly recommend to the Preachers, that any persons connected with our Body, who shall be found to persist, after due admonition, in identifying themselves with the factious and disloyal, either in the Public Meetings or Private Associations described in the preceding Resolutions, should be forthwith expelled from the Society, according to our established Rules.

X. That this Committee have received with cordial satisfaction the assurances of the loyal spirit and peaceable demeanour of our Societies in general; and devoutly trust, that, at this crisis, as on several similar occasions in former years, the influence of Christian principles and discipline on the poorer classes of our Society will be found to be highly beneficial, in discountenancing the machinations of the ill-disposed, and in leading the suffering Poor of our manufacturing Districts, whose distresses the Committee sincerely commiserate, to bear their privations with patience, and to seek relief, not in schemes of agitation and crime, but in a reliance on Divine Providence, and in united prayers for the blessing of God on our country and on themselves.

XI. That this Committee highly approve of the conduct of those Ministers, and other official Members of our Societies, resident in the Disturbed Districts, who, by their firm and decided measures, have supported the principles of Christian loyalty and social order, notwithstanding the opposition and calumny which they have incurred from men of infidel and factious minds.

The Committee, having thus given their conscientious opinions respecting the indispensable duty of the Methodist Societies, at the present crisis, cannot take leave of their Brethren, without adding their own exhortations to those contained in the excellent Address of the last Conference, and to the advice which the Committee themselves addressed to the Societies in the year 1817.

The Committee are seriously apprehensive that many of the Members of the Methodist Societies, in common with other classes of persons, will be exposed to attack, from the cunning craftiness of wicked men, who are endeavouring to make the imperfections of the best Institutions the ostensible reason, and the distresses peculiar to the times the occasion, for breaking through all the fences of public order and private happiness, and reducing society to a state of chaos, in which the weak would become the prey of the strong, and all would be misrule and misery. It is impossible to observe what is now passing, without recognizing, in the active agents of an anti-social and anti-christian conspiracy, those "who bring in damnable heresies, even denying the Lord that bought them;" and who at the same time "despise Government; presumptuous are they, self-willed; they are not afraid to speak evil of Dignities." Need the Committee use the injunction, "From such turn away?" That many are now suffering under the pressure of adverse circumstances, occasioned chiefly by the revulsion arising from those mighty events which have shaken terribly the nations of Europe, the Committee are well aware; and happy would they be, were it possible immediately to remove those sufferings. But it must be remembered, that it is never in the power of individual benevolence, nor in the nature of human Institutions, to cure all the ills of life. The poor we shall always have, while men vary in their moral, mental, and personal faculties. To the state of mankind, which admits of such a variety of condition, with its concomitant trials and discipline, our holy religion is admirably adapted; and although it be not designed wholly to alter the temporal state of man, and to rescue us from suffering and tribulation, yet it is of infinitely greater value, by teaching us how to sustain and rise above them, and by patient continuance in well-doing, under all discouragements, to seek for glory, honour, and immortality, in that better world, to which this short and transient life is but the pilgrimage. Many of our present national difficulties, the Committee humbly trust, will be but temporary. In the mean time, Religious People ought seriously to consider, whether the hand of God be not apparent in the failure of our Commerce, and in the want of employment for the poor; whether he may not have a controversy with us for our multiplied sins, and "contempt of his word and commandment;" and whether

it be not their peculiar duty to unite in *special acts of solemn humiliation and intercession.* What, in any case, could be gained by the projects of those, who are the promoters of tumult and anarchy? Nothing that can benefit the humble follower of Jesus! But what may be lost by an acquiescence in these projects? The peace of your minds! The domestic comforts of your families! The friendship of the wise and good! Perhaps your civil liberty, as well as your religious privileges, and the protection of your persons and property by wholesome laws! And who are those men, who are so eager for this new state of things? Are not the leaders of the party, and too many of their followers, the avowed impugners of that Holy Bible, whose promises support you under the vicissitudes of a changeful world, and whose precepts and laws, with their just and awful sanctions, arm your souls against temptations, and strengthen you in the way of righteousness and truth? Are they not the revilers of the Lord Jesus Christ, who died for our sins and rose again for our justification; and the contemners of that blessed Spirit, whose consolations are promised to those who believe in Jesus? With such men, what concord can you have? "Misery and destruction are in their ways: their steps take hold on hell!"

The Committee have alluded, in one of their Resolutions, to the unyielding loyalty of Mr. Wesley. We ought ever to remember, that, as his excellent principles were founded on the Word of God, so they often helped to open his way for the promulgation of the glorious truths of the Gospel, and greatly promoted his useful efforts for the benefit of mankind. Your venerable Founder had occasion, at very critical periods of our history, to vouch for the loyalty of the Methodist Societies. This Committee, and the Conference itself, have subsequently repeated such pledges; and when your religious liberties have either been attacked, or required extension, the soundness of your principles, and the order of your public conduct, have at once been our boast, the strength of our defence, and the ground of our success. Let none among you disappoint our hopes and expectations in this day of trial; but let all redeem the pledges which we have not reluctantly given for you.

Some, perhaps, may not see the necessity of our well-meant endeavours upon this important occasion; but we address ourselves to the Members of the Methodist Societies alone. Even with them we assume no right to take such a step, but as our duty, and the information we possess, render it indispensable that those who are set to watch the most sacred of Privileges should sound an alarm when they behold an approaching danger.

In thus expressing to you our sentiments on the present state of public affairs, the Committee seek not themselves, but your Interests, and are your Servants for Jesus's sake. And if they have recommended strong measures, in a case which they hope and believe will be found to be of very rare occurrence, they have done so with no other view, than that of preserving, not only the purity of the Methodist Societies, but their privileges; for if ever those Societies become contaminated with disaffection, how can we maintain on your behalf those rights which Loyalty alone can claim?

Finally, dear Brethren, let us intreat you, in reference to the subject now under consideration, to be careful that your conversation be as becometh the Gospel of Christ. And be in nothing terrified by your enemies, who may threaten you for your loyalty to your Religion, to your Government, and the Institutions of our beloved Country; for even on the supposition that such threats should ever be executed against any of you, it would only follow, that unto you it would then be given on the behalf of Christ, not only to believe on his name, but also to suffer *for his sake*. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind, blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom shine ye as lights in the world.—Signed on behalf and by order of the Committee,

CHARLES ATMORE, *Chairman.*
THOMAS BLANSHARD, *Secretary.*

P. S. The Committee respectfully recommend that the Preachers should read this Address to the Societies, or take such other methods for making them acquainted with it, as local circumstances may seem to them to render expedient.

MISSIONARY INTELLIGENCE.

CEYLON.

Extracts from Mr. NEWSTEAD's Journal.—Continued from page 870.

OUR brother Lalman (who is an assistant Missionary, raised up from the Mission at Galle,) is a most zealous and active young man, who appears to be purely actuated by the love of God in his ardent endeavours to save souls; and is both humble and modest in his deportment. He preaches very fluently in Portuguese and Cingalese, and also in English. On his way to this place on a visit, he collected the natives in some places, and preached to them at the rest-houses; and such was the effect of the word, that the idolatrous people tore off the charms, &c. which were suspended from their necks, and bound round their arms, and threw them away! On a former occasion, brother Erskine exhibited some of these charms and a small idol, while preaching in the Bazar, through brother Lalman, and asked the deluded people "What such trash would do for them when God came to judgment!" At Matura it is pleasing to know there is a class of Cingalese women, who regularly enter into the regulation of class money, &c.

June 20. Accompanied brother Lalman part of the way to Matura, and on my return called at the house of a gentleman distant. He has a charming residence at the foot of an immensely high rock, covered to the very top with verdure, so that only here and there a craggy point of rock is seen. This lovely place is, however, the haunt of tigers, several of which have been killed in the garden; indeed they so abound in the place, that no less than three were seen together within a stone's throw of the house in which we were. I conversed a long time with the family at this sweet place, in Dutch and Portuguese, through the son, who is an intelligent young man, and speaks good English; he was lately the magistrate of the place where he resides, and has a sense of Divine things on his mind. The whole family joined very gladly in prayer. The old gentleman, who is sick, wept much, and earnestly pressed a second visit, which I promised. (He is since dead.) He invoked many blessings on my unworthy head, in Dutch.

21. I preached, or rather read my own sermon in Portuguese, this evening, with tolerable success. An old gentleman, well acquainted with the language, told me, that he suspected I had been acquainted with Portuguese before I left Europe;

26. Attended the formation of a Bible Society at Galle, as a Branch of the Colombo Auxiliary Bible Society. It is cheering indeed to see the Word of God in every clime, even in this remote region, "win its widening way."

"A glory gilds the sacred page,
Illustrious as the sun;
New light it gives to every age,
It gives, but borrows none!"

27. I journeyed to Matura to supply for brother Callaway, while he goes to reconnoitre at a new station. I have an almost unconquerable aversion to travelling in the usual mode here, (in a palanquin) but being disappointed of a horse which was promised me, I was obliged to submit. The beauty of the road was indescribable, lined all the way with an almost endless variety of flowering shrubs, sheltered by cocoa-nut plantations, and cooled by the sea-breeze; amazing rocks and stupendous mountains, covered with trees and jungle, with fine rivers and fields, presented themselves. But there are no lovely villages of industrious peasantry, no refreshing views of spires and steeples, to tell us that this bounteous God of universal nature is known and adored! No "sound of the church-going bell." No cheering salutations from the guiltless lips of Christian friendship! The entire absence of all these, an English, but especially a Christian heart, painfully feels.

28. Walked out to see the place, and call on the collector, &c. Matura is a very pleasant little place, beautiful walks and scenery, and a very fine river. The Mission-house is close to the sea. Here are four Budhist priests, who are come to our brethren, professing their conviction of the truth of Christianity; they submit to learn the English alphabet, and are no more expense than their rice, and a plain cloth and jacket. This is certainly some proof of their sincerity, for they have no emolument whatever with us till they are well tried, and initiated into the principles of the Christian religion. There is also a Cingalese and Portuguese class.

29. Preached, and had a very blessed opportunity in Matura church in English, and in the evening at the Mission-house, in Portuguese.

30 Brothers C. and L. went off to the new station; they went up the river in a covered boat. Received a letter from England, which was like a cordial to my heart, though it had no relation to me whatever.

July 1. Met the Cingalese class. O what a mercy it is that a few poor heathens begin to know, and love, and call upon God. I was overjoyed to hear them talk of their convictions for sin, and of seeking the mercy of God in Christ. This evening saw a dreadful sight; a poor wretched Cingalese woman had killed her little child, which lay on the road before our house, with two deep wounds in its neck. The woman afterwards affected to be out of her mind, and said, she thought the child had been a serpent, and so she killed it! But this, the jailor informs me, is a frequent custom with them, when they dread punishment. O how full of darkness, and of the habitations of cruelty, is this place.

2. The maha modelier and the interpreter modelier called on me, to invite me to their houses; they are really very fine men, and uncommonly polite and well bred. The maha modelier is a kind of prince or governor over the others, as his title signifies, maha being the Cingalese word to express great or greatness.

6. Preached here again in the morning in English, and in the evening in Portuguese. The modelier was at church, and afterwards came to invite us to tea at the maha modelier's house; we accepted the invitation, in hope to do them good, and to draw them to the evening preaching, which we did. The maha modelier sent his boat across the river for us, and it shortly took us down the noble stream to his house. We were received by him with great politeness. We had much interesting conversation with them on the Christian religion. The maha modelier introduced his wife; she scarcely lifted her head, and seemed evidently unwilling to be long with us. I learn that these poor degraded females are very seldom seen out of their own rooms, even in the arrangement of their own household, but are perfectly ignorant of every thing except Budhism and betel, (a leaf which they chew as men do tobacco,) and which turns their teeth black, and their mouths red as scarlet; to this practice they are absolutely enslaved by habit, till it seems as if necessary to their existence. They really have no enjoyment beyond this, and no society but that of their ayahs, (maid-servants) of which they have plenty, to carry their betel box, &c. and as this is their chief enjoyment, they often honour their betel with an elegant box, made of finely marked wood, in the shape of a book, and richly ornamented with silver. The silver key of this, their precious treasure, is always tied to the corner of their handkerchiefs. It will give joy to our friends in England, after reading this account of the state of the females in Ceylon, to

learn, that we have now hundreds of female children under instruction in our Mission schools! Before we came away from the maha modelier, I asked leave to pray with them, which was readily granted; and prayer to God was offered, I think for the first time in the house, for though they are called Christians, it is thought that they secretly countenance Budhism! However, I bless God for this opportunity of opening a way amoug them, and of praying with and for them. They all came back with us to the preaching. I think we had not fewer than 18 in the boat.

7. Returned to Galle; was on the road the whole day. A branch falling from a cocoa-nut tree, almost broke off the corner of the palanquin; but "He who keepeth Israel, kept us from all harm!"

10. Preached at the Budhist temple at Dadallah, from Acts xvii. 23. They had provided me a place to stand inside of the building; about twelve of the yellow-robed fraternity were present, who stood very quietly, and heard their system exposed, to which of course the text led me; they seemed to listen with deep attention, and I found it really a time of good to my own soul, feeling as I did, real pity for the poor deluded slaves of such a system of glaring falsehood. Some of them appear to be men of shrewd sense, and will argue with great subtilty to support their opinions. The provincial judge accompanied us, and took great interest in the service, as he does in all our endeavours to promote the spread of the Christian religion.

13. Brother M'Kenny preached a very excellent sermon from Mark xvi. 15, for the Missionary collection. The congregation was very respectable; the collector and provincial judge, the colonial chaplain and his lady, were present, with most of the more respectable Dutch and Portuguese inhabitants in the Fort; and the grand modelier with his large family, who all come to contribute to our Christian cause.

14. A new member attended the class, lately awakened to flee from the wrath to come. O that the work of the Lord may indeed prosper here and every where! and that "God, even our own God, would give us his blessing."

15. Had a long conversation with a Mahomedan. I earnestly urged him to pray to God for light and grace, with the most powerful arguments I could draw from the Bible. He seemed often struck as if surprised, and could not answer directly, but shifted and evaded. He read parts out of an Arabic Bible which I bid him, and seemed pleased with it.

22. We set out for Colombo, to be present at the little Conference. Brother Callaway and myself walked part of the way by moon-light, which was very delightful; the road all the way is beautiful, and much diversified, the scenery on the banks of the river is very grand. After a variety of interesting incidents, we all arrived in safety at Colombo, on the evening of July 25, and found brothers Harvard, Clough, Fox, and Osborne, with the sisters, all well. We met brother Clough going into the Fort to lead the soldier's class.

26. The chapel here is a beautiful place, but a little time finished, and well lighted with glass. Every morning the whole of the Mission family, with workmen, servants, &c. assemble in the chapel for singing, reading the Scriptures, and prayer; so there is quite a congregation for family worship. This is an excellent regulation, as it ensures more regular attendance on worship, when the bell is rung at eight o'clock.

August 3. In the morning heard the anniversary sermon for the Colombo Auxiliary Bible Society, by Mr. Bisset, at the Fort church, and in the afternoon received with much joy my first letter from England. Our friends at home would often write, if they could but conceive the joy it affords to the favoured receiver.

4. We visited the Mission school at Colpetty at the monthly examination; Sir Alexander Johnston and his lady were present and distributed the rewards. It was a pleasing sight. This is certainly one of the very best regulated schools I have seen; I had no idea of the children being in such a state of mental and moral improvement; doubtless the school is much indebted to the care and attention of its excellent master Cornelius, who, I do not doubt, is truly converted to God, and is himself one of the blessed fruits of Missionary exertions in this island.

(To be continued.)

We have great pleasure in laying before our readers the following Extracts from the last Report of the Colombo Bible Society. They show with what zeal the objects of this important Institution are conducted, and that the means of acquaintance with the truths of religion are greatly multiplying, for the benefit of the inhabitants of this interesting island.

The several heads of all the business properly belonging to the Society, may be classed in the following manner: Translation of the Scriptures and Reli-

gious Treatise into Cingalese; Printing; distribution of the Scriptures and religious works into Cingalese, Tamul, English, Portuguese; and Dutch, and the state of the Society's Funds.

On the day of the last anniversary, it may be remembered, that the completion of the new Cingalese Version of the New Testament was announced, and a copy of the work presented to the General Meeting: it was likewise declared, that the book of Genesis was begun, and that no time would be lost in carrying on the translation of the Old Testament till the whole volume of the Scriptures should be given to the Cingalese in their own native language. This, it is true, is an arduous and extensive undertaking: but the difficulty is much diminished by the practice of the translators for such a length of time in rendering the New Testament into Cingalese, and the extent of the work, with all its incidental expenses, could never operate as a discouragement, when it was considered how much we had always been in the habit of relying upon a most liberal aid from resources far more ample than our own.

The duty of carrying this design into execution was felt also to be of such paramount obligation, that no religious association could be thought worthy to bear the name of a Bible Society, that did not exert itself to the utmost, to repair the faults of past negligence in this essential point, and to give to the Cingalese that access to the book of their religion, which, during three centuries of their submission to a Christian government, they had never possessed.

Thus prompted by a sense of duty, and encouraged by the prospect of external assistance, the Committee, it might have been expected, would have made a rapid progress in a Cingalese version of the Old Testament: but the immediate prosecution of this important purpose was interrupted by unforeseen circumstances, which it is incumbent upon your Committee to explain to the Society and the Public.

When the Cingalese version of the New Testament was finished, it was found that the desire of elevating the style above the vulgar language of the old translation, had introduced many words not familiar to the bulk of ordinary readers. Great pains had been taken, as your Committee have detailed in former reports, to ascertain the public opinion upon the merits of the new translation, during its progress, when any errors that were observed, might have been corrected. The Modeliars, interpreters, and other persons best acquainted with their own language, were not only repeatedly consulted, but 200 copies of the gospels of St Matthew and St. Mark were separately printed and distributed for the very purpose of obtaining from different quarters, an opinion of the correctness and perspicuity of the language. Yet all that had been done to ascertain the truth, it was not until the whole was printed, that it became generally admitted, that if the language of the old version was so mean and low as to disgust any Cingalese of moderate literary knowledge, the new translation contained many words not generally intellibible, or according to the usual phrase, *too high*, for common readers. To remedy such a material defect, it became necessary to add to this edition a glossary, or explanation of all words which being taken from the Sancrit or other languages, or not being in familiar use, might not be generally understood. This was immediately begun, but it proved a work of more difficulty, and requiring more time than was at first expected. A frequent and careful perusal was necessary, and a scrupulous delicacy was observed, both to avoid marking as intelligible, without strong reason, words which had received the approbation of Mr. Tolfrey, and to prevent the glossary from adding too much to the bulk of the volume. It is to be remarked, that the glossary is strictly confined to the explanation of difficult and uncommon words, by synonymous expressions in familiar use; nothing like a note or comment is added.

It was not till near the close of the year 1817, that this work was finished; the printing was completed in the month of March, and it was then bound up at the end of the new translation with the materials for binding, received from the Parent Society.

When the translators had compiled and corrected the Glossary, they begun upon the book of Genesis, and pursued the same course which had been adopted with the New Testament, dividing the chapters among themselves, and revising the work together, so that no passage was admitted which had not received the approbation of all. The first sheet of an edition of 1000 copies has been printed with the old types, and is now submitted to the meeting.

Your Committee taking into consideration the circumstances hereafter to be mentioned, which prevent their using the small types, for the present, in printing the Old Testament, resolved, that instead of going regularly on with the Pentateuch, the translators should proceed with some other part of the Old Testament, which might be of more immediate use

to the Cingalese, than the early history and laws of the Jewish nation. They have, therefore, now begun upon the Psalms, of which the first 21 are already translated and nearly corrected.

Green's Principles of Religion were translated by Gregory de Zoyza, interpreter to the Ecclesiastical Department, and the excellent prefatory dialogue, written by Hardinge Giffard, Esq. H.M. Advocate Fiscal, was translated by his own interpreter.

The folly of idolatry exposed from the Scripture, consists of a selection of passages from the Old Testament. The 18th chapter of the 1st book of Kings; the 44th chapter of Isaiah; the 3d chapter of the book of Daniel; with the 115th and the 135th Psalms. The selection and translation are both the work of Mr. A. Armour, whose perfect knowledge of both the manners and language of the Cingalese, enables him to judge what is the kind of address best suited to their taste, and to clothe it in a style familiar to their comprehension.

To Mr. Armour, the Society is already indebted for more than his common labours, in translating and correcting with the other translators; and the prayers which the preceding year had been printed in Cingalese and English, were taken from his translation of the Liturgy, which he constantly uses in performing Divine service in Cingalese.

The second head under which your Committee has arranged their summary of the last year's transactions, is that of Printing.

The press continues still under the skilful and active management of the Wesleyan Missionaries, and besides the glossary to the Cingalese translation of the New Testament, there have been in the course of the last year printed 2000 copies of Green's Principles of Religion, with a preface in Cingalese and English; 2000 copies of a publication entitled "The Folly of Idolatry exposed from the Scriptures," in Cingalese and English; 2000 Discourses and 2000 Sermons of our Saviour upon the Mount, in Tamul and English.

Of these works the first had been nearly printed in the preceding year, and accordingly noticed in the last Report, but it was not finished with the introductory dialogue till some time after the General Meeting.

In the month of November, the new font of Cingalese types arrived from Calcutta. They are of a very good small size, clear and neatly cut, but unfortunately some letters are wanting, and a few others are not properly formed, owing probably, to there not being at Serampore any person well versed in the Cingalese language.

In consequence of these defects, which rendered the types for the present useless, a letter was written to Serampore, enclosing a list and specimen of the letters wanting.

The next ships from Calcutta will probably bring all that is necessary to complete the font. In the mean time, Mr. Harvard, with that zealous and intelligent activity which has always marked his conduct towards the Society in the management of their press, set about establishing a small foundery, in which he might have the deficient letters cast. This he has so well accomplished, that the new font of types is now ready for use. The first service in which it is to be employed will be in printing a new octavo edition of the Cingalese New Testament, consisting of 3500 copies.

The miscellaneous subjects which your Committee have been accustomed to notice in their Annual Report, still continue to deserve a full share of the public attention: but they are become so well known, that it is no longer necessary to dwell upon them with minuteness. Some of them are indeed so much enlarged, as to preclude the possibility of their being treated with sufficient perspicuity in a Report to which they no otherwise belong, than inasmuch as they are connected with it by their common tendency to strengthen the cause of religion and virtue. Such are the many excellent schools established in various parts of this island, and so much increased in number of scholars, as well as improved in means and progress of tuition, particularly with respect to the English language, that it would greatly exceed the province of your Committee to describe, or even to enumerate them. Such also are the labours of the numerous Missionaries dispersed throughout their different stations, whether employed in the pious task of enlightening the uninformed Christian, preaching the Gospel to the idolatrous Heathen, or preparing the way to a more general and effectual conversion by superintending the schools which they have themselves established. The last arrival of Missionaries deserves, however, to be particularly noticed, for they are the first ever settled in Ceylon, who were ministers of the English church. The Rev. Samuel Lambrick, the Rev. Benjamin Ward, the Rev. Joseph Knight, and the Rev. Robert Mayor, landed at Colombo on the 17th of last June. They are sent out by the Church Missionary Society, and they are all

regularly ordained clergymen of the Church of England. Mr. Mayor is gone to Galle, and Mr. Knight to Jaffna; the stations appointed for them in England. Mr. Lambrick is to reside at Colombo, but he will probably, before he is settled there, make a visit to Kandy. Mr. Ward was to have been fixed at Trincomalee, but he has been persuaded by the advice of the honourable and venerable the Archdeacon, and the senior colonial Chaplain, to select Manar, or Calpentyn for his residence. where there is a considerable native population, almost entirely deprived of spiritual assistance, and an extensive field is quite open to his Missionary exertions.

With this pleasing prospect of future success, and with the grateful reflection that their humble efforts since the last general meeting have not been devoid of public utility, your Committee would gladly conclude their brief recapitulation of past events.

It is with the utmost anxiety for the public welfare, and the most lively concern for the health and happiness of the Governor, that your Committee look forward to the termination of the unfortunate troubles in Kandy; and to the restoration of their President to that peaceful office in which he had so long laboured to promote the great object of the society, a diffusion of religious and moral instruction. His absence has doubtless operated as a great discouragement to their exertions; and many of their members also being engaged in a distant and arduous warfare, must have withdrawn much of that active co-operation which otherwise would have contributed to their success.

But your Committee see nothing more in this, than a temporary impediment, which cannot long remain to obstruct their course. They rely upon the blessing of Providence to approve, and ultimately to complete their work. It was the design of our gracious Redeemer, declared explicitly to his disciples, after he had endured the cross and triumphed over the grave, that repentance and remission of sins should be preached in his name among all nations: and that design will assuredly be fulfilled.

There is nothing seriously to discourage in the appearance of an occasional obstruction, because throughout the whole history of the Christian church, great and signal successes have been not unfrequently preceded by struggles of unusual difficulty and distress.

The very misfortunes which we now deplore, the very troubles which now distract the inland provinces of this island, and seem to shut the door against all the meliorating influence of humane and Christian rule, may be linked, by no remote connexion, with the future prosperity, the moral and religious regeneration of Ceylon.

When the present troubles are over, and by the blessing of God, tranquillity is restored, the Kandian, like every other native of India, must gradually be convinced that Christianity will never be forced upon him as a test of loyalty, or a badge of subjection, but tendered to his free choice, offered as a boon of great price, bestowed upon him as the gift of life and immortality. Whatever may be the result of our present contest in this island, pregnant with hazard and difficulties of various kinds, as it is confessed to be, yet the religious and political consequences that have been anticipated, are drawn from the sure records of historical truth. Every struggle to resist the dominion of our countrymen in the east, has terminated only in the aggrandizement and stability of the British empire. Every feeble effort of man to thwart the decrees of Providence, to stop the resistless course of the "power of God unto salvation," has been turned into the means of confirming and extending the kingdom of Christ. No discouraging argument can be drawn from the failure of any former attempt to propagate Christianity, for the religion then taught and still cherished in a few sequestered villages among the Kandian mountains, was unsupported by the powerful aid of the Holy Scriptures, which were studiously withheld from the unenlightened convert. The joyful hope of seeing the Gospel established throughout this island, is not a vain theory, or idle speculation; it is justified by past experience. God grant it may be ratified by future success!!

KANDY.—The Portuguese introduced Christianity into the kingdom of Kandy, and for a time made many converts. The following article, from the Appendix to the Bible Report, will shew the present state of Christianity in the interior, reduced to almost entire extinction. A following Letter will shew that our Missionaries have commenced the attempt to communicate the Gospel of Christ to this long neglected people.

The Portuguese took considerable pains to establish the Christian religion in the Kandian country when they were at various times possessed of different

parts of it for some years together. After they were completely expelled, some Missionaries were also permitted to settle within the Kandian dominions, allowed to build places of worship, and to preach unmolested to their congregations. The number of these converts was probably much exaggerated by the Portuguese writers, who make them amount to more than 3000. But if they had been so numerous, their total deprivation of the Holy Scriptures, and the banishment of all their priests, would sufficiently account for the wretched state to which they have been long reduced.

The principal Christian church was in the village of Bogumbera, close, and almost adjoining to the town of Kandy. Here the priests resided, and from hence they travelled occasionally to visit the country congregations. In the early part of the 18th century, the church of Bogumbera was destroyed, and the priests were banished from the Kandian territories. A famine and pestilence soon after afflicted the country, and the king began to fear that his persecution of the Christians had provoked the Divine wrath to inflict those calamities upon his people. The few remaining Christians thus owed their safety to his superstitious fears. They had been reduced to two villages, Wahacotte, in the province of Matelle, and Galgomerah in the Seven Korles. To the former he made a present of a crucifix and some other ornaments for the altar, which had been taken from the church at Bogumbera; he secured to them the property of their lands, and they have remained ever since unmolested. Their numbers amount to about 300, and the congregation of Galgomerah is the most considerable. Of the church or houses of Bogumbera there is not a ruin left, but the line of the street is plainly visible by the heaps of earth on each side, now covered with turf, into which the walls of the houses have been long reduced. Some few cocoa-nut and palmyra trees also remain to mark in this desolate spot, the gardens of the Christian inhabitants. Close by, is the small lake or tank of Bogumbera, which has been long used as the place of execution for females of distinction. It was into this dreary pool the wife of Eyheylapola, and the remains of her murdered children, whom she had been compelled to beat in a mortar, were thrown a few years ago. This barbarous cruelty to an innocent woman and her helpless children, this inhuman outrage upon the feelings of a mother, was the beginning of a revolution, which, it is to be hoped, has for ever closed the reign of heathen tyranny in the Kandian kingdom.

The village of Wahacotta is most beautifully situated in one of those sequestered vallies which intersect the mountains of Matelle. The church is a very simple building, thatched with straw, and little exceeding in size or appearance the cottages of the inhabitants. When the Secretary visited it in January, 1818, he saw the crucifix and some other ornaments of European workmanship on the altar, and close by them lay the copies of the Cingalese New Testament which he had before sent for their use. There are but very few of the inhabitants who can read, but they expressed a strong desire for the means of instructing their children. They had no books whatever in their possession but an imperfect calendar of the holy days, with the Gospel for each Sunday as far as it goes. There is also added a short explanation of the Gospel for the day. Their church is governed by a Moopoo, a Malabar term, by which is signified an elder or respectable layman, who officiates in all the Malabar Christian churches in the absence of the priest, but does not perform mass; and a Sanchristian, the Portuguese word for a sexton. They are respected by their neighbours, and admitted to be of the Vellale, or highest cast. They go to the Budhist temples occasionally in their neighbourhood, and offer flowers, solely, as they pretend, to avoid giving offence, but it is too plain that their ignorance makes it a matter of indifference to them, whether they worship in the church or the temple. Their Budhist neighbours in return, often come with offerings to their church, particularly when their children are afflicted with sickness.

Rellegalla, Feb. 23, 1819. We are happy to have a letter dated from a place in the Kandian Territory. We have seen, from the foregoing extract, how nearly extinct the very name of Christ is become in this part of Ceylon. Under the former treaty with the Kandians, no attempts could be made to introduce religion within the boundary line, and the Kandian provinces remained sealed up in darkness. The late treaty has not thus fettered the efforts of Christians, and Mr. Newstead has been the first to avail himself of the opportunity of making the offer of the benefits of the gospel. He says,

Because I am persuaded it will give you pleasure to receive information relative to our mission from this centre of idolatry, where Heathenism is so fully acknowledged, and Christianity as yet altogether unknown, I have equal pleasure in dating a hasty line to you from hence, to inform you that our gracious Master has succeeded an attempt thus far in the Kandian territory.

At our last Conference, which ended in January at Galle, we pledged ourselves, as far as it was prudent and practicable, to carry the gospel into the interior, an object which had long lain near my heart. It happens that my station is as near the limits of the Kandian provinces as any on the island, and I could not be satisfied till I had made an attempt to plant the hallowed standard of the cross in this region of paganism. Accordingly, after two days of rather toilsome and difficult journeying, chiefly on foot, owing to the badness of the roads, I am safely arrived, with many providential interpositions, at a most lovely village, where I have been very hospitably received by the most respectable man in the place; from an outer shed of whose house I am writing this, on the shafts of my waggon, with some sticks tied across for a table, (an article of luxury quite unknown here, as well as a chair!) This man has received me very kindly, although so totally unknown, merely on my own word, and has gone with me round the neighbouring villages, to tell the people of the object of my visit, i. e. to preach the Word of God to them, and also to establish a Christian school.

In the evening we collected about 12 of the Kandians, and our own people, who all sat round me on the ground, while the interpreter read from the Cingalese Testament the 3d of St. John to the 21st verse, from which I afterwards drew a short view of the plan of salvation. They listened with deep attention; I then told them of the number of children we had in our schools on the coast of the island, and the sums we expended on their education; that we proferred the same blessings to them and their children; that we sought not their property, nor their services, but their souls' salvation; that we ourselves were sent out by the Christian people of our own country, and supported by them at a vast expense; that they would abundantly rejoice in all that expense, if the souls of the heathen were saved, Jesus our Lord being the Saviour of all men, but especially of such as believe on his name. It was astonishing to see the attention with which they heard, and often even responded to what was said! Afterwards we prayed; and when I repeated the Lord's prayer in their own tongue, I believe, from the increased stillness, that they were rather surprised to hear their language used by a European in prayer.

I am charmed with the lovely and romantic appearance of the country; it is like an earthly paradise! One of my schoolmasters, who came with me, earnestly exhorted the people on the subjects of the Christian religion. He is an excellent young man, lately become pious, and so earnest for the truth, that he told me last week, in answer to a question about going to Kandy, he would gladly go to the ends of the earth, if I wished it, and die there, to spread the knowledge of the name of Jesus Christ! O that the everlasting gospel may thus silently, but effectually enter, and win its widening way, till the whole country shall bow to the sceptre of Jesus! However, I would not be too sanguine, we may not now succeed in all we wish, as there exist many hinderances, but we shall eventually prevail if we are faithful.

Feb. 24. My congregation this morning was not so numerous as my hopes anticipated, but far more attentive than I could expect, being altogether strangers to Christian instruction. I serve a Master who does not despise the day of small things: I will rejoice that I have had an opportunity to declare to about 20 of the poor Kandian heathen, "the unsearchable riches of Christ." I collected them in the place where we slept, and stood under the shade of a spreading cocoa-nut-tree, and addressed them from Matt. iii. 2. After the chapter was read, my heart was much affected, and I could scarcely refrain from tears, or command my voice. Afterwards I had several interesting conversations with them about establishing a Christian school in their village. They did not seem averse to it, but started several curious objections; especially a fear lest we should, after educating their children, take them away. This, however, I was not surprised at, as we frequently meet with the same prejudices on the coast. I believe I in a good degree removed this objection, by saying to them, that if it were our object to take the children away after educating them, we need not come so far, for we had thousands on the shores of their island, well prepared for such a purpose; but they were every one at liberty to go where they pleased, after we had done them all the good in our power. I

obtained leave finally to send the schoolmaster whom I had with me, to live with them a few months, and try to instruct any who would come, that they might thus prove the excellence of what I came to offer them; and for a trifling consideration I engaged the very place in which we then were, for six months, for a trial. Were it prudent, or rather possible, to leave the head of the station alone, I should feel the utmost readiness to go and live amongst them myself for a season; but having no one to supply my place there I cannot. I will, however, do my best till help can be obtained, by frequent visits, if we can gain a footing. The young man is to go next week, and, being a zealous Christian, I have scarcely a doubt but he will succeed, assisted by the blessing of the Lord, and the help I can myself continue to give. The place is nearly 50 English miles from Negombo: but this I shall make no obstacle, if I may but succeed in the wish of my heart, to plant the cross of my redeeming Lord, in this region and shadow of death, where, I believe, the devil is more worshipped than Budhu! The very countenances of all the people are tinged with a melancholy gloom, resulting from such a worship. There is a place near the limit, which indeed nothing but the river separates from Kandy, where, at all events, I hope to establish a school, and for this purpose intend to send a youth of our Negombo school to assist the master, as well as to be a companion, and that they may keep both places in view. Should I succeed, I believe it will be very practicable to establish a line of schools all the way, which, from Negombo to Kandy, will include ten schools, at various distances, where we can rest on our way, and instruct and preach both going and coming. The journey may be accomplished direct in two days, and in a week all the schools may be visited. Seven of them, belonging to my station, are already well established, and the other three depend on the circumstances here stated. If this prospers, our way into the Kandian provinces will probably open to an indefinite extent. But, having thus sketched the outline merely of an animating prospect, which promises well; (and which I recommend earnestly to the prayers of our dear people.) I would not, I again repeat, be too sanguine, aware, from much painful experience, of the disappointments to which we are liable from many quarters in our work here. But leaving the whole with the Lord of the vineyard, after doing what, on the whole appears to be for the best, would wait, patiently wait, his blessing.

MATURA.—Mr. CALLAWAY writes from this Station, under the date, Feb. 5, 1819.

Our dear brother Harvard, whose sickly state has rendered it necessary for him to return, will bring copies of all the little works we have printed. Several of them have been compiled by me, and are well received. I am at intervals going over them, preparatory to their being at any time reprinted. I believe a few copies of the vocabulary have been already sent. It was, you will believe, a work of difficulty, but I and several about me worked at it incessantly till it was done. Slow as our workmen are, it ran through the press in a month; the most careful revision assures me the Cingalese is substantially correct. I shall arrange the Cingalese first in the next edition, and put the plural terminations of the nouns, as they are much varied in Cingalese. Much of my time and labour has been spent in collecting books, for I had nothing of the kind to help me; and the materials in my possession now are not despicable. I am in letter C of a school dictionary, an abridgment of Entick, by Blair, translating it into Cingalese. It will, give in a narrow compass, the essence of both languages, as the words are chiefly radical. I would most gladly be constantly employed in declaring the word of life, but in the present state of things some attention must be paid to labours of a preparatory nature.

I have now for a colleague brother Anthoniez a country-born young man, of piety, sense and zeal. I cannot expect him to assist me as brother L. did, as his knowledge of Cingalese is not so extensive. I am now left in a greater degree to my own resources and exertions, but am not discouraged. I am indeed no stranger to depression, any more than to elevation of mind; for to look at human means alone, would convince us they are altogether inadequate. The habits of the people from infancy have a deteriorating effect on all moral principle. Perhaps no vice calls the unholy dispositions of men into exercise more forcibly and habitually than gambling; to this the propensity is general. I was passing one night through a street in Colombo, and observed several boys gambling, by tossing money by the rays of a remote

lamp which hung in one of the houses, and cast a faint light on the street. We read the promises relating to the extension of the kingdom of the Redeemer, and believe them; God has promised to comfort us in all our tribulation, and him we feel to be a present help. We see multitudes the slaves of sin, and we desire their present and eternal happiness. I find it good frequently to read the lives of the best ministers, and see how they lived, laboured, and suffered; and though inferior supports are not denied, I find it best to derive my chief encouragement from communion with God.

CALTURA.—*Extract of a Letter from* MR. FOX, *dated Feb.* 27, 1819.

Your last found me in a state of overwhelming grief for the loss of my most amiable and valuable wife, who gained the haven of rest before me, though I was given up by the physicians. I do not murmur, though I cannot but sensibly feel when I reflect that a few months ago I was surrounded by all the members of my family, and now am stripped of all. My little girl who was born in England, is at sea, on her way back—my little boy is at Galle, as in his tender years I cannot take care of him in this jungle.—These things I feel sensibly, but I do not consider the Lord as having dealt hardly with me; he cannot err, he cannot be unkind; though he slay me, yet will I trust him, and love him too. The labours he appoints I will do, the burdens he is pleased to lay upon me I will by his grace sustain, till he shall say, It is enough. I feel I am where I ought to be, and would not change my state or employ for an empire. I have but one wish, that my two little ones may become faithful servants of the Lord, and my little boy a useful Missionary.—God has given me 14 native congregations, and 8 members of society, with about 700 children under my daily care, and has carried his work half way from Caltura to the Kandian country.—I came to a new station: no preparation, no Christian minister, no Christian temple, no Word of God;—but what hath God wrought—we cannot labour in vain, if we patiently labour in faith, but we must take the cup as he mixes it. We have discouragements, but he who has duly counted the cost is prepared for them, and truly they are far fewer and much less than I have ever anticipated, and the facilities more numerous and much greater. I doubt whether any Mission to the heathen has made so great a progress in the same time, or laid a broader or firmer foundation.—We have on this side the island 60 places in which we preach, and in which we instruct nearly 4000 children, and send annually into the world, 2000 well behaved, well instructed children; instructed in the pure principles of Christianity. Our collection of adults is not yet great, perhaps 800, but they come freely, and we have now on this side upwards of 120 members who are walking in the fear of the Lord; our mouths have not long been opened in the native tongues, but we become more efficient daily, and our three excellent assistants do well. When I came to the Island, I did not find a single elementary work in either the Tamul, Cingalese, or Ceylon Portuguese language, nor indeed a single tract in the last language. We had one in a sort of Portuguese, but far too high. In the last language (which was never a written language) I have, with immense labour, formed a dictionary, grammar, spelling-book, and catechism, which I have also published in Dutch and Cingalese) and have formed a few hymns, to which brother Newstead has made a large addition, and we have now a Portuguese hymn-book. We have the New Testament also translated into this language, which we are preparing for the press, as we have finished forming the standard of the language. The only Cingalese elementary work that was in the island, was Mr. Chater's Grammar. Now there are many; brother Callaway, assisted by learned priests, has paralleled most of the words in our spelling-book, with Cingalese—formed a Cingalese spelling-book, and a useful vocabulary in English, Cingalese, and Portuguese.—The Cingalese department of it is excellent. A large abridgment of my Portuguese Dictionary, I have paralleled with English and Cingalese; the Cingalese is written both in its own character and the European; it is nearly out of the press.—Brother Clough has paralleled the English dictionary as far as the letter T. with Cingalese, and published the English liturgy in Cingalese: in short, we shall cut off two year's labour to future Missionaries.—Brother Squance preaches extempore in Tamul, or as some call it, Malabar, or Malabaric, and has prepared for the press a vocabulary and grammar.

BOMBAY.—*Extract of a Letter from Mr.* HORNER, *dated May* 15, 1819.

It appears as though God had a controversy with the people of India. War has slain its thousands, and pestilence its tens of thousands. At present things

are tolerably quiet; the arms of the Company are victorious every where, and almost the whole of India is prostrate at our feet. But the cholera morbus, which raged so dreadfully last year throughout India, has again made its appearance on this island, and swept away a great number of the natives, as well as some Europeans. It is afflicting to hear, in the stillness of the night, the lamentations and howlings of the poor creatures, on all sides, bewailing the loss of one or more members of their families; to see the dead bodies carried along the streets, while the attendants loudly invoke Ramu or Narayan, or some other of their gods; and to be present at the place of burning, where large fires are fiercely blazing, the devouring element consuming its dreadful meal of human bones and flesh; while corpse after corpse is brought in, till the ground is strewed with the dead! I heard of a very afflicting case that occurred a few days ago: a young man, while performing the last sad offices for his mother, was seized with the disorder, and on being carried home, in a few hours died; his sister, the only remaining member of the family, was attacked about the same time, and expired shortly after her brother. So that within the short space of six or seven hours, mother, son, and daughter, who were all in good health in the morning, were consigned to the flames! A village to the southern extremity of the island, where the disorder had been very prevalent for some days, is totally forsaken, the remaining inhabitants having packed up their goods and left it in a body, to escape the contagion; only one or two priests remaining behind to take care of the gods. One circumstance makes it remarkable, namely, that the village is generally considered, by the Hindoos, as the most sacred place in Bombay, and where the Hindoo religion is observed in the greatest purity. Strange! that they should retain an attachment to the worship of gods who cannot protect them, and whom they are obliged to desert to save their lives!

The death of so many of our fellow-men, considered merely as a *natural evil*, is an event calculated to fill one's mind with a solemn and awful fearfulness. But when it is considered, in addition, that every death introduces an immortal spirit into an eternal world, from whence there is no return; that the great part of them die without a knowledge of the true God, without faith in Christ, without the sanctifying influence of the Holy Ghost, and without the blessed hope of eternal life, as revealed in the gospel; the idea becomes overwhelming. Though I do not, I cannot, believe, that God will condemn to everlasting misery *every heathen* for not applying to a Saviour of whom he never heard, and not believing a gospel which he never was at all acquainted with, yet the *general* depravity of the Hindoos is such, and in *many particular instances* manifested in such direct opposition to reason and conscience, (to say nothing of revelation,) that it makes one tremble to look forward and calculate what *must be* their future condition. O! who would not run, and "stand between the living and the dead," that the dreadful plague of sin might be stayed?—direct the languid eyes of the dying pagan to Jesus the Great High Priest of our profession—and "beseech him to be reconciled to God," lest God remain his adversary to all eternity? I feel more and more the great importance and responsibility of my situation as a Missionary to the heathen, and the necessity of scrupulous faithfulness, and undaunted fortitude, in communicating with them; and whenever a funeral passes by it makes me ask myself the question, What have I done for the salvation of that soul, which has now entered on its eternal state of happiness or misery? Have I, through fear of men, or in hope of his favour, kept back the words of eternal life, and refused to give warning when I saw the sword of Divine vengeance coming? and will the unhappy sinner rise up against me in the last day, and accuse me of having seen him "drawn unto death, and ready to be slain," and yet forbearing to point out to him the way of deliverance? O! may the honour of God, and the salvation of immortal souls, be always uppermost in my thoughts, and have the principal place in my desires.

The treatment which a Missionary meets with from the people, is seldom from two persons alike; some will oppose with a degree of rancour that appears to border on personal enmity; others manifest a great deal of supercilious contempt for him, as if he were attempting some ridiculous innovations; while a third sort, the most troublesome of all, receive every thing in very good part, and think themselves bound to tell some tale of Krishna or Ramu, &c. by way of compliment, in return for a description of the sufferings and death of Jesus Christ, and the work of human redemption wrought out by him. It is so difficult to fix any thing on their minds of a religious nature! Often have they acknowledged to me the superiority of the Christian religion over theirs; "but our's," they say, "is good enough for us, why should we want a better?

Are all your five fingers of the same length?" Sometimes, however, I have perceived with pleasure, a readiness in them to enter on religious conversation, with a degree of attention and candour. This I consider at present my *forte*, having by practice at home and abroad, acquired such a facility in the language, and in the modes and phrases of speech, as to understand, and make myself understood, by either the Brahmin or the Shoodru indifferently; for which progress I feel thankful to God, the giver of every good gift.

Owing to the present sickness, my schools have suffered a slight diminution in point of numbers; in every other respect they are the same as mentioned in my last letters; the boys learn well, and the teachers, though Brahmins, are under my controul.

MADRAS.—From Mr. LYNCH we learn the pleasing intelligence of the opening of the New Chapel at Royapettah, near Madras, and the commencement of a Missionary Society. He writes, Madras, March 23, 1819:—

By the grace of God we have at last so far succeeded as to finish our little chapel; and as a brief account of the whole proceedings may be the best apology which I can make for my conduct in going to such expenses, I send you the following plain statement. On my arrival in Oct. 1817, I found the society reduced to 12 persons. I believed it to be my duty, however inconvenient for myself, to live as near them as possible, and by every possible means to strengthen and unite them, and also to give all others with whom I had any intercourse a knowledge of our doctrines and discipline. After a few months our little cause began to revive, and in February, 1818, I received a pressing invitation to take a house in Royapettah, about three miles south of the town of Madras. After a month or two I took charge of the Free School, and one evening, without my intimating any thing of the business, a few friends subscribed 100 pagodas for the purchase of premises. Brother Clough, and a few other friends, as well as myself, looked upon the whole as a singular Providence, that a house and ground, every way suitable for us, was to be sold. The purchase was accordingly made. When this was known, several gentlemen said, "You must build a chapel on that excellent situation;" and before I gave my consent I had nearly 250 pagodas promised. After much deep anxiety of mind I began, and believing that the school and chapel united, would have a good effect on the publick mind, I published an address, and solicited assistance.

On the first of January last, a friend put a paper into my hand, stating the propriety of forming a Methodist Missionary Society at Madras. I was rather apprehensive that it was premature; but fearing to discourage such zeal and good will, I agreed to hold a meeting for that purpose on the first Monday of February, when a tolerable congregation assembled.

On the 17th instant, we held our first monthly meeting, and found nearly 70 pagodas were in the Treasurer's hand, including donations and subscriptions; and that already we have subscriptions to the amount of nearly 20 pagodas per month, (£8. 15s. at the present rate of exchange,) and now that we shall not have house-rent to pay, this sum will considerably lighten our expences. The chapel was opened on Sunday the 7th instant; at half past nine A. M. the Rev. Mr. Rhenius performed service in Tamul to a good congregation, many of whom were heathens, and all seemed deeply interested. At half past six P. M. our English service commenced; Mr. Rhenius read the evening service according to the order of the Established Church; the Rev. Mr. Hands, of the London Mission, prayed; I then preached on Mark xvi. 15, 16: after which we made a collection. The Rev. Mr. Loveless then prayed, and after the people arose from their knees, he sung the dismission hymn, and pronounced the blessing. Besides these brethren, who most kindly assisted, there were also present the Rev. Mr. Flemming, of the London Society; the Rev. Messrs. Schmydd and Barenbruck, of the Church Mission; and also a brother of the Baptist Society, who that very evening arrived at Madras; so that there were in all eight Missionaries present. Our brethren and sisters sung exceedingly well.

I have hope that our school will be productive of good. I have an English and a Malabar school at the Mission-place, containing about 50 children; and a Native school at a place called the Mount, five miles distant.

Mr. Lynch, in a letter of more recent date, states, that he had also fitted up a small chapel in Madras itself. Mr. Close is about to proceed to his assistance, and in the mean time, he is assisted by Mr. Robam, a local preacher, and by a native youth, who reads and converses with the natives.

NEW SOUTH WALES.—The following Extract of a Letter from Mr. LAWREY, dated Sydney, June 2, 1819, refers to letters of an earlier date, as containing more detailed accounts from this Mission. They have not, however, yet arrived; and we therefore give the following passages, which though general, present encouraging views of the progress of this important Mission.

We stated in former letters that we were building two chapels at Sidney, and one at Windsor. I have now to add, that one is begun at Castlereagh, and we hope shortly to be able to erect one at Parramatta. Our prosperity we will not boast of, but are thankful that our congregations are much on the increase, and our classes more and more lively. At Sydney we have a flourishing Sunday School, and are likely to prosper in our efforts to reclaim many of the strayed sheep. We requested you to send us a reinforcement of Missionaries also, one more for this place, and one for Van Deimen's Land; for the latter station one is much wanted, there being 6000 British subjects. We have nothing discouraging, but many pleasing prospects of good.

For some years we must look to the Mission Fund for a part of our supplies; but I am firmly persuaded these years will not be many; the people are happy to hear us, and some of them will receive the truth as it is in Jesus; and having our chapels finished, we shall be able to accommodate those who wish, but cannot attend our ministry.

Brother Leigh, agreeably to the request and advice of the Rev. Samuel Marsden, and many other of his friends, has taken a voyage to New Zealand, partly for the recovery of his health; we expect him evey day at Port Jackson again.

SIERRA LEONE, *Africa*.—We deeply regret to state the death of Mr. GILLISON, at this station. The season has been, it appears, uncommonly sickly for Europeans, and many have been taken away. Mr. BAKER had been seriously ill, but was recovering; Mr. Gillison's illness terminated fatally, and has bereft that station and the church of an excellent and very promising Missionary.

Extract of a Letter from Mr. BAKER, dated Free Town, Aug. 20, 1819.

As soon as my extreme weakness permits, I take up my pen to write you the melancholy intelligence of the death of my worthy colleague, Mr. Gillison, who departed this life, in the full assurance of faith, Aug. 10th, at half past ten, P. M just after we had been commending his soul to God. I myself have had a very severe attack of fever, from which I did not expect to recover; and at present am but just getting about from a relapse, occasioned by my last Sunday's labour. I preached brother Gillison's funeral sermon, which quite overpowered me.

On Thursday, July 29, my departed colleague had to bury a corpse in the evening, and another next morning; and in the afternoon he went to Congo Town and preached; in the evening, after returning, he went to bed rather poorly; but before morning he was seized with fever. For seven days he retained his reason: and on the eighth, in the morning, understanding that he gave signs of approaching delirium, I got myself assisted, weak as I was, into his room, as I much wished to inquire into the state of his feelings. When I came, he would be helped up in bed, and we seemed like two dear friends meeting who had long been separated. I immediately asked, Is Jesus precious to you? He directly answered, "Yes, glory be to God he is." We spent a little time in talking of the love of our Immanuel, in which he joined with the utmost rationality; when presently after I found his delirium sensibly increased, and in a short time his reason was quite gone.

I asked him next morning, during a short interval of reason, if he knew any thing of the preceding day; he said it was as though he had slept. I again inquired, and found him happy in God, and prepared for his will; and in all the intervals of reason he had afterwards, he expressed himself in the same manner. On Tuesday morning I was so much recovered, that, by the advice of the surgeon I took a short ride to Mr. Nichol's. During my absence Mr. Gillison became more composed. The surgeon ordered him a small dose of bark every hour; but this was the last struggle for life; in an hour all his bad symptoms returned. At length he went off so easy we could not distinguish his last breath. Thus died my worthy and affectionate colleague,

and one of Christ's faithful ministers. His loss is much lamented by all the congregations to whom he preached. He was an acceptable preacher to this people, and was much respected and beloved by them. His remains were interred on the following day. I went to chapel and performed that part of the service, but the rain was so heavy I could not possibly proceed to the yard, when the Rev. Mr. Renner kindly officiated for me.

FORMATION OF MISSIONARY SOCIETIES.

GIBRALTAR.—*Extract of a Letter from Mr. REES, dated Sept.* 4, 1819.

I am happy to inform you that I have been successful in setting a Missionary Society on foot on this barren rock. On Sunday I mentioned my intention from the pulpit in the public congregation, that I had it in view to form an Auxiliary Missionary Association, in aid of the Methodist Missionary Society in London, for propagating Christianity in the world, but particularly among the heathen. I solicited them to come on Wednesday, when I would issue cards to all who were desirous of becoming collectors for this blessed work. The consequence was, that on Wednesday I had, to my great astonishment, no less than 70 collectors. The plan has been well received by the garrison, and has had the sanction of several officers, who have become subscribers. The result must be left to the great Head of the Church, in whose name it was begun. Our worthy friend Captain Tripp, has entered most heartily into the spirit of this blessed work. Mr. Pine and Captain Tripp are appointed Treasurers.

Extract of a Letter from the Rev. W. WORTH, dated Weymouth, Oct. 20, 1819.

On Wednesday, Oct. 13, a Meeting was held in Portland, and on Thursday, the 14th, at Weymouth, to form Methodist Missionary Societies for this Circuit. The Rev. WALTER GRIFFITH was in the chair. Much interest was excited by statements of the wretched condition of the heathen, and the success which has already attended the means employed for their instruction and conversion. The Rev. THOMAS WOOD, one of the Secretaries of the Bristol Auxiliary Society; the Rev. Messrs. THOMAS ROGERS, THEOPHILUS LESSEY, and JOHN APPLEYARD; together with the Rev. Dr. CRACKNELL, an Independent Minister, and the Rev. Mr. JONES, a Baptist Minister, assisted on these occasions. The congregations were large, and the collections at the different services amounted to £30: several also gave in their names as subscribers, and some as collectors, to whose zeal we hope such a stimulus is given, as will be productive of much aid to the funds of the institution.

Contributions to the Missionary Fund, received by the General Treasurers since the account published last month.

Monies received at the Mission House, London, not included in the account of any District Society.

	£.	s.	d.
Mr. C. Janion	24	0	0
One third of the proceeds of the Legacy of the late Miss Harvey, by the Rev. W. Jenkins	24	0	0
Received from J. Bulmer, Esq. Treasurer of the London District Auxiliary Society	250	0	0
From W. Morgan, Esq. Treasurer of the First Welch District Auxiliary Society	29	5	4
From Mr. C. Wawn, Treasurer of the Newcastle District Auxiliary Society	44	0	0
From B. Sadler, Esq. Treasurer of the Leeds District Auxiliary Society	565	5	6
From Mr. Osborne, Treasurer of the Rochester District Auxiliary Society	40	0	0
From Mr. Hunt, Treasurer of the Birmingham District Auxiliary Society	150	0	0
From Mr. Davy, Treasurer of the Exeter District Auxiliary Society, for Barnstaple Circuit	13	10	0
Anonymous	10	0	0
From Jos Bulmer, Esq. Treasurer of the London District Auxiliary Society, for Brighton Circuit;			
Lewes	22	9	10
Groombridge	16	15	8
For Ceylon Schools.			
M. E. S. of Bath	2	0	0

THE INCARNATION.

Long had the voice of prophecy foretold
Messiah's advent. "Unto us is born
A son; a child to us is given. On him
Shall lie the rule of nations: and his name
Shall be, the Wonderful, the Counsellor,
The mighty God, the everlasting Sire,
The Prince of Peace. His government and peace
Shall still increase for ever. He shall sit
On David's throne, and kingdom evermore.
With judgment and with justice, he shall sway
His righteous sceptre: all shall he order,
All establish firm. I, the Lord, have said,
And will perform my word." On earth was known
Heaven's high determination. Joy was felt
By those who waited for salvation here.
Prophets and kings desired to see the day,
Which should elucidate the great design,
Unveiling to the feeble view of man,
The Deity. The promise made by God,
They knew would be fulfilled. Firm as a rock
It stood; sure as eternity. Their minds
In contemplative frame, oft viewed by faith,
The glory which should follow—Messiah
Ruling all. Earnestly they prayed to see
This happy season, but they prayed in vain.
Revolving suns and seasons now brought near
The incarnation of the Son of God.
His chosen people sought to see their king;
And eagerly expected he would now
Appear in all his glory, and with might
And majesty, exalt their favoured land,
And place them on the pinnacle of power,
And universal monarchy. Attent
They heard each whisper which concerned their prince;
And watched each personage of note; that they
Might *first* ingratiate themselves with him.
Thus when a mariner, whose ship the winds
And waves have wrecked, and left him but a boat,
Watches for land, and thinks he spies it now:
He spreads his sail to reach the hoped-for shore:
But when arrived at this expected land,
He finds 'tis only clouds—the shadow's gone—
'Tis fled—he's still at sea. So was it here.
But while the worldly sought among the great
For God's Messiah; he in Bethlehem
Was humbly born. The Saviour of mankind
Appeared in poverty, in human shape.
A servant's form he took, tho' destined soon
To pay th' enormous debt of all our sin.
His glory he laid by: his Deity
He hid behind the veil of human flesh.
A tender infant he—a helpless babe,
Although omnipotent—Ancient of days.
In heaven the melody of cherubim
And seraphim increased. Afresh they tuned
Their harps symphonious, and higher raised
Their voices, praising the eternal Father
For his amazing love to fallen man.
The heavenly host with all their power combine,
To bless and praise the God of love. Louder
And louder still the concert rose, till He
Spoke to a seraph nearest to his throne,
And bade him go to earth, and there make known
To those few shepherds, near to Bethlehem,
What he had done. The winged messenger,
Swift passed the radiant hosts, and reached the gates:
A multitude soon followed in his train.
And now the air about the shepherds glowed
With heavenly glory, as the angel band
Came down from heaven. The shepherds, terrified,
Grew pale, and trembled at the awful sight.
To them it seem'd all heaven was come to earth.
Around them shone, the light ethereal,
With dazzling blaze. "Fear not," the seraph said,
"Behold, glad tidings of great joy I bring
"To you, and all the fallen race of man.
"In David's city, Bethlehem, is born
"This day, a Saviour, who is Christ the Lord;
"And this shall be your sign, the babe you'll find
"Wrapp'd round with swaddling-clothes; and, mark it well,
"Not in a mansion, but a manger laid."
This said, the seraph ceased, and now the host
Of angels which attended him from heaven,
Broke out in praise to God: each vied with each
To sing with sweetest melody, and tune
Their softest notes upon their golden harps.
"All glory in the highest be to God;
"On earth be peace, towards all men good will."
With songs like these the angel-band retire
Singing to heaven: swiftly they join their mates,
And all in one exalted chorus laud
Jehovah's name. The hymning cherubim
Tried their best strains: With sweetest melody
They struck their lyres sonorous, chanting soft
Heaven's choicest songs. The music echoing ran
Through all the ethereal vault, and ecstacy
Filled each angelic breast: such happiness
They ne'er had felt, as now their souls inspired.
Enraptured were the shepherds when they heard
Angelic voices sing, and praise their God:
For such melodious notes were ne'er before
Sounded in mortal ear. They listened long
To catch the flying sound: they heard it far
Reverberating through the air. And when
The angels had retired, to take their seats
Again in heaven, still they kept listening.
The music long resounded in their ears.
At length, recovered from their ecstacy,
They wondered at this deed—then all fell down,
And humbly blessed their God—then rose, and thus
On what devolved on them to do advised;

" To Bethlehem let us this instant go,
"And see this thing which there is come to pass,
" That which the Lord hath now to us made known."
With joint consent they rise, and towards the place
They bend their steps. The light which just had shone
From heaven around them, nocturnal darkness
Made t'appear in ten-fold gloom. The voices
Which had lauded forth melodious praises
To the God of heaven, made as the shepherds
Traversed o'er the fields, the nightly silence
Lonely. Onward they hasted to the place,
Anxious to see their Prince. An unseen hand
Guided their steps. Joseph and Mary there
They saw; and in a manger found the Babe.
When they had seen this just accomplishment,
Instant they told the vision, which appeared
To them that night, while watching o'er their flocks.
Astonished stood all these who heard: wonder
Possessed their hearts. Anew the shepherds praised
And glorified their gracious God: their hearts
Enkindled into rapture as they spoke.

Again was known in heaven the will of him
Who sits between the cherubim. Forth flew
A flaming seraph, and with matchless speed
Descended to a massy orb, placed on
The east of heaven, and there refulgent stood.
Like as a mirror, placed before the sun,
Concentrates and reflects its glowing rays;
So stood the seraph, and reflected bright
Heaven's beams to Bethlehem, where Jesus lay.
The eastern magi, gazing at the stars,
Saw this and wondered; straight they rose and came,
To see the new-born King: arrived, they saw,
Meanly attired, the King of heaven and earth,
Prostrate they fell, the incarnate God ador'd;
Then opened all their treasures, and to him
Offer'd their gifts: sweet-smelling frankincense,
Arabian myrrh, with valuable gold.

Emmanuel, hail! thou King of glory, hail!
Hail to our world! hail to our hearts! matchless
In majesty, matchless in might, go forth
From conquering to conquer. O may all
Who live, and move, and are in thee, submit
Their hearts to thy blest sway. Thy wondrous love
Shall then resound from shore to shore, and all
Conspire to glorify their God. Angels
With rapturous amaze, eternally
Shall sound its depths unsearchable: but their
Most strenuous efforts, finding all in vain,
Ever shall cry astonished, *O the depth.*

Ride on, O King Messiah, to possess
The sovereign rule of all. O glorious Sun
Of Righteousness arise, shed forth thy beams,
Thy healing beams Divine—so shall all heaven,
So shall all earth acknowledge, *God with us.*

Messiah's reign's begun on earth, but hear,
My soul, does he reign over thee? Art thou
The subject of the King of kings? Is Christ,
The only hope of glory, formed in thee?
Remember, 'twas for this he came to earth.
He laid his glory by: all heaven was moved,
To gain this end—that he might be thy king.

London, 21st Sept. 1819. T. W.

INDEX TO VOL. XLII. 1819.

I. BIOGRAPHY.

	Page.
Memoir of Mr. John Crosby	3
Memoir of Mr. John Leifchild	81, 161
Memoir of the late Mr. John Brown, an Itinerant Preacher	241
Memoir of Mr. George Sykes	321
Memoir of Mr. James Roberts	327
Memoir of Mr. Edward Wilson	401, 481
Memoir of Mr. Alexander Menhinnick	561
Conversion of a Buddhist Priest 641, 721,	801
Account of Mr. Joseph Webb	881

II. DIVINITY.

	Page.
Sermon for New Year's Day	12, 88
Spiritual Employment of Christian Ministers, a Sermon on 2 Cor. iv. 5	170, 247
Gospel Preachers described and directed	252 237, 416, 496, 579, 654, 736, 818, 897
An Essay on Marriage	330, 408
On Christian Diligence	490
Sermon on Acts vi. 4	573, 649
Sermon on Matt. xvi. 26	728
Sermon on 1 Cor. ii. 14, by the Rev. Mr. Fletcher	108
Ditto on Eph. v. 14, by ditto	888

III. THE TRUTH OF GOD DEFENDED.

	Page.
Remarks on the Rev. Latham Wainewright's " Observations," &c.	20, 96, 175 261, 341, 499
Review of Memoirs of Mrs. Sarah Savage	36
Review of " Scripture in Testimony of the Second Advent," &c.	195
On the Foreknowledge of God	257
Remarks on the supposed Pre-existence of the Soul of Jesus Christ	422
Remarks on a Letter in the March Magazine	427
Remarks on John Arndt's " True Christianity"	429
Review of Memoirs of the Rev. P. Henry	434
Remarks on Dr. Taylor's Writings	582
Review of Mr. Shepherd's Remarks	585
Review of Letters from the Rev. J. Newton	658
On the Principles of the Christian Faith	666
On the Immortality of the soul, &c.	741
Observations on Mark xvi. 15, 16	744
Review of Mr. Woolmer's Treatise on the Universal Judgment	747
On the Increase of Impiety and Infidelity	823
Review of Deism Refuted	902
Review of Longridge's Catechism	911
Review of a Mirror for Intolerance, &c.	914
Review of Memoirs of Miss Tuthrington	916

IV. THE WORD OF GOD ILLUSTRATED.

	Page.		Page.
Observations on several Scriptural Texts	38, 919	Remarks on Rom. vii. 14, &c.	438
On the Miracles of Jesus Christ	115	Explication of Matt. xvi. 16—19	520
Observations on 2 Cor. iv. 3, 4	117	Remarks on 2 Cor. iv. 3, 4	589
Illustration of 2 Thess. ii. 3, 4	197	Observations on Heb. ix. 28	673
Illustration of Acts xvii. 26	285	Testimonies in Favour of the Bible	673
Observations on Mark ix. 23, and Col. ii. 12	369	Practical Remarks on Judges viii. 2	753
		Strictures on Matt. xxvi. 59	837
Observations on Matt. xxvii. 20	371	Remarks on Rom. iii. 10—19	837

V. THE WORKS OF GOD DISPLAYED.

Proofs of the Being of a God, &c.	41	Reflections on a Garden	522
Account of the Icebergs in Greenland	45	The Goodness of God in the Works of Creation	591
Remarks on the Giant's Causeway	119		
Account of the Indicator, an African Bird	120	Account of a Sea Serpent	675
Account of the Tailor Bird	121	Account of the Kraken	756
Utility, &c. of the Works of God	204	Remarks on the Instinct of Storks	839
Remarks on the Elements	290, 372	On the Distance of the Fixed Stars	840
Remarks on the Beneficence of God	441	Natural Curiosities in Jamaica	921

V. THE PROVIDENCE OF GOD ASSERTED.

Sufferings of Colonel Ponsonby	45	A Providential Escape	445
Remarkable Deliverance from a Bear	122	Extract from Charnock on Providence	525
Anecdote of the Emperor Alexander	207	An awful Visitation of Providence	594
Appearance of a departed Spirit	208	Remarkable Deliverance from a Tiger	595
Anecdote of Dr. Coke	210	Preservation of some Moravians from the Irish Rebels	596
Awful Visitation on a profane Swearer	211		
Miraculous Cure of a Leprosy	293	Account of an awful Tempest	679
Deliverance from imminent Danger	375	Providential Care of William Jenkin	758
Remarks on Foreign Plants	444	Preservation of ditto in a Shipwreck	841, 924

VI. THE GRACE OF GOD MANIFESTED.

Account of Mr. Samuel Whitaker	51	Memoir of Mrs. Mary Flood	528
Account of Elizabeth Higg	123	——— Mr. Thomas Harper	535
Memoir of John Organ	129	——— Mrs. Elizabeth Richardson	596
——— John Akerman	211	——— Mr. George Clough	600
——— Mr. John Angrave	213	——— Mrs. Dickenson, of Leeds	683
——— James Paxton	216	Death of Mrs. Rutherford	762
——— Mrs. Mary Wrentmore	294	Memoir of Mrs. Ann Borrows	764
——— Thomas Barker, Esq.	378	——— Mrs. De Jersey	768
——— Mrs. Elizabeth Rowe	447	——— Charles Newman	849
——— Jarvise Markham	451	——— Miss Ann Rockliffe	931

VIII. MISCELLANEOUS.

Observations on Time	56	Original Design of the Methodist Magazine	542
On Public Singing, by J. H	57	On Infant Baptism	605
Ditto by Mr. Bradburn	61	Reading Novels	606
Letter from a Minister in Switzerland	61	On Religious Libraries	609
Manners of the Greenlanders	133	On Union with Jesus	611
On attending the Sacrament	136	On Popish Superstition	612
Usefulness of Mr. Fletcher's "Appeal"	137, 615	From Cecil's Remains	613
Anecdote of Josiah Gregory	139	Letter on the Death of a Wife	616
On being in Debt	140, 538, 540	Remarks on Mr. Ward's Strictures	617
Miserable Condition of Slaves	140	On Saturday Afternoon	773
Evil Effects of Dancing	141	On a Country Life	776
Observations on Sabbath-breaking	219, 864	Rev. Mr. Newton's Letters	776
Awful Effects of War	222	Duty of Hearers of the Word of God	778
Anecdote of Mr. Hervey	222	Letters from Mr Wesley	781
Evil of Theatrical Amusements	223	Execution of a Negro	859
Thoughts on Missionary Meetings	302	Reply to a Candid Inquirer	864

IX. OBITUARY.

Mrs Rowe, Newport	62	H. W. Mortimer, Esq.	384
Mr. L. Andrews, Itinerant Preacher	64	Mrs. Peacock, Stonegrave	543
Mr. Bolton, Blandford Park	142	Mrs. Cotty, Tiverton	544
Mr. Brocas, Shrewsbury	143	Mr. T. H. Prestage, London	624
Mr. John Basden, Deal	223	The Itinerant Preachers	696
Mr. Joseph Kyte, Scarborough	304	Mr. Wm. Robinson, Bridlington Key	783
Mr. John Cross	381	Mrs. R. Simpson and Mrs. E. Ransom	784
Mrs. Mary Moore, and Mr. R. Robinson	383	Mr. Richard Robarts, Itinerant Preacher	862

X. RELIGIOUS INTELLIGENCE.

Page.

Trial for Riot and Persecution 223
Meeting of the British and Foreign Bible Society 457
Laying the Foundation Stone of a Methodist New Chapel, at Manchester 694

XI. MISSIONARY INTELLIGENCE.

Asia.—Letters from Mr. Lawry, New South Wales 66, 949
Extracts from Mr. Carver's Journal 65, 145, 231, 306
Letter from Messrs Harvard and Clough, Ceylon 147, 632
Letter from Messrs. Carey, Marshman, and Ward 149, 157
Letters from Mr. Callaway 150, 627, 955
From Mr. Newstead 233, 307, 628, 634, 953
Extracts from Mr. Newstead's Journal 867, 947
Letter from Mr. M'Kenny 626
Letters from Messrs. Squance and Osborne 629, 634, 714
Letter from Mr. Erskine 631
Letter from G. N. de Sylva, a converted Priest at Ceylon 785
Letter from Mr. Coopman 787
Letters from Mr. Fox 626, 865, 956
Mr. Horner, Bombay 310, 636, 948, 956
Motives for leaving Ceylon, by Munhi Rathana 305
Correspondence of the Missionaries in Ceylon 309, 385
Arrival of Mr. Harvard from Ceylon 714
Extract from a Pamphlet published at Bombay 237
Letters from Mr. Lynch, Madras 635, 919, 589
Africa.—Extracts from Mr. Shaw's Journals and Letters 67, 151, 311, 552
Sailing of Messrs. Baker and Gillison, for Sierra Leone 70
Letters from Mr. Baker 554, 959
Letter from Mr. Brown, Sierra Leone 555
America.—Letter from Mr. Pope, Canada 76
Letters from Mr. Lusher, Montreal 237, 795
Address from the Missionaries to the Duke of Richmond 796
Letter from Mr. Knowlan, Nova Scotia 154
Letter from Mr Busby ditto 717
Address to the Governor of Newfoundland 75
Account of the Methodist Conference 695
Meeting of the Sunday School Union 713
Account of the Guardian Society 798
British and Foreign School Society 713
Report of the Colombo Bible Society 949
Letter from Mr. Ellis, Newfoundland 155
Letter from Newfoundland 716
Letter from Mr. Turtle, Nassau, Bahamas 794
Formation of Missionary Societies in America 558
Intelligence from St. Kitts and Hayti 74
Letter from Mr. Brown, late Missionary at Port au Prince 556
Letter from the President of Hayti, to the Missionary Committee 557
Letters from Mr. Shipman, Jamaica 71, 393
Letter from Mr. Binning, ditto 718
Letter from Mr. Ratcliffe, ditto 790, 873
Letters from Messrs. Hudson, Adams, Underhill, Horne, and Johnson, Jamaica 871, 875
Letters from Mr. Bellamy, St. Vincent's 72, 152
Letters from Messrs. Whitworth and Jackson, Tortola 72, 720
Letter from Mr. Rayner, Tabago 73
Letters from Messrs. Shrewsbury and Goy, Grenada 73, 313
Letter from the Hon. Judge Otley, Grenada 314
Letters from Mr. White, St. Bartholomew's 153, 315
Intelligence from Barbadoes 154
Letters from Mr. Mortier, Demerara 236, 793
Letter from Mr. Thackrah, ditto 794
Letter from Mr. Bailey, Ireland 875
Letter from Mr. Reynolds, Hull 876
Notice relative to Missionary Collections 72
Letters from Dr. Clarke, to the Missionary Committee 225, 638
Departure, Arrival, and Deaths of Missionaries 317, 399
Anniversaries, and Formation of Missionary Societies 159, 317, 465, 545, 558, 879, 960
Contributions, &c. to the Missionary Fund 78, 159, 318, 479, 638, 879, 960
General View of the Wesleyan Missions 393

XII. POETRY.

Lines written after a visit to Studley Park 79
On the Death of several Preachers 159
The Sabbath 239
Two Acrostics 239
On seeing Mr. Wesley's Picture 239
On the Working Society, City Road 239
On 2 Kings xix. 35 240
Epitaph on a Polite Gentleman 240
Epitaph for a Country Church Yard 240
A Sabbath-Morning's Meditations 319
Day-break 399
On the Ordination of the Missionaries 399
On the Departure of W. A. Missionary 400
A Caution 479
Soliloquy of an Heathen Priest, on visiting Britain 480
Lines written at an Inn 559
View from Roseberry Topping 560
On Jacob's Pillow 560
To the British and Foreign Bible Society 640
In Imitation of Horace 798
On the Death of two Sisters 799
On the Death of an Infant 800
On Waterloo Bridge 800
On the Death of the Rev. Henry Martyn 880
The Incarnation 961

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